

Vol. 15, no. 4

JULY-AUGUST, 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.....	1:48 p. m.
Augusta, Maine.....	8:08 p. m.
Boston, Mass.....	8:28 p. m.
Baltimore, Md.....	8:08 p. m.
Burlington, Vt.....	8:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 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.....	2:23 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.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	8:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	8:36 p. m.
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.....	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.

July-August, 1902.

PORTLAND, OREGON.

Vol. xv, No. 4 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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SOUL COMMUNION.

How pure at heart and sound in head,
With what Divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest;

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

—From Tennyson's "In Memoriam."

Travel on with cheer!

There is, and always will be, to-day!

The last turn is ever the best!

Life's chances can never be lost—they may
be postponed.

You may retain youth and health by your
thoughts, or you may grow ugly by your
thoughts.

Is it possible that any religion that cannot
transform the Hell here, is capable of giving
Heaven hereafter?

An "easy time," with Error as guide, leads
to a very "hard time;" a "hard time," with
Truth as a guide, leads to bliss.—L. A. M.

OPEN THE WAY.

THE sky, or mental-spiritual sphere, of man's
being is filled with countless worlds, contain-
ing unimagined splendors. He must mentally
soar into spiritual thought atmospheres to at-
tain the consciousness of those boundless
riches of his universe. With the wings of
Divine aspiration he must cleave the stormy
clouds of error in his mental sky that obstruct
his vision, to become the Focal Number,
around which move the burning suns that
make the soul-ravishing music of Celestial
minstrelsy.

Ignorance is the giant burden that weights
him to the earthly nature, and prevents him
from realizing the spiritual harmony of being.
When he closes his eyes in sensual sleep, he
perceives the exhalations of his own impure
thoughts, distorted by malice, revenge, greed,
lust and other inharmonies that still pursue
him with torturing persistency and leave him
no resting place.

Man's spiritual being is as inaccessible to
him as is the North Pole, until he lets the sun-
shine of Love melt away the icy barrier of
selfishness and hatred, then he will reach the
longed-for Eden.

The upward gaze of the saintly being is
not directed to the sky of earth when he com-
munes with angels, but to the mental-spiritual
sky within himself. He has all of Nature
within himself, but spiritualized, and magnif-
cent beyond the poet's dream. He engages in
no unseemly struggle for material things (of
which he partakes only frugally), for he re-
alizes that the boundless wealth of the uni-
verse is within his being, and that external
Nature (beautiful as it is) is but a poor pho-
tograph of the spiritual reality within his soul.
He realizes that the only elements that can
stand in his way, are those he himself gener-

ates when he keeps his mind enslaved to corruption and impurity.

It needs no logic to convince any intelligent human being that Love is a good angel, and hatred an evil spirit. We need not look outside of Love and hate for angels and evil spirits, for these are involved in them. Therefore, good people, see all things as Love ("the pure in heart see God"); and hateful people see only the Devil and his Hell of hate. Every good is involved in Love—health, happiness and prosperity. Cultivate love enough and you own the universe. Every evil is involved in hate—disease, disaster and death. Cultivate hate enough and you make yourself useless.

In the consciousness of love man sees all things as good; in that of hatred he sees them as evil. Thus he has the power to harmonize or make chaotic his own consciousness, and as his consciousness is, so will the world appear to be to him. The soul in each is omnipotent. The power in each soul is in degree to its expansion in love. If but one soul sincerely and divinely loves everything in the world, he is virtually the Light of the World, and he has then the power within whose influence no evils—diseases, disasters and death—can operate, any more than night can remain when the sun appears.

I am the earth, I am the sky,
The night, the sunshine and the clod;
I am the master, and the slave!
I am Divine, Almighty—God!

*

* *

Life is Love Manifest, and according as to how much Love you manifest is your life happy. Thus a happy life does not depend upon living on earth or in the spirit spheres, but in how much of Love you manifest. The Immortal State of Consciousness is Love in its universal manifestation. People who leave the physical sphere of existence with hearts full of hate, live in a fashion, but they can know nothing of the Immortal State of Consciousness.—LUCY A. MALLORY.

KEY THOUGHTS.

FROM chaos to order is the fiat of Life.
All things work easy with Love, and hard with hate.

When impurity runs riot it finally becomes a consuming fire.

Disease is not lessened, but increased, by writing, reading and speaking about it.

That which you send out from your being is of the same quality and character as that which you allow to enter it.

We look outward and see diversity; we look inward and see unity; but the focus of Light and its different rays are all One.

The steps in climbing a mountain are very arduous, but a misstep will send one rolling down its sides on to the jagged rocks below in a few moments.

Life's meaning will always be sorrow, affliction, discontent, unrest, until we can harmonize the whole being into perfect order.

The world is suffering more from intemperance in eating than it is from intemperance in the use of intoxicating drinks. It is suicide to die from overeating, as much as if you had taken poison, or killed yourself by any other means.

It is with a man who does not live harmoniously as it is with one who has fallen into the water and does not know how to swim—his inharmonious efforts prevent him from saving himself from drowning, whereas harmonious effort would have kept him above water.

