

Vol. 15, no. 3, 1902.

MAY-JUNE, 1902.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

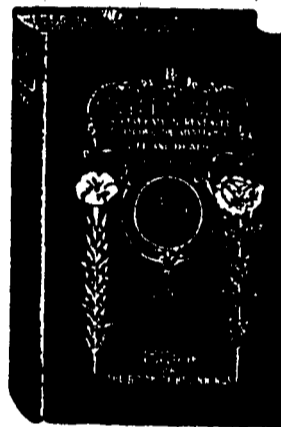
SOUL-COMMUNION TIME-TABLE.

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..... | 3:08 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. |
| Halifax, 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..... | 3:33 p. m. |
| San Domingo, W. I..... | 3:38 p. m. |
| St. Paul, Minn..... | 1:58 p. m. |
| Spanishtown, Jamaica..... | 3:36 p. m. |
| Sioux Falls, Dakota..... | 1:48 p. m. |
| Salt Lake City, Utah..... | 12:48 p. m. |
| Santiago, Chill..... | 3:28 p. m. |
| Springfield, Mass..... | 3:21 p. m. |
| San Francisco, Cal..... | 12:01 p. m. |
| Tallahassee, Fla..... | 2:33 p. m. |
| Vienna, Austria..... | 9:21 p. m. |
| Vicksburg, Miss..... | 2:08 p. m. |
| Vera Cruz, Mexico..... | 1:48 p. m. |
| Wilmington, N. C..... | 2:59 p. m. |
| Washington, D. C..... | 3:01 p. m. |
| Walla Walla, Wash..... | 12:18 p. m. |



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

May-June, 1902.

PORTLAND, OREGON.

Vol. xv, No. 3 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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For The World's Advance-Thought.
GREAT ONES.

M. G. T. STEMPEL.

You Great Ones, who have given to mankind
Such wealth of music, art and poetry,
Through whom a portion of the mind of God
Doth manifest for children of this earth,
I thank you on my knees for what you've done.
No spark of envy burns my loving heart
When I review my own unworthiness.
I'm one with you as every little drop
Is part of the great ocean.

Noble ones,
I cannot add one leaf unto the crowns
That grateful men have placed upon your brows:
My simple love is all the gift I have—
I bring it you and lay it at your feet.

People are advised to hold no communication with spirits—to discourage mediumship, because they might be deceived. There is no more danger of being influenced by vicious, discarnate spirits than there is by similar spirits in the flesh. The impure are always subject to the impure, both in the flesh and out of the flesh. Everyone who can be deceived—and all of us can, for none have come into such perfect tune that no discordant note is struck—is liable to be deceived daily by those encountered in physical form, and one is also liable to be deceived by discarnate spirits, at any time, whether he is conscious of it or not. The only way to avoid it is to keep the being so harmonious that discord cannot enter in.

PERFECTION.

THE real aim of individual conscious existence is perfection, locally and generally. So mastery of the being must be the ultimate on all planes of consciousness, when this is attained, one will not be the puppet of material environment, but he will be master of it.

Man, on this plane of existence, is but an apprentice hand in the Art and Science of Life. He has not the capacity to save himself. So, as a whole, humanity has always depended upon some imaginary, superior being to give "salvation" free. But now there are many who have become proficient enough to know that salvation (Wisdom, Perfection) can never be had except through the individual's own labors and growth. Death does not make an apprentice a master workman. Changing the form will not change the individual. Until he has become master of his environment, on any plane of existence, he will remain in that environment, no matter how often he may change his form.

Millions upon millions of discarnate apprentice hands in Life, are existing in this earth's environment, because they have not learned to free themselves from it. They are still possessed by greed, cruelty, vengeance, hatred and vices that enslave.

Man will have diseases and disasters until he learns to develop permanent health and permanent safety. The Gods of the past have not saved him, and will not in the future.

*
* *

Life is what we make it, just as a room is attractive or repulsive, according to our industry or neglect. If "life isn't worth living," it is because we have not made it worth living. Live right, and it will be a joy forever.—LUCY A. MALLORY.

KEY THOUGHTS.

IF you would have spiritual unfoldment, be worthy.

Life is calling you to work out of the debris of disorder into Universal Order.

How few there are who are willing to give up the transient follies and frivolities of life and take to themselves the satisfaction of Life.

The man with "Heaven within" makes Heaven wherever he goes—he is like the man who is inherently clean, no dirty place remains dirty where he locates.

Those who believe in a close-by Devil, also believe in a far-off God. It is only when they will realize the God (Good) within, that their companion Devil will disappear.

The easiest way to control the mind is to learn to keep silence in the presence of inharmonious forces. Discordant speech dissipates your powers, and gives up the control of your mind to inharmonious influences.

Every man who has lived in the world has left in it his quota of happiness or misery, and this is continually making the world better or worse. The greater the number of people become who lead good lives the nearer the millennium we are.

The attitudes of courage, health and strength are different from those of fear, sickness and weakness. Maintain a bold front toward all things, even against death itself, and the shadows will flee away. "Assume a virtue if you have it not," and, by and by, you will grow up to your better ideal.

The Devil—a man with horns, hoofs and a tail, and darting fire from his eyes and mouth—is an Oriental symbol of the animal man, who is part human and part animal, breathing the fire of lust, malice and vengeance. The animal man, being a flesh eater, has a body made up almost wholly of animal emanations, for he eats several hundred pounds of flesh every year. Representing him with horns, hoofs and a tail is not after all so far fetched.

Nature never "forgives" the sowing of evil seeds—she always rewards the sower with a crop.

You are at-one with all things through Love; you are against all things through hate.