If we would not pass judgment so thoughtlessly; if we would not be so ready to condemn; if we would be humane, stop all cruelty to animals, and do with all as we would be done by, we would never have any murderers to hang; there would be no need of penitentiaries, jails and insane asylums, and we would not need to keep enacting prohibitory laws. We would not have Whitechapels, nor saloons, nor drunkenness.—LUCY A. MALLORY.

WHAT IS LAW?

WE may imagine Law to be something that has absolute motion; thus it cannot cease nor retrograde.

We know of but one condition to which we can apply this with absolute certainty, and that is Time.

Of course, we cannot handle it, and we may give reasons for not considering it as a factor. And there are other things as unimpressible, which cannot be ignored, as, for example, Intelligence, Will-power and Love.

Time certainly existed when nothing else did, and was as potent in progress as it is now.

If it had nothing else to operate on, it had Space, for even where there is nothing there is Space.

Thus Time and Space have ever existed, consequently have ever been factors in the universe. A beginning is thus inconceivable. But if Time has been the a priori creative power, it must be Law, or the cause of all that exists. Thus Time is Law, or Law constitutes Time, for all things depend upon Time for its being. And as all things created tend to perfection, which is synonymous with goodness, may we not just as well say that Law is Love, to be in accord with the soul's intuitive knowledge of the fact, where it asserts that "Love is the Law?"—Arthur F. Milton.

PROPHETIC.

ABOUT six months ago, Mme. Lucie Grange, the editor of *La Lumiere*, (Paris, France), received the following message from discarnate spirits: "If the Earth quakes and is shaken by convulsions, and all the elements unchain themselves; if myriads of human beings are killed by cyclones and hurricanes, and cities and towns are destroyed, and if terrible disasters afflict humanity—even then the Earth should rejoice, for it is the darkness before the rising of the Sun. These things must be before the New Advent. As the Old Civilization dies, the New Civilization is born."

The house that the physical body lives in can be torn down and destroyed, but if the spirit builds itself a habitation of loving thoughts and kind acts, it will endure to all eternity, and nothing can harm the spirit dwelling therein.—L. A. M.

NATURE'S INVISIBLE RESOURCES.

J. H. LUCAS.

THE primal resources of Nature are in abundance and ever existing. All the elements and powers are in invisible, spiritual being, necessary for the growth, development and enjoyment of man, both as to his physical wants and spiritual improvement. One of the things of very especial urgency is that he should speedily learn to adjust himself to the necessary conditions through which he can reach normal relations with those occult laws and spiritual forces, which in their efficient operation, will bring into external realization the things imperatively necessary to happiness on the physical plane. All supernal causes and creative energy lie back in the spiritual world, and are unlimited in power and efficient operation. The resources, therefore, of the invisible and spiritual universe are inconceivable and immeasurable in their marvelous results and grand totality. This seems to be unknown to the great majority of mankind, because effects come only within the range of their perceptions, and original, primal, causation is ever veiled in mystery, or obscured entirely by ignorance.

It is utterly impossible for the finite mind to fathom the depths of infinitude, or measure the power and wisdom of the Infinite Spirit; because in the realm of spirit ever exist boundless resources and possibilities beyond all computation. And yet, doubtless, all knowledge can be obtained during this mundane life to answer the purposes of mortal existence. Because, by honest research, guided by the love of truth, one may so penetrate, and so clearly discover, the Eternal Principles of Nature underlying all phenomena that he may receive a complete emancipation from the darkness of superstition and false beliefs.

In contemplating the interior and invisible Life of the universe we discover both latent and active forces, unseen except through material manifestations, and that physical and outward changes are the products and external demonstrations of an invisible, and often, unimaginable and incomprehensible Power. This Power, in its spiritual essence—which ever eludes the keenest research of the materialist—is everywhere present in the measureless depths of infinitude, and is the eternally regnant life of the universe, undiminished by the expenditure of energy, pos-

sessing an utterly imperishable vitality.

There are no bounds to the Life permeating and encompassing all things. No sounding line can measure the depths of this shoreless ocean. It is not an empty, vacant Life; because in it all fullness dwells. It includes power, intelligence and infinite resources.

All material forms proceed from the deft hand and architectural skill of omnipresent Life. Look in whatever direction you will you behold the evidences of the handiwork of Life's incessant activity, faultless wisdom and unflinching energy. With generous exercise of unseen force it draws upon its boundless resources, and establishes everywhere, in vast profusion, forms of beauty and usefulness, from the smallest flower that blooms by the wayside to the greatest system of worlds that float in space. In a word, Life's possibilities have no limits and its resources are infinite. But how to manipulate and externalize the invisible elements of wealth all about us and utilize them upon the material plane for the benefit of mankind is a question of vast importance.

And yet we confidently believe that in the evolution of the race, and in the advancement of the arts and sciences, and in the progress of human discovery, the time will come when these questions will be solved. It will be when the world arrives at a knowledge of the existence of universal natural laws and how they can be rendered available for practical and useful purposes in every day material life. And, furthermore, when it is discovered that Nature has a vast reservoir of invisible elements and opulence of resources, which, if evolved into material forms, accessible to all of earth's children, would thereby banish poverty and want from our fair world, and as a consequence, destroy the immense train of evils which spring therefrom, we shall see that the race has taken a long step forward in the line of progress and happiness.