It is with the mind as it is with fire—controlled, it ministers to our best welfare, but uncontrolled it destroys everything that is good and useful.

Whatever we are conscious of, that we are. Our spiritual strength comes from doing the good we know—not putting it off until some other time, for that puts the good at a distance.

Death belongs to the animal-human plane of existence. We know nothing of the deathless plane of existence, because we do not live the spiritual life, which it is. The destroyer of death is right living. A house can stand forever if it is made of indestructible materials.

The God or Good-man belongs to the present tense—"I am"—"the Great I Am"; the weakling ever says: "I was," or "I am going to be." He bewails the past, and lives in fear of the future, instead of recognizing all strength in the now. The more we realize that all possible good for us is in the universe now, the more it will be ours. Good is close to us or far away according as we mentally approach it, or put it away.

To "know thyself" is to know the Soul of the Universe, boundless and eternal. Most people seek to know Bibles and books, and the ideas and opinions of other people as to what constitutes the Universal Soul, and then imagine that they "know God." To seek the silent peace of your own being is to enter the Divine presence—"be still, and know that I am God." Every discord mars that silent communion. To be at peace with all life, and to cease from foolish imaginings, to cultivate the Spirit of Goodness, is man's highest attainment.—LUCY A. MALLORY.

DR. JOSIAH OLDFIELD, M. A.

DR. JOSIAH OLDFIELD, who has just returned to London from a four months' tour in India, is full of admiration for the gentle, hard-working, God-loving Hindus, but his opinion is that the British Government is absolutely wanting in sympathy toward the people, and tends rather to repress than to develop them.

He does not consider that the Christian missionaries are at all successful, and he attributes this to the arrogance and selfishness of the missionaries; to their unwillingness to appreciate the beauties of the Hindu faith, and their inability to rise to the higher and purer method of living of the Hindu people.

He thinks that flesh-eating by Christian missionaries and their advocacy of a diet of cruelty-stained meat is a bar insuperable ever to the higher caste Hindus listening to them. They even reply: "The habits of Christians are more cruel than the habits of Hindus, why then should we descend in the scale of life and adopt a creed which makes men brutal and cruel?"

Until Christian missionaries are willing to adopt the Pauline creed, Dr. Oldfield thinks that all the money spent on them will be wasted.

Dr. Oldfield lectured on Fruitarianism to large audiences in Bombay, Ahmedabad, Lahore, Indore, Agra, Tunagadh and other places, and during his whole time in India he lived as a Brahmin and with Brahmins, and not on one single occasion did he accept the hospitality of a European, so that he saw this life from within.

Dr. Oldfield hopes again to visit India, and take up active propaganda for the Order of the Golden Age.

Four fashionable women, at a Washington City reception, were horror struck to find that each had on exactly the same style of dress. It is a social crime not to be original in clothing the body, but a greater social crime if you happen to be original in your way of thinking.

THE SOUL'S EDEN.

OUR life's path is bestrewn with flowers as they bloom in the garden of our hearts.

Man himself is a flower from Eden; his soul a garden plot for the implanting of sweet immortelles that bring everlasting joy.

Good deeds are the seed to be grown, weeds being the effect of bad ones. Human souls may grow weeds in their ignorance of Nature's law. The cullings are the trials, misfortunes, sufferings.

Love is the law of perfect results, and life becomes a song to those who abide by its impulses.

When the flowers bloom, the carolling of Nature's hymns may be sensed through the fibres of the body as though they were strings of a harp, and played upon by angel fingers. It is Nature's sunshine kissing the flowers and expressing its joy for their perfect unfoldment.

God's garden has no decayed branches, and the human soul, patterned after this, elicits the attention of the Master Gardener, whose influence is sensed as a symphony, engendering that delight we term "happiness."

Paradise is within, and we are the tillers of its soil. We enter through the gateway of the heart, and should guard against admitting impure thought-forces.

The Flaming Sword is a warning against assumption or false pride; the planting of decayed branches that inherit disappointment.

The serpent is the tempter that leads love astray and makes of the heart a desert. But as no soul is ever lost, there is hope for the prodigal son.

What oases are to the deserts of earth, sacrifices are to the soul; they bring forth renewed life—a new Paradise within, that is promised to the wayfarer.

As the flowers begin to bloom, life becomes a joy, and all that once seemed dark, takes on a bright hue. The fragrance of the soul is sensed without, and we know that it is the influence of a higher existence coming in touch with our own.

The light of immortality has been revealed.—Arthur F. Milton.

The celebrated surgeon, Dr. Lucas Championiere, of Paris, has ascertained that one of the principle causes of appendicitis is the use of flesh foods.

Right thoughts and actions create our Heaven.

THE PATHWAY TO BEATITUDE.

JOHN P. COOKE.

BEFORE we can love the highest, we must apprehend the highest. Love of any being is impossible without the knowledge of the nature of the being. When the apparane life, or ego, is aware of its true, essential nature, it begins to love that which is unchangeable and unismal. The power of the soul to rise into the Inner Beatitudes of Being arises from the just and generous performance of deeds of pity, mercy, justice, love.

The soul longs for fellowship with its true kindred. Fraternal affections inspire the desire for universal association. As A. J. Davis has said: "In its natural state of action it responds heartily to the Golden Rule or Gospel synopsis—'Love to man and love to God.'" Thus, growing in spirit substance we are far beyond the reach of trouble and of misery. Even when the clouds are darkest, we know that the sun still shines beyond them.