And as a prophecy of the fulfillment of this view of the future, we may note that occasionally, and at long intervals, some progressive minds, of independent thought, have left the worn and beaten path of fossilized conservatism and looked into the realm of the hitherto hidden powers and the wealth of invisible forces of nature, and by the wise and practical use of their discoveries have become the benefactors of mankind. Illustrating this, we may refer briefly to Dr. Benjamin Franklin,

the American statesman and philosopher, who was able by the power of his genius to discover some of the subtle, invisible forces of nature and practically use them for the benefit of others. He thereby promoted human interests. He did this in two ways. First, he stimulated inquiry along new lines of thought. Secondly, the knowledge and inventions he gave to the world was a legacy of immense value to coming generations.

BRING IN THE LIGHT.

IT is the duty of the State to help the criminal to become a man; and every criminal can become a man. There is just as much good in the lowest criminal as there is in the highest arch angel; the only difference being that in the former the good is dormant, while in the latter it is highly active. Bring forth into activity the boundless good that is latent in every soul, and the worst of evils will of themselves disappear. Bring in the light and darkness is no more.

Abolish the prisons and the workhouses, and establish in their stead institutions whose object it shall be to take the criminal and keep him until he has become a real man; to bring forth the best that is within him; but never to punish. And its methods for transforming the perverted minds into minds of culture and usefulness, should be, by giving a thorough course in mechanical, artistic, intellectual, moral and spiritual training.

We should not try to run away from this life because we find evil connected with it. The evil is our own making, the result of our ignorance. This ignorance we shall take with us into the unseen realms, unless we get rid of it before we go; and the ignorance that gives us misery in this life, will give us misery elsewhere. Let us proceed to banish our ignorance, and our miseries will cease.—Eternal Progress.

The Old House is being torn down, but the New Temple is ready for occupancy. Those who will not enter the New and partake of its happiness, must not complain of the discomforts of the Old, if they still prefer to cling to it. In the New, "my yoke is light;" in the Old, the burden is very grievous to be borne. Old habits of thought, feeling, action and diet—crude, corrupt and ignorant—must all be changed for the New and purer.—L. A. M.

MEDIUMSHIP FOR ALL.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

THAT which God supremely and continuously desires is that every human being would become a medium for himself. The loftier the aim of any person the more is that person loved and favored by God. And He has placed Himself within such very easy reach of everyone, that they have only to discover where He is, and then diligently cultivate acquaintance with Him, and He will most gladly and lovingly meet and teach that one all the truth until he becomes a medium fully qualified to give it expression.

In the entire Universe there is nothing but God, and the various and differently graded creatures He has given being to, expressly that they might manifest more or less of Him, and thereby glorify Him. There is life or God everywhere, in the mineral, vegetable, animal and human kingdoms; very low in the mineral, higher in the vegetable, still higher in the animal, and yet higher in man. Everything having form and character, has life or God in it, giving and sustaining that form and character; and were God taken away out of either an atom or a world, that atom or world would immediately be *non est*.

It is by virtue of man's primal essence being God, that man lives, moves and has being. Man's triunity was thousands of years ago made very clear to man in the typical Jewish temple. The outer court typified man's body, the holy place his soul, the holy of holies his spirit. The central sun of the human system is the spirit which is God; but to connect therewith so as to become all that is possible thereby, the middle-man (the soul) must diligently, intelligently and intensively cultivate it; by doing so nothing can prevent one, many or all that do it, from being taught of God and becoming His mediums.

Man is generally so very low down and uninformed that in current converse he speaks of "spirits" in the plural, whereas in very truth there is only one spirit in the Universe; and that spirit is all power, all knowledge, and everywhere present. Souls are plural; there are many souls; and they are all being disciplined, trained, developed expressly that God may fill them as they grow and acquire capacity for His doing so. The thought of today is utterly confounding by the jumbling together of soul and spirit as if they were one:

soul is mediatorial between flesh and spirit, which are necessarily dire antagonisms. Spirit or God cannot and does not manifest through such an antagonistic medium; so soul was created to go under long and severe discipline and training that it might eventually be made fit, and win capacity enough to hold as large a measure of God—or the one spirit—as was possible. As the soul is filling a middle position between flesh and spirit, it will necessarily but measurably partake of the characteristics of both, so on its flesh side it will be semi-material and able to connect with and throw itself into the ways and thoughts of the flesh; and on its spirit side it is also semi-spiritual, and therefore able under competent guidance and direction to connect with and throw itself entirely into the ways, thoughts and motions of the spirit. The soul it is that has all the cultivation to do; it must sow to flesh or spirit, and will reap accordingly. Had not Christendom, as a whole, stumbled at the stumbling-stone of glorious truth, at the very outset, this mediumship for God would long have been history; as it is, man has been wholly diverted from it, and now covets to be mediumistic to entities too low down even at the highest to be of any real or lasting service to him.

To God darkness and light are both alike; God being all spirit, and spirit being God, there can be no difference whatever to spirit between darkness and light! This is a truth of immense moment to man today. God is Light, and in Him is no darkness at all. As He is everywhere, light is therefore everywhere. If we make distinctions between light and darkness that only shows how material we are, and it also shows how widely different are man's ways and thoughts to the ways and thoughts of God—or spirit! We flatter ourselves often that we are now in the image and according to the likeness of God; but if we only allowed facts by millions to tell us the truth we are dying to know, we should soon know—and that beyond the possibility of a doubt or a misgiving—that we are not and never yet have been in God's image and likeness, for when that is so we shall be at-one with Him.

The specialities of spirit are that it cannot grow or develop, cannot sin or suffer, cannot deceive or be deceived, cannot resist evil, but quietly retreats from and retires before it, biding the time when evil will stand corrected or killed, knows no distinction between light

and darkness, to it time is not, death is not, matter is not, save as temporary conveniences, and it is itself absolutely perfect and therefore changeless. These are some of the spirit's specialties, and the soul that learns to sow to the spirit, and attends to it with all diligence grows up into a medium for God, a medium of the very highest type, and then—and never till then—understands what spirit is, and what are its specialties.

This mediumship is graded; the lowest is a seer, because of seeing the Kingdom of God, but the one who is only a seer is not in that kingdom, nor is that one a medium for God. The least in the Kingdom of God is greater than the very greatest seer, for that least one, by virtue of being in the Kingdom, is a medium. In order to become a great medium one must first develop a great soul. The soul of man is related to the spirit as the ear of wheat is to the grain that fills it; a small ear can only carry a small amount of wheat. Present circumstances and discipline are to enlarge the soul in readiness for the time when it may be filled with the spirit. We talk as though we were filled with the spirit now, but actions declare the reverse. That which is only occult and not spirit we call spirit, and we do so because we know no better; not even those who are accepted as leaders and guides know any better. The words "if the blind lead the blind, both shall fall into the ditch" is a profusely illustrated parable today. The mire of worthless opinions and the slime of confusion shows on every hand in consequence of all having fallen into the ditch. That, however, is the beginning of the end. Things are at their worst and will soon be mended. He whose right it is to do it will not fail in his own good time and way, and then will mediums of this most exalted type be as numerous as they choose to be, and that will be soon; and the sooner the better.

THE BLESSED LIGHT.

JOHN P. COOKE.

WHEN the dawning wisdom of our day, asks men to believe the glad tidings of Life—that Inner Life that blesses all it breathes on, we are chilled to find so many skeptics who ask: "How shall we know that light is light?"

The sunbeam is surely its own evidence; the star its own demonstration.

Then beauty is its own excuse for being."

The morning needs no attestation; it is its own miracle. But intellectual and moral illumination is not so plainly recognized. No revelation is needed to vouch for the sunbeam; but we cannot tell whether what claims to be knowledge is really knowledge; whether what presents a shining face is science; whether what immediately attracts and fascinates is truth.

This distrust of all light except the beam that we have, comes of our habit of using no other. The instinct for universal truth is impaired to the degree that it will not act. The hunger and thirst for knowledge decays. Men get to say: "Well, if this opinion of ours be not knowledge, we will consider it so. It is good enough for us; we are content to be no wiser than our fathers were. Find more if you can, but bring none of it to us." Thus the result is that our faith is not in light, but in what we have accepted, just because we are committed to it.

But the Light in Nature does not cease its regenerating offices; it redeems the world wherever it is permitted to fall. Point after point touched by its beam glows with radiance. The cold mountain peaks burn with beaten gold. It touches problem after problem and the darkness disappears! Touched with its loving ray men become human in their affections, care for their families, build homes, and slowly emerge from their bestiality into the lot of human beings.

Thus we may well celebrate the blessed, creative power of the All-Love-Light; we abhor the darkness and gloom and ignorance. Light is the parent of Life; strength, beauty and felicity come with the sunbeams. Light is the reviver, the cheerer, the Redeemer. Light is the universal disinfectant; the cleanser of Augean stables, the foe of disease; deadly to pythons, hydras, Nemean lions, Erymanthean boars, Creton bulls, Stymphalean birds and all the monsters of marsh and fen. Light is the modern Hercules! It expels doubt, fear, superstition, bigotry and that odium theologicum—which is so fatal to wisdom and spirituality. Light is the Saviour, the deliverer! "Walk in the Light that ye may become the children of the Light," was the injunction of Jesus, himself a child of that Light. Himself led through darkness and horror untold by the Holy Angel Light. The Day-spring from on high always brings healing on its benignant beams.

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.

[Dedicated most affectionately to M. C.]
DREAM LIFE.

M. G. T. STEMPEL.

FATHER, I've lived my very best to-day;
Now, take all my restlessness away;
Relieve my mind from every crushing doubt.
I'd have only Faith-Angels hov'ring 'bout
My slumb'ring body when I go in quest
Of my true friends, of things I love the best.
How glorious it is like thought to fly
From day-life, leaving every tear and sigh,
All pressing debts (our sufferings), and find
Freedom and peace!

In sweet dream-life enshrined
Art thou my home!

Each morning I return
That I my work may do, that I may learn
The lesson of the day. Night brings release—
A dear recess of happiness and peace.

Often I fret when time is to return
And take my cross. Ah, Father, how I yearn
To leave my body slumbering for aye!
But when Thou callest, quickly I obey—
Thou knowest best.

'Tis night! Touch Thou my eyes!
Father, I long to reach my Paradise!

The Power that evolves all things is involved within them. The Supreme Power is thus interiorly involved, and that which is external is but its effect. Deity is the inner thought of one's mind, the inner feeling of his heart, the strength of the muscle, the nervous fluid of the nervous system, etc., for these interior forces create the being. What man makes is made from the outside; what Deity makes is made from the inside of all things. One who does not purify the finer forces of his being, is working in opposition, instead of in harmony, with Deity.—L. A. M.