Happiness is the reflection of the Divine Nature on the mind which is harmonious—undisturbed by desires, passions or anxieties. It is the flower of spiritual freedom. It cannot live in slavery. It cannot blossom in the bondages of ignorance, delusion, selfishness and other imperfections. "The realization of the Atman, or the Eternal Truth, produces a revolution within us. At that time all the knots of desires for transitory things are torn asunder; all doubts cease forever; all questions are solved; and the soul becomes free, emancipated and perfect."

The way to such a life of blessedness is also described: "That realization will come through constant hearing, constant thinking, and proper meditation."

First of all, hear constantly and repeatedly that your true life is divine, immortal and perfect. Constant hearing will bring before your mental eye this ideal, and then you will begin to feel it.

Secondly, think of your present conditions and compare them with your divine nature. See where you are; how far you are below those high ideals. Meditate on the Being who is Pure Light. Concentrate your mind on that Divine Being, on your true nature, and on the True Life whose reflection the apparent life is; meditate on the central truth, Divine Unity and unite the apparent ego with that Perfect Life, that Perfect Love and nature from which

proceeds all true love, life and blessedness, holiness, happiness and peace. All true life lives on forever, and everywhere. Train your inner ear to the fine Emersonian alertness that you too can say:

"Let me go where'er I will
I hear a sky born music still.
It sounds from all things old,
It sounds from all things young;
From all that's fair, from all that's foul.
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird;
Not only where the rainbow glows,
Nor in the songs of woman heard,
But in the darkest, meanest things,
There alway, alway something sings,
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings."

Your soul refuses to be at peace among changing things; it feels a Divine hunger for the permanent. It starts on a crusade for the perfect, the absolute. The man must march, because there is something within him that screams for satisfaction—the eagle scream. You are seeking satisfaction, not amusement; emancipation, not temporary relief; regeneration, not dissolution; wisdom, not forgetfulness. The whole nature must be illumined, not hypnotized.—George Edwin Burnell, in Christian. [If you want to wake up and find yourself, subscribe for "Christian," (\$1.00 a year. Address: Thomas J. Shelton, 1657 Clarkson St., Denver, Colo.) Thomas J. Shelton will surely wake you up—you may be enjoying your sleep and it may make you very angry to be aroused, but when you are fairly awake you will be very glad.—Ed.]

It is said that genius and insanity are close kin to each other. Those who are the most sensitively mediumistic are the geniuses of the world, because they are in closest touch with the spiritual spheres, whose masterpieces can be impressed upon them; but, being sensitive, they are also liable, under adverse conditions, to be impressed by undeveloped spirits and are thus easily put out of mental balance.—L. A. M.

THE INHARMONIOUS SOUL.

THERE are millions of miserable people in this world—miserable both in mind and body—and in every case they are authors of their own misfortune.

Let us analyze for example the being who is constantly scolding about everybody and everything, as an individual he is cross, touchy, crabbed and unhappy, and looks upon existence as a sort of servitude in an unenclosed penitentiary; himself a convict, who is serving out a sentence pronounced by an anthropomorphic deity because of the ancient transgressions of Adam and Eve. In such a heterogeneous condition of mind where conflicting thoughts make his brain a bedlam of discordant impulses, he is at once out of tune with everybody and everything, himself of course included. With him the sun is either too hot, or not hot enough; the weather is never to his liking; his neighbors are mean, stingy and unsocial; his dog and cat flee from him as they would from the proverbial bad boy armed with a sling-shot; his aura is completely filled with pessimism of the rankest kind, and in his faultfinding frame of mind there is no person however angelic he or she may be in truth, but is full of deceit and blemish from the standpoint of our brother, the miserable man. It is indeed a terrible thing to be out of tune with oneself. Out of tune with oneself is out of tune with the universe.

Now the law of the universe is understood and administered by wiser beings than man as we know him. Consequently we see only regularity and harmony in the movements of the earth body and the solar system. If discord ruled those systems but for a moment we could easily imagine such a percipitation of evil as would annihilate all created things; creation itself being a result of order and harmony. Order is said to be "Heaven's first law." If order, then harmony, because we cannot conceive of one expression without the other. Now, as man is a microcosm of the Macrocosm, it follows that in order to rule his universe, which is made up of millions of individual and intelligent molecules, he must at once get in touch with the harmonious law which governs the larger systems of which he is but an epitome. Bear in mind in considering this question, that there is but One Life, and that all else are only manifestations of it. The law is Love. It is the antithesis of hate, fault-finding, discord, and

uncharity. The man who does not understand how to rule his universe is a victim of his own ignorance. He is unsuspecting of the law of being; he doesn't know the power of thought in his kingdom, for good or bad; he has no conception of the "Builders and Destroyers"; to him the law of duality in nature is a myth or has never been suspected; he has studied effects, when he should have studied causes; he may have imbibed the doctrine of separateness when he should have conceded the principle of unity; he has hated when he should have loved with the Universal Love which is the peace that "passeth all understanding"; he has been individual in his thought, when he should have been altruistic; he has doubted when he should have trusted his intuitions of right; in short, he has sent out wrong and unharmonious thoughts, one after another, until in fact his microcosm has been devastated by anarchy and treason, and rebellion against his Higher Self has made his kingdom a playground for the legions of "Destroyers"—a tangled web of perverted thought, separating his lower nature from his divine self, until it is small wonder that he sees no good in any one or anything. Shrouded in the fog of his own ignorance and conceit, he has simply spun around and around in his tub in the millpond of non-progress. But he is not lost. Let him turn about and "Seek the child-like state which he has lost." Let him lift his eyes toward the shining gates of the "New Jerusalem" and seek by interior communion to reach the divine law of harmony, and thereby be transformed "into a new creature."