LIKES AND DISLIKES.

THE mere emotional plane is the childish plane of life. Because a child cannot control its mind and regulate its thoughts, it is governed by the emotions of the moment. It likes those who give it toys and candies, and dislikes those who would not let it eat candy if it were not good for it.

Mankind, as a mass, are on this childish, emotional plane. The most popular religion is that which appeals to their emotions; but emotional religion is feeding people on spiritual candies, and the penitentiaries and insane asylums are full of the victims of this kind of religion.

In nearly all the affairs of life the masses are controlled by their emotions, or, in other words, their likes and dislikes, without exercising their reasoning faculties. Likes and dislikes are poor educators. How many there are who like those things which degrade them, and entail endless miseries upon themselves and others; while they dislike that which is the best for their welfare and upbuilding.

The leaders of men, today, are those who appeal to the emotions of the masses—to their likes and dislikes. Most people think that to use reason is to defend what they like. But any one who thinks, can readily see the detriment of adopting this standard as the ultimate of existence. Everything that has any real value requires much thought and toil to be expended upon it. Nearly all evils are due to the desire to have emotions of a pleasant or exciting nature.

Even in the New Thought there are people who look for that which feeds their emotions. They highly commend a paper at one time for feeding their likings, and the week after, they want their paper stopped, for some of its ideas had aroused unpleasant emotions.

The Age of Truth and Reason has begun. All emotions must now be regulated by these. The spiritual lessons must be learned, irrespective of likes and dislikes, for Truth alone can free us from our woes and miseries.

The sensational press that portrays crime and criminals, to feed the perverted emotions of mankind, the emotional religious systems that subvert reason to superstition, and the cruel hunting of animals, the extravagant feasts and follies of society, that are merely indulged in to excite the emotional nature, must all disappear.

Emotion and reason are good when allied but when divorced, strength of intellect without emotion, and overflowing emotion without intellect, are both detrimental to spiritual progression. Intellect barren of emotion makes the Materialist; emotion barren of intellect makes the superstitious, creed-bound follower. The perfect union of emotion and reason evolves the true religionist, and gives birth to Science-Religion.

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THE appeal for Truth must be then only to the facts, correlations and laws of the certain known and knowable world about us; to our Earth, and to the actual history, relations and growth of mankind upon it.—Torch of Reason. But all Truth comes first from the domain of the invisible—the spiritual. The “known and knowable world,” in any period of its evolution, has never given an entirely new invention to humanity. Edison’s electric motor, or phonograph, or quadruplex telegraph, was not born from the known and visible, but from the unknown and invisible. New ideas are spiritual factors that cannot be reasoned out of existence or ascribed to spontaneous outbursts from Matter-Idols.

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The cross is the correct symbol of the old church, state and society, for everything in them is at cross purposes.—LUCY A. MALLORY.

VEGETARIAN “WEAKLINGS.”

KARL MANN, the German Vegetarian, who won the great German walking match, from Dresden to Berlin (124½ miles), covered the distance in 26 hours 52 minutes. Mr. Mann is a clerk in a commercial house, and does not touch animal food of any kind. His diet is fruit, nuts, whole-wheat bread and crackers, and salads. This is the second great walking match he has won. Out of thirty-two competitors there were twenty-six athletes who had trained on flesh-foods—the remainder were vegetarians. All the flesh-eaters were out-classed and out-walked and left far in the rear.

The German flesh-eaters now claim that the Vegetarians won because they do not drink liquor. But why is it that Vegetarians have no desire to drink liquor, and why is it that flesh-eaters do? It is because the former are free from the poisons inherent from flesh food, which create a craving in the latter for liquor to burn them up.

If abstinence from liquor drinking caused the Vegetarians to win, it is one of the strongest arguments in favor of a Vegetarian diet.

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No become emancipated from the predominating race-thoughts—the thoughts of greed, lust, hatred, vengeance, malice, pride, envy, retaliation and condemnation—is the great task before humanity. It is these race-thoughts that speak themselves unbidden into the uncontrolled minds of humanity and dominate the daily actions of men, women and children.

These old race-thoughts have become gigantic growths through recognition and cultivation. Happiness is impossible, either here or hereafter, for the one who has made them part and parcel of his consciousness. Their seat is in the heart of each human being, and they must be transformed before a “change of heart” can take place, and the “Holy Spirit come and abide in their place. Thus will “the pure in heart see God.”—LUCY A. MALLORY.

SUGGESTIVE THOUGHTS.

M. LENA MORROW.

THERE is a trite expression often used, that "the truth sometimes hurts;" but, strictly speaking, truth in and of itself never hurts. It is because we have been deceived or have clung to some error that the truth when spoken seems to hurt.

Relative truth is always in harmony with the whole truth. If we know all possible known truth about any given condition, circumstance or personality, at various given periods, any change that time may bring or make will not cause any real pain or sorrow to the mind or heart.

There is no virtue in acknowledging a truth or a fact that has been established and substantiated by other evidence than our testimony, and in spite of our effort to conceal it.

We can realize only such ideals as are inherently real.