Every Ego is the author of his own destiny. As he thinks and acts so depends his weal or woe. Learn to "Love thy neighbor as thyself," work unselfishly for others; trust, have faith; do good; develop your intuitional self, remembering, as Christ truly said: "the kingdom of heaven is within you." Think good thoughts. Exclude by practice of concentration of mind the evil pictures that are almost constantly being thrown upon the mirror of the brain by the "shadowy hosts"; make your neighbor love you by first loving him. Learn to love, and forget to hate.—H. G. Guild in New Age Herald.

The punishment of every evil thinker and doer is that each evil that he thinks or acts, finally comes home and metes out punishment to him.—L. A. M.

SPIRITUAL PROGRESSION.

J. H. LUCAS.

CO-OPERATION with the law of evolution and aspiration is essential to the unfoldment of the Divine Life within. The latent moral possibilities must be awakened into life and activity, regnant with unselfish desire, purposeful and all aflame with zeal to advance the interests of mankind. Then the best and truest in the soul is in the ascendancy.

Every one is born into the world in the Divine likeness in the germinal state, and it is for education in all its diversified appliances and the experiences of life, in its numerous phases and manifold conditions, to bring out in maturer development and glorious fruition and approximate perfection the dormant angelic powers within.

There need be no discouragement whatever in making this high endeavor, if the conditions of persistence and self-denial have been established, because the cultivation of the inner spiritual powers is as readily accomplished and their growth as normal as the literary and scientific education of the mental faculties. All comes in accordance with the laws of our being and effort, and is not in any way supernatural or extraordinary, but comes forth into manifestation as legitimately and naturally as the growth of cultivated flowers.

In proportion as the work of spiritual unfoldment advances, the horizon of one's perception is enlarged and becomes more illumined as the discoveries of truth are more clear to the disenthralled understanding.

The realm of moral beauty, and Infinite Harmony, open up vistas for investigation and pleasing contemplation. Under such circumstances it is very easy to guard against harmful tendencies, and cultivate a steady determination not to yield to them, and this, if persevered in, will lead to their certain extermination. And thus little by little, ever gaining step by step, does the struggling and earnest soul rise to a higher plane of consciousness and happiness.

All nature shows that progression is gradual and comparatively slow as a rule. Man belongs to the great system of Nature and he is not an exception to the law in this respect. His physical body matures slowly, as well as his mental endowments, and his spiritual powers, the highest department of his being, are devel-

oped very slowly. And yet there is no reason for discouragement but every reason for hope. Through every effort however small, by every sincere desire though it may be faint, a little advancement is made.

"Heaven is not reached at a single bound,

But we build the ladder by which we rise

From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

My son, look facts straight in the face. Don't blink facts, like your poor uncle—the ostrich. The world pretends it wants truth. Don't you believe it. It is only a pretense, a sham, a lie. It is all hypocrisy. Society is a huge hypocrisy—with exceptions. Politics are a huge hypocrisy—with exceptions. Religion is a huge hypocrisy—with exceptions. This is the age of hypocrisy—the age of humbug. Good papers perish. Nobody supports them; this is the reason why so many New Thought papers drop off and become defunct. Good books perish; nobody reads them. Good men perish; nobody wants them. Bank notes survive; they are read eagerly. Bank notes mean pelf. Pelf means pleasure, profit, position. Pelf is what folks want. Who wants Truth now-a-days save a few old (new) fashioned folk. My son, look facts straight in the face. Cease looking for plums on a thistle. Cease looking for flowers in mid-winter. E'en the "World's Advance Thought" exists only on sufferance. It lives in a hot-house. In the hearts of a few good men; in the hearts of a *пешомом пооз мез*—Abel Andrew.

The question is so often asked: "Why don't the higher intelligences tell us about those more exalted states of being?" Those who can receive information from higher spheres are given it, but no one is able or willing to receive knowledge from any higher sphere of intelligence than that which is a remove above his own. Take people on an undeveloped plane of spirituality and they will seek advice from undeveloped teachers on a similar plane of unfoldment. They disregard and are blind to anything of a more refined nature. Men on the selfish, undeveloped plane of being will always hearken to one who flatters their selfishness, in preference to heeding the lessons of those who would eliminate selfishness from their natures.—L. A. M.

Hope shines brightest where Love reigns.

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.

For The Universal Republic.
FAITH.

T. SNEEDON ADAMSON.

I ASKED of the lingering star:
"Last gem of the night's rich mine,
What faith finds your flash so far?"

The answer came: "I shine."

I asked of the upland stream:
"Pray, what is the faith you know
To lead you in seaward dream?"

The answer came: "I flow."

I asked of the simple flower:
"Say, what is the faith you hold
To keep you in perfect power?"

The answer came: "I unfold."

I asked of the slumbering seed:
"When you wake from earth-bound night,
What is the faith you will heed?"

The answer came: "the light."

When the ideal white peaks gleam,
This is the faith we need,
The faith of the star and stream,
The faith of the flower and seed.

When I hear an individual saying: "I don't see anything new in all these 'New Thought' publications. It is all the same old story, that I have known from childhood," I know that that individual needs to get beyond knowing, and be the truth he knows. That which is alive and growing is always "new" every day.

*

* *

If "he that thinketh an evil hath already committed it," then the newspaper that publishes an evil has committed it as many times as it has readers, for it puts the evil in their minds to think about.

TRUTH THE GOAL.

THERE is a perfect correspondence, in a certain sense, between the physical and spiritual senses. With the physical vision we see incarnate spirits; with the spiritual vision we see discarnate spirits; with the physical ears we hear physical sounds; with the spiritual ears we hear spiritual sounds.

To see and hear a discarnate spirit is not the highest spiritual attainment (as so many believe), any more than seeing and hearing an incarnate spirit is the highest attainment in the material world. The highest endeavor, in both worlds, is to be able to perceive Truth and put it into practice. Truth is equally valuable in both spheres of existence, and its attainment creates happiness.

The ignorant and thoughtless see and hear like animals, and, like them, they do not utilize the lessons of Wisdom that are set before them on every hand.

A materialized discarnate spirit, of itself, is no more wonderful than a materialized incarnate spirit.

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The God-Power, within each human being, is no more unattainable than the power to become a musician, a painter, a sculptor, a mechanic, etc. It may take years of training to become a finished musician, but when he is perfected he can play any melody on demand. So it is with the God-Power. Make the being Godlike, by cultivating Love and Wisdom, and, when it is perfected, it can do things by the mere fiat of the will, that would be impossible for those to do who have not reached that standard of excellence.

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Faith is Love's twin.—LUCY A. MALLORY.

UNFOLD THYSELF.

BUT very few people in this world realize that the individual must develop on earth, physically, mentally and spiritually, and that he must do all the unfolding himself; just as he must learn to walk, eat, hear, etc., for himself. The infantile stage (the helpless stage) of existence is the only period when the body and mind are dependent upon others, but even the infant must eat and sleep for itself.

Spiritually, the race has been in the helpless stage of childhood. It has depended upon a Jesus to save it from the consequences of its wrong thinking and wrong doing. For this reason it has been blind to spiritual truths, for no spiritual truth is comprehended until it is lived. For nineteen hundred years the individual Christian has repeated over and over again the creedal dogmas of sectarian Christianity, encasing himself in a shell of error, until he has excluded all spiritual light from his being; and, owing to this, the Christian does not realize that "the Kingdom of Heaven is within," or that the Golden Rule can be lived. Time does not limit the power of a truth. Truth not lived is like food not eaten—it is of no avail.

Religion is a life of physical and mental-spiritual purity. The vagaries in the beliefs of members of all religious systems come from falsely imagining that some one outside of themselves is going to save them from their ignorance and weakness.

In Spiritualism there are numbers who, having let go of the belief in an atoning savior, yet make no effort to unfold the spiritual nature and live the spiritual life, but fall into a similar delusion—that a "spirit band" can save the individual and protect him from the evil consequences of his wrong thoughts and acts.

Individuality is of the spirit; personality is of the body. The animal personality, not knowing the individuality of the spirit, wor-

ships the person of some one who he thinks knows more than himself and endows him with dominating power; hence, a personal Jesus, personal "spirit bands," etc.

This material world, with all the grandeur, beauty, magnificence, knowledge and power it contains, has no existence for the infant living in it, yet unconscious of it, neither have the ineffable glories of the spiritual spheres any existence for the spiritual infant (the animal man) unconscious of its spiritual nature. It is plain that the physical infant must grow its bodily organs and faculties to become conscious of the material world. And so must the spiritual infant unfold its spiritual organs and faculties to be conscious of the spiritual world. Neither the physical or the spiritual infant unfolds its organs and faculties by dying, but by living.

Ignorant incarnate and discarnate spirits are looking outside of themselves for spiritual unfoldment to be given them as a gift, when it can only be evolved through growth—exercise and cultivation of their spiritual organs and faculties.

Spiritualism is the Universal Religion, for it includes all religions—past, present or to come—and it also includes all that denies religion. It saves every one everywhere—nothing is left out or lost or annihilated, but sometime, somehow, all get into the Kingdom of Happiness, conscious of their immortal worth. There is no way that can be taken but will finally lead into the Kingdom.

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The progressive change themselves; the unprogressive always want to change others. Thus true religion causes the individual to save himself from misery, by transforming the disorder within him into order; while false religion causes the individual to try and save himself hereafter, by getting others to believe the same as he does.—LUCY A. MALLORY.

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.

INFLUENCE OF FOOD UPON MORALITY.

THE influence of food upon the character and upon morality is one of the most powerful and far-reaching of the various factors which influence moral development. Byron recognized this, in a remark made to a poet, friend, who, while dining with him one day, was very earnestly engaged in carving a rather tough steak. The expression upon his face called forth from the master poet the remark: "My friend, does it not make you feel ferocious to eat beefsteak? When I indulge in flesh eating, it arouses a very devil within me."

One of the most remarkable observations which the writer [J. H. Kellogg, M. D.] has made respecting the relation of diet to mental and moral characteristics has reference to the relation existing between a flesh dietary and an appetite for alcohol and tobacco. Hundreds of instances might be cited in which men who have been addicted to alcoholic beverages, found themselves wholly relieved of the craving for artificial stimulation, within a short time after discarding a flesh dietary, by eating only fruits, grains, vegetables, and other natural food products. A man who had not previously passed a sober week for several years, but who had kept sober for three

months on a strictly nonflesh dietary, remarked to a friend one day that if he were going to start on a spree, the first thing he would have to do would be to eat a big, rare, juicy beefsteak to give him a "whisky appetite." Hundreds of similar cases might be mentioned, in which the appetite for alcohol has entirely disappeared under a non-flesh dietary.—Excerpts from an editorial in "Good Health," Battle Creek, Mich.

DR. TANNER, THE FAMOUS FASTER.

DR. HENRY S. TANNER, who attained a world-wide fame some years ago by fasting forty days in New York, under strict test conditions, lectured on Sunday last at Blanchard Hall, under the auspices of the Los Angeles Vegetarian Society.