The belief that the statement of a creed makes a fact true or untrue is the same idea expressed in newer language by so-called "New Thought" people, who claim that whatever you think a thing is, that it is or will become.

All the mental activity in the human race can never change or "think" a paper flower into becoming a rose. Only such rose properties as are inherently found in the paper flower can ever be developed into a living rose, and this is only accomplished by a process of transformation and transmutation which must always work in harmony with the laws of the Universe. There is no other method by which that which "seems" to be can actually become. This is the door by which we enter in; and whoever hopes to attain results by simply assuming a certain attitude of mind is climbing up some other way and is thereby a thief and a robber.

EXTREMES.

ANONYMOUS.

IT seems to be a weakness with those who assume to be progressive to lack patience; that is, they want to spring to the top of the ladder without going through the process of climbing step by step. Forgetting that in the orderly movement of evolution each step is a necessary foundation for the succeeding one. Thus the party whose habits of life have given him a mouthful of decayed teeth, is told by some "Christian (?) Science" enthusiast that he is

merely suffering under a delusion when afflicted with a jumping toothache. It might be pertinent to inquire of some newly enthused "scientist" of this kind when he is going to replace his false teeth with a new set! While the adept may tell us that the Absolute matter is a delusion, he is also well aware that to the men of this generation it is a very serious reality. Jesus evidently recognized the limits of the men of his time when he said, "for which of you by taking thought can add one cubit to his stature, neither canst thou make one hair white or black."

Here and there may be an individual who can do with a couple of hours sleep per diem, but the majority of us want seven or eight hours of tired nature's sweet restorer in order to recuperate, and the evils of insomnia are well known. It may be that so much sleep is required in order to rest the nervous system from the strain of disposing of too great an amount of food, but as long as the race belief is that a man needs three square meals a day, it is very likely that the mass of mankind won't get along on less. Even governments assume that over three pounds of solid food is a necessary ration per man per diem. It will take generations of education (evolution) to bring the Anglo-Saxon down to even the temperate standard of the Hindoo, to say nothing of the new idea of the M. S. extremists, that man can live on air if he only will! If we assume that all these habits of ours shorten life and entail disease, yet we can only learn by the bitter experience, and no doubt the "universal plan" is properly laid for our proper benefit.

The "Colorado Graphic" has opened a Mental Science department in its columns, edited by Mrs. Nora E. Hulings. Mrs. Hulings is an accomplished writer on this subject. The "Graphic" is a weekly, published at 1705 Champá street, Denver, Colo. Price, \$1.00 a year.

The "Co-operator," the organ of the Co-operative Brotherhood, Burley, Wash., has been changed from a weekly paper to a 32-page magazine, and contains co-operative news from all parts of the world. The July number contains a photograph of the site of the colony at Burley. Price, 50 cents a year; 5 cents a copy.

AN AGE OF MATERIALISM.

L. EMERICK, LECTURER.

IN an age of materialism, the body and form is everything; these being deified and worshiped above all the qualities, attributes and powers of the mind, heart and soul.

In an age of materialism God, the soul and its immortality are denied, and the religions of men are of the intellect, made up of the letter of interpretation and forms; these religions being impotent to save the world from its own self-destruction.

Now, this is the most materialistic of all ages; because the body and form constitute the aspiration, the standard of all measurements, the goal, the sole motive power that gives the formation, sustenance and perpetuation of the civilizations of the world of this age.

Furthermore, the religions of these civilizations are wholly and solely submerged in the falsities, the delusions of the material and its phenomena, rendering all interpretations of the Written Word in material significations and these renderings have made all people who adhere to these systems or religions, idolators in word and deed.

Thus it is seen that this is the most materialistic of ages, having deified matter, the body and form above all Gods in heaven and earth. But the unconsciousness of the world's leading teachers, in society, state and church, is now being seen, and to see this condition, shows a state of awakening fast coming; that indeed "the Spirit of God is again brooding over the deep" and a New Spiritual Age is now here!

WHAT IS IT THAT KEEPS HER ALIVE?

WE translate the following from the *Figaro*, one of the leading dailies of Paris, France:

"The twentieth century finds the peoples of Europe in the midst of a tidal wave of new discoveries, and irresistible currents are drawing our civilization to try the occult and invisible; but, in the battle of conflicting interests and appetites, scientists should remain attentive to all the manifestations of the unknown forces of life.

"As a contribution to this research, we present to our readers the case of Mademoiselle Bouvenal, who lives in a cataleptic state, without eating, now going on eighteen years

and six months. Mlle. Bouvenal still lives with her mother in the little village of Thenelles, near St. Quentin.

"No one is debarred from visiting her; but what a sight to see!

"On a damp ground floor, lying upon a poor bed, with the immobility as of one dead, is a human being with the appearance of a marble statue; it is neither death nor life; it is a dream. Her eyes are sunk deeply in their sockets. The mouth is closed and without any salivary secretion, the teeth are tightly locked, and the skin is dry and cold. The beating of the heart is scarcely perceptible; but is very regular. If one lifts her arm, it remains in the position it is left in.

"Mlle. Marguerite Bouvenal was born the 29th of May, 1864; it is now eighteen years and six months that she has taken no nourishment, not even a drop of water, and still life continues!

"Professor Cahu, by recent experiences, shows that peptones, alone or in combination with alimentary substances, are not assimilated; as, for more than five years, Mlle. Bouvenal has been given peptones by injection."

We again cordially welcome "Our Fellow Creatures" (Official Journal of the International Anti-Vivisection Society and its auxiliary the International Kindness-to-Animals Society), which suspended publication for several months after the death of its founder, Mrs. Cynthia Fairchild Allen. Mrs. Allen was one of the first officials of a humane society to perceive the inconsistency of advocating kindness to animals while endorsing flesh-eating. She became a Vegetarian and advocated Vegetarianism in her magazine. We are glad to see that "Our Fellow Creatures" has fallen into the hands of Hon. Edward Lowe Spence, who is highly spoken of in his labors for those who cannot plead their own cause. The June number is full of excellent matter. Price, \$1.00 a year. Address: E. L. Spence, Publisher, 393 Forty-Third street, Chicago, Ill.

People reject Truth (the Divine Principle that would set them free) for society and its enslavement; but society only respects them for their money, and when that is gone, society despises them, and then they are beggars indeed, for they have neither Truth nor money.

NORTHWESTERN ETHICAL EDUCATIONAL SOCIETY.

THE annual election of the Northwestern Ethical Educational Society took place on the evening of June 26th, at the parlors of The World's Advance-Thought. The following officers were elected for the ensuing year: Mrs. Lydia A. Irons, President-at-Large; E. de Yongh, President; J. H. Lucas, Vice-President; Wm. H. Galvani, Recording Secretary; Mrs. J. H. Lucas, Treasurer; Mrs. L. A. Mallory, Councillor.

It is expected that the Society will do a good work this year in getting branch societies started all over the Northwest Pacific, and from here it will extend all over the world.

Any one can have copies of the Constitution and By-Laws by sending address to The World's Advance-Thought, 193 Sixth street, Portland, Oregon. We have also a 4-page leaflet, "Cruelty vs. Christianity," by Mrs. Lydia A. Irons. Price, two for 5 cents.

From Dr. S. A. Merrill's article, "Let us Have Peace."

THE COMING OF PEACE.

SOCIETY is beginning to experience the pangs of a New Birth. If the wealthy and other favored classes—which form the chrysalis, so to say, of the old civilization—were to speedily complete the organization of the great industries of the country on the same lines upon which they have begun them, viz: in a way to enable them to be run upon the most scientific simplest and most economical methods, but in the interests of the whole people, and should they say to the Government at Washington: "Take these great organs of human industry, which, with those who operate them, are the instruments of the New Civilization and the organs and functions of the New Divine Social Planetary Man, put them into appropriate departments there, and let them thenceforward and forever be administered by the Government in the interest and behalf of the whole people, just as the postoffice is now managed." Who cannot see that all these burning questions that now excite and divide the people could be disposed of in a comparatively short time and upon just, rational and peaceful conditions?

President Roosevelt, who, let us trust, has been raised up by Providence to lead this great people through the tremendous Crisis that is upon us—as we understand—is in favor of this solution of these vast questions by nationalization.

The Spiritual, larval man, for the past twenty centuries, has been slowly evolving the Spiritual Social-Industrial Man inside the chrysalis (the "upper classes") of the old fast-dying individualistic civilization.

The people are already beginning to ask the chrysalis to open and to let them out. But it is a little too early for them to take that step, as neither themselves nor their mighty concerns have sufficiently taken on the organic form. Patience, patience, dear people, and wait for the "Salvation of the Lord!"

Q. F. MURY, in the *Revue Bleue*, (Paris France), says that several letters were received from Martinique, stating that three weeks before the great eruption that destroyed St. Pierre, cattle passing in the neighborhood of Mt. Pelee gave signs of panic. Oxen broke away from their traces and ran away. Horses refused to go into the threatened districts, and dogs howled continuously, night and day. The snakes, which were plentiful on Mt. Pelee, suddenly invaded the inhabited districts. Even the birds deserted the mountain fifteen days before the catastrophe.

Yet the inhabitants of St. Pierre were not alarmed until just before the disaster took place, when the warnings from Mt. Pelee became too evident to be any longer ignored.

We are continually told that animals have no souls, but these animals were more soul-sensitive than the human beings were. Spiritual influences can warn animals (because they live nearer to Nature) often more readily than they can human beings who are soul-frozen.

Penitentiaries, as they are now conducted, are for the purpose of wreaking vengeance upon the law-breakers; they should be educational and training schools. As they are now, its inmates, as a rule, come out worse than they went in—they, too, are filled with revenge, and seek to gratify it by preying upon their fellow-men. Penitentiaries should be reformatory.—L. A. M.

Hate, greed and lust are spiritual deserts.

NEW ERA CAMP MEETING

THE annual camp meeting of the Spiritualists of Oregon, held on the beautiful camp grounds of the Clackamas County Spiritualists' Association, at New Era, from July 5th to 21st, was one of the most enjoyable of the many held there. Every one present felt the harmonizing spiritual influence, and all who took part in the program were inspired to give their best thoughts.

Rev. D. W. Hull, Rev. W. E. Copeland and Rev. Geneva Lake were the principal speakers. Mrs. Elizabeth Ladd-Finnegan gave evidence of spirit return. Mrs. Irene Smith, of Seattle, was also present, and did efficient work as a teacher and psychometrist.