The doctor proved the claims of Vegetarianism by many facts and arguments, but more than all by his appearance and presence. He is seventy-two years old, ruddy complexion, compact as a prize-fighter, and vigorous as a man of forty. The most robust young man in Los Angeles would have looked like a number two by the side of the doctor.

The doctor said the sin against the body is probably the unpardonable sin. Many people are walking pig pens and beer barrels. Cholera, scrofula, cancer, and many diseases would die out if men would quit eating meat, especially pork.

Most meat is diseased. At Cincinnati he made an examination and found that eighty per cent. of the hogs killed had ulcers on the liver.

There is no economy in flesh eating. On the contrary it is wasteful. It takes twenty-two acres to raise flesh to feed one man. The same land in wheat would feed seventy-two persons and in oats eighty.

He paid a high tribute to the Japanese who are healthy, vigorous, kindly people, among whom rudeness and cruelty to wives, children, and animals is unknown. They are, as a rule, Vegetarians. On a few tea cups of rice, the Japanese will draw a man sixty miles a day.

The doctor claims that flesh-eating is the cause of dypsomania, and that here is the place for the W. C. T. U. to work.—The Los Angeles News.

The less one aspires and inspires, the sooner he will expire.—L. A. M.

STATE SOCIALISM.

WALLACE YATES.

MORE and more is developed a tendency of the people to lean upon the government, to look to officialism for aid in material enterprises. Example, which so terrible shows in the wreck of all past centralized governments, has no deterrent effect on the modern enthusiasts who howl for a state socialism, under which "their liberties must be surrendered in proportion as their material welfares are cared for." In America, a great political party by making "protection" the corner stone of its platform has educated the masses to look to a central government to build up the industries. In Germany, a military system which feeds and clothes every man for a term of years has had an even greater effect in making men lean upon government for support.

Socialists, seeing the greed and oppression of those captains who now control vast industries, assume that relief can be obtained for the masses only by a still greater concentration, the governmental control of all forms of wealth production. Wherein they expect greater freedom and happiness for the individual under a dominant officialism which shall take the place of our Morgans and Rockefellers, is never made clear. Trades unions and all forms of organization now existent for material objects, "find that subordination almost military in its strictness is needed to secure efficient action," and the rights of an objecting minority must be ridden over, "for divided councils prove fatal to success." Says Herbert Spencer: "The machinery of communism, like existing social machinery, has to be framed out of existing human nature; and the defects of existing human nature will generate in the one the same evils as in the other."

The most beneficial feature of the new Mental Science is its insistence on the development of the individual, the only true foundation for a correct social state. The difference between it and state socialism is the difference between "the people who lift and the people who lean."

"Anubis: The Occult News and Review," monthly. Price 50 cents (2 shillings, 6 pence) a year. Edited and published by Florence L. J. Voisin, 14 Arcadian Gardens, Wood Green, London, N., England, G. B. Contains many interesting articles on occult subjects.

DISINFECTION VS. VACCINATION.

DR. M. FRIEDRICH, Mayor Tom Johnson's new health officer, who, I told you last January, had given up vaccination and by disinfection had rid Cleveland of the smallpox for six months, is reported in the Transcript of April 9, as saying:

"It affords me great pleasure to state that the house-to-house disinfection freed Cleveland from smallpox. Since August 23, 1901, to this very hour of writing not a single case has originated in this city, but seven cases were imported. The disease raged here uninterruptedly since 1898. We relied upon vaccination and quarantine as the most effective weapons to combat it, but in spite of all our efforts it doubled itself every year and was in a fair way of repeating the record of last year, as in 1900 we had 993 cases, and from January 1 to July 21, 1901, the number amounted to 1223. On this date I was called to take charge of the health office, with seventeen cases on hand. I had been in the city's employ ever since 1899, and it had fallen to my lot to investigate and diagnose most of the cases of smallpox that occurred in Cleveland. During that time I observed that, after disinfection with formaldehyde of a house in which we had found smallpox, never another case could be traced to this house. On the other hand, vaccination had given us many untoward symptoms. Frequently it did not "take" at all. One-fourth of all cases developed sepsis instead of vaccina. Some arms swelled clear down to the wrist joint, with pieces of flesh as big as a silver dollar and twice as thick dropping right out, leaving an ugly, suppurating wound, which to heal took in many cases over three months. Finally, four cases of tetanus developed after vaccination, so that the people became alarmed, and rightly so.

"I laid these facts before Mayor Johnson and proposed to stop vaccination entirely and instead of it disinfect thoroughly with formaldehyde every section of the city where smallpox had made its appearance; also to give the city a general cleaning up. The mayor not only consented to my plan, but also gave me all aid needed."—Rockland (Mass.) Independent.

"The Light of Kosmon," monthly, price \$1.00 a year. Published by the Order of Emethachavah, Denver, Colo. A magazine for the analysis and synthesis of life and death.

MY CANARY BIRD.

A BALTIMORE lady asks me to say something for caged canary birds kept in the hot sun, neglected and suffering.

I believe that cruelty to a caged bird is a sin in the sight of God; and if those who do it, or permit it, are not somewhere accountable, there is no such thing as justice.

I have a canary myself. I would not take a thousand dollars for him if I could not get another. I permit him to fly about our rooms several hours a day. I don't starve him on poor canary seed; I feed him what I think he would like if he could help himself—crumbs of coarse bread and flour bread, crackers, fruit, lettuce, chickweed; and he takes just what he likes, and refuses what he doesn't like, and is tough and strong and happy as a bird can be. I have had him now going on three years. He plays with me, comes to my fingers, shoulders, head. I chase him, and he chases me, and sings little songs of triumph when I fail to catch him. I never leave him in the hot sun. I never hang him up in a hot room to suffer and wilt. I never put him in a cold room to shiver. If he were sad I should be sad; and if he should sicken and die, I should shed more tears than I should over some or those who abuse little birds and other so-called dumb creatures. I make him very happy when he is caged, by giving him a little mirror, which I so hang that the sun or lights shall not dazzle him. When I want him to stop singing I always give him the mirror, and he will stand and look at his pretty self hours together, and keep perfectly quiet.