Rev. J. H. Lucas, president of the First Spiritual Society of this city, was ordained on the camp grounds, by Rev. D. W. Hull, as a minister of the gospel of Spiritualism. The ceremony was very impressive, and many of the seers told of the beautiful visions they had while the ceremony was taking place.

The Circle of Harmony (held, once a month, in this city, at Artisan's Hall, by E. de Yongh), was a feature of the Sunday exercises. This Circle is for the purpose of unfolding the spiritual nature, and, at every meeting, at least two-thirds of the audience acknowledged that in some way their spiritual senses had been opened and they had received evidences of the reality of spiritual existence. Some were suddenly healed of diseases, some heard voices, others felt the light touch of spirit hands, others became clairvoyant, etc.

The great success of the camp-meeting was due to the untiring efforts of the president, George Lazelle, who was re-elected for the ensuing year, and his daughter, Lorena Lazelle, who was also re-elected as recording secretary. The other officers are: F. J. McHenry, vice-president; John Burgoyne, treasurer; E. de Yongh, corresponding secretary.

This year's Chautauqua Assembly, at Gladstone Park, near Oregon City, Ogn., has done much to melt away formal conservatism, and bring together all sections of the people of Oregon in the progressive spirit of fraternity. Manifest Love is the world's inspiration, and without it all the light has gone out of life.

In proportion as one himself is not right, he will see things wrong.—L. A. M.

STATE SPIRITUALISTS' ASSOCIATION OF OREGON.

A MEETING was held Wednesday, July 9, in the parlors of The World's Advance-Thought, at 193 Sixth street, for the purpose of organizing a State Spiritualist Association of Oregon. The meeting was well attended, and a great deal of interest was manifested in the movement. The object of the organization is to promulgate the philosophy of Spiritualism, to bring the existing societies together under one general association, and to form new societies. The society will be known as the State Spiritualists' Association of Oregon, and will be incorporated under the laws of Oregon. Officers were elected and committees selected for the preliminary work of organization.

The following are the officers elected, who constitute the Board of Directors: J. H. Lucas, president; Lucy A. Mallory, vice-president; Ludwig B. Larsen, secretary; Captain J. H. McMillen, treasurer; Dr. D. A. McIntyre, G. C. Love, G. E. Beeson, G. Lazelle, J. S. Greenfield, directors. The first annual convention will be held September 3.

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.

To be wilfully blind to any phase of our being is self-punishment.—L. A. M.

"Our Home Rights," a monthly magazine; \$1.00 per year; (Immanuel Pfeiffer, M. D., editor.) Published at No. 8 Oliver street, Boston, Mass., is now on its second year. It is known far and near as the people's own magazine. It goes into 47 states and territories, beside England, Canada, Denmark, Germany, Brazil, South Africa, Australia and India. It discusses all reform movements from an independent and progressive standpoint. Here are some of the subjects discussed every month: Socialism, Vegetarianism, Anti-War, Pure Foods, Women's Department, Therapeutic Suggestion, Single Tax, Medical Freedom, Spiritualism, Capital and Labor, Women's Rights, Anti-Vaccination, and many other live and interesting matters. Send 10 cents for a sample copy. "Our Home Rights" should be in every household.

"A Comprehensive Guide-Book to Natural Hygienic and Humane Diet," by Sidney H. Beard, editor of the "Herald of the Golden Age," is one of the most valuable of Vegetarian cook-books. It will be a revelation to those who have never seriously investigated Vegetarianism, and will prove invaluable to Vegetarianism housewives. Price, \$1.00 a year; postage, 10 cents. Thomas Y. Crowell & Co., publishers, New York.

"The New Age Herald," issued by the Oregon Institute of Science, now appears, as a twenty-four page magazine. Edited by T. W. Butler, Ph. D., D. P. Published at 323 Commercial street, Salem, Ogn. The number before us is filled with excellent matter for the New-Thought student. Price, \$1.00 a year; 10 cents a copy.

The (weekly) "Mirror," edited and published by the inmates of the state prison at Stillwater, Minn., appears in a new dress, and is full of sparkling ideas. Its present editor is a progressive man who knows how to edit a paper. Price, \$1.00 a year; three months, 25 cents. Address the "Mirror," Stillwater, Minn.

Rev. H. S. Geneva Lake, Poet-Prophet. "Whatever cause she espouses has, in her, a powerful advocate."—Council Bluffs (Ia.) Nonpareil. "Mrs. Lake is easily the leading speaker in our city."—Cleve and (O.) Citizen. Address: Lock Box 502, Olympia, Wash.

Each number of the "Spiritual Reformer and Humanitarian" is full of Light, Life and Love. It is filled with food for the soul-starved. Price, \$1.00 a year; 15 cents a copy. Address: A. A. Finck & Co., 409 Twenty-first street, Galveston, Texas.

"Psychic Essays," by Arthur F. Milton. This is the third and fourth of the series. Price 10 cents, 3 for 25 cents. Address: A. F. Melchers, box 403, Charleston, S. C.

When George Chainey was a minister in Boston, Col. Robert G. Ingersoll wrote: "Mr. Chainey is one of the best thinkers in this country." Since then Mr. Chainey has become the greatest of Agnostics. Among all public teachers he is the only one claiming to know God. In the "School of Interpretation" he teaches the knowableness of God, the spiritual meaning