He sings in the morning his happy song of thanksgiving, and just before sundown his evening hymn, and sometimes later I hear his soft, sweet notes, as though he were saying his little prayer to his Maker and mine.

As I believe in an omniscient God, without whose knowledge not a sparrow falls to the ground, so I believe that I shall be held accountable for the happiness or unhappiness I may bring into this little bird-life that God has kindly given to make my life happier.—From Mr. Angell's Autobiographical Sketches.

“Who makes criminals?” The thought-forces of the selfish majority intent upon hatred, revenge, greed, lust, etc., materialize criminals, just as surely as thoughts create battleships, guns, dynamite, etc.—L. A. M.

COSME COLONY.

A STUDENT of Thoreau is more likely to settle down on Cosme than a disciple of Carl Marx. Economics may be a necessary study for the State Socialist—hundreds of books devoted to that dismal science, lie in our library unasked for, a prey to bookborer and moth. While teetotalism, co-operation, and communism, are excellent planks of the Cosme platform, we do not sing about them, preferring they should work unconsciously, like the vital movements in the body physical. Most of us have come to Cosme, out of the roam and froth of political and industrial strife; experience has taught us that no colony can be healthy, fed on the husks of such discontent. Reform of any lasting good, must begin in our individual lives, the correction of one bad habit in our lives, is worth more than a majority at the poll, or a strike won. A worse disease than the curse of capitalism, is the social cancer, that is eating out the heart of the super-civilized Nations; the only cure for which, is a return to Nature. Those desiring this real and lasting reform, will find a pleasant path in Cosme. She offers true wealth, in the shape of liberty and leisure, with freedom from the carking cares of life. Those content to cultivate a certain simplicity and trust in their lives, will find in Cosme a flow of health and happiness.—Cosme Monthly, Cosme, Paraguay, S. A.

[This brave and honest little colony would like to exchange its monthly paper with all progressive publications. Our contemporaries who desire to exchange will please take note of the colony's address: Colonia Cosme, Paraguay, S. A.—Ed.]

Marriage among the members of the New Race will not take place until woman has mastered the Religion of Love, and man has mastered the Science of Wisdom. Their marriage will take place when they are both fully matured, and are capable of bringing into the world “the sons and daughters of God”—veritable angels of Heaven.—L. A. M.

Death is the great dread and terror of the majority of people, but the hatred and ignorance and lust and strife that lead to death (for death is but the culmination of cultivated inharmonies) they foster and cling to as dearer than life.—L. A. M.

THE PASSION PLAY.

WE have read with a great deal of interest Rabbi's Joseph Krauskopf's lectures on "A Rabbi's Impressions of the Oberammergau Passion Play." The Rabbi affirms that its most prominent feature is to create a deep-seated hatred toward the Jews, and to that end the most palpable and gross misrepresentations of Jewish customs, laws and history have been resorted to. The Romans in the drama are everywhere shown up in the best light, and the Jews in the worst.

The Christians who believe that "Jesus died upon the cross to save them from their sins" should love the Jews, if, as they claim, the Jews were responsible for his crucifixion, for without the crucifixion the myriads of Christians who have passed over since the time of Jesus Christ would have been lost, and there would be no salvation for those on earth to-day. To crucify the Christ, then, was a Divine inspiration, and not a crime.

THE NEWSPAPER'S RESPONSIBILITY.

NEWSPAPERS are considered the legitimate disseminators of reliable and interesting news. There is a line of demarcation between news which is proper matter for publication and that which should be excluded from the columns of every respectable journal, and those which are not respectable should be suppressed; if not by law by popular disapproval. Discretion plays an important part in another phase of the subject. Rumors and intimations which may have been set afloat by some evil-minded individual are too often indiscriminately seized upon by the average reporter, worked up into a sensational account, and placed before the reading public regardless of whom it may injure. Sometimes common justice demands the publication of news derogatory to individuals. Then it is allowable, but under all other circumstances the publication of private doings, so colored as to cast reproach upon character, is deserving of severe condemnation.

Are honor and virtue gems of such rare setting in the character that every opportunity must be watched by the millions, who possess them not, to defame those who have them? Mark this fact, that defamation never proceeds from a man or woman whose character is above reproach. When you hear an individual slander another, set that person

down as one whose record exposed to view would reveal some disgusting blotches.

There are men who sneer at virtue, but they have not the elements of true manhood, there are women who have become hardened in vice, but they are not specimens of womanhood. On the other hand there are men of such sterling honor that they would scorn by word or act or intimation, under the most exclusive circumstances, to violate properties of refined society. There are ladies, also, who enjoy the society of the opposite sex, who have a free and frank manner about them, and who do not hesitate to entertain their gentlemen friends or their husband's friends alone, in their parlors, but whose characters are as pure as the driven snow. To think otherwise is to insult and outrage manhood and womanhood. There is a great deal of honor in the world, and it is only those who have none of it that declare its absence.—Review.

The beneficent influence of humane effort in connection with public school work can hardly be overestimated. Children, except in rare instances, are not wilfully cruel. They are led to inflict suffering upon each other, and upon animals in the first place through thoughtlessness, and afterwards from habit. Specific lessons in humanity are wanting, while objections in cruelty are met at every turn. Proper instruction in the rights of every living creature—the first of which is to live its life, and the next to be spared all needless suffering, whether through alarm, spoliation or bodily pain—will make the average child the friend and champion, rather than the foe and persecutor, of the so-called "lower creatures." The organization, therefore, of "Bands of Mercy" among the children of some of the public schools for special training in these lines may be hailed as higher educational effort that can hardly fail to bear fruitage in lives of tenderness and justice.—Oregonian.

Man has been running so long in grooves that he thinks it impossible to get out of them, but the grooves are all being broken up, and dire necessity will compel him to form new and better habits. If Nature appears to be cruel, it is that he may learn the lesson of love and good will to all life, and that he will no longer inflict upon others that which he does not want inflicted upon himself.

"The Spiritual Reformer and Humanitarian," monthly; \$1.00 a year; 15 cents a copy. Mrs. Susan J. Finck, mortal editor; James M. Finck, spirit editor. Published at 409 21st street, Galveston, Texas. A truly spiritual magazine, containing sixty-six pages of well written editorials and selected matter. The spirit message department is very good indeed. Mrs. Finck, the medium editor, is seventy-three years old, but her writings have all the freshness and vigor of youth, and the loving influence that emanates from them cannot fail to impress the reader that she is a woman of a high order of spirituality. Her magazine is a new beacon light to point the way to spiritual truth.

Hardly had the ashes of the great Vegetarian Sanatorium, at Battle Creek, Mich., cooled, when plans were already laid to build better and more perfect structures and appliances for the sick, to cost a quarter of a million dollars. Vegetarians owe a debt of gratitude to Dr. Kellogg for his vast labors in the cause of Vegetarianism that they never can repay. The Seventh-Day Adventists have done more for justice to animals in the advocacy of a non-murdered diet than nearly all the other Christian sects put together.

Mr. E. Marsh Stiles, publisher of "Wings of Truth" writes that he is printing 60,000 copies of that popular occult magazine, but intends to bring it up to 200,000 and over, monthly. He has added a new department to its other interesting features—the Science of Chromoscopy. Several valuable prizes are being given away in his Graphology Competition. Price of magazine is \$1.25 a year. Address: E. Marsh Stiles, 12 St., Stephen's Mansions, Westminster, London, England. G. B. Agents will be given a liberal commission.

Many of our readers have heard of the great liberal preacher, Dr. J. E. Roberts, and the Church of this World, of Kansas City, Mo. They can now have the pleasure of reading Dr. Roberts' sermons in "The Philosopher," the new, official organ of the Church, edited by the Doctor and C. F. Eldridge. "The Philosopher" is doing splendid work in emancipating the creed-bound. Price, \$1.00 a year; 10 cents a copy. Address: 426 and 427 Beals Bldg., Kansas City, Mo.

Frank T. Allen has changed the name of his monthly journal, "Agreement" to "Abandonment." That is to say that he has gone up a spiritual step higher to revel in the sunshine of Freedom and Love. Lovers of Truth should help sustain his new venture. Price 50 cents a year. Address: Frank T. Allen, 10 East 14th Street, New York.

We congratulate Brother Conable on the handsome appearance of "The Pathfinder," which is now a large, 24-page magazine. Only one dollar a year, and it is filled with priceless truths. Address: Edgar Wallace Conable, Roswell, Colo.

Arthur F. Milton, whose articles in The World's Advance Thought our readers have so much enjoyed, has published in a pamphlet several of his best psychic essays—"What is Life?" "Love, the Life-Principle of Nature," "Psychometry," "Selfishness," "God." Price 10 cents. Address A. F. Melchers, Charleston, S. C.

"The Pacific Vendantia," monthly; price \$1.00 a year. Issued by the Vedanta Society, 770 Oak street, San Francisco, Calif. "Devoted to the propagation of the principles taught by the great seers of Truth and religious leaders of different countries, and illustrated by their lives."

"The Baby," monthly; price 25 cents a year. Edited and published by Albert O. McLaughlin and Carrie D. McLaughlin, 1325 12th street, N. W., Washington, D. C. Devoted to the philosophy and phenomena of the New Birth and metaphysical healing.

"Fulfillment," monthly; price \$1.00 a year. The Fulfillment Publishing Co., 730 Seventh Ave., Denver, Colo. It is the organ of the Colorado College of Divine Science and an exponent of the principles of right thinking and right living.

The "Light of Reason" is a leader in the "New Thought" movement in England and it wields a great power. The price of this magazine is \$1.00 a year. Address: The Savoy Pub. Co., Savoy Steps; Strand, London, England, G. B.

"Eltka," monthly; price 50 cents a year. Published by The Wright Co., Corry, Pa. This truly spiritual magazine has put on a handsome new dress and is much enlarged and, as usual, is full of light and wisdom.

"Natural Philosophy: A System of our Knowledge of Nature (with an Attempt to Explain the Mysteries,)" by James Ferguson. Price 35 cents. Address: The Alliance Pub. Co., 569 Fifth Ave.

The Stockham Publishing Company has issued a new American reprint of Edward Carpenter's "Love's Coming of Age." Price, cloth, \$1.00. Address: Stockham Pub. Co., Chicago, Ill.

"Double Portion," monthly. Price \$1.00 a year. Edited and published by Harry H. Tobias, 603 Bigelow St., Peoria, Ill. New light for believers in creeds.

The "Humanitarian" (London, England) is doing valiant work in defense of the right of animals to kind and humane treatment.

To be "at war with God" is to oppose the good in all manifestations of Life, and to cultivate discord.

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



LIBERTY.

LET Liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache:
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

—Richard Realf.

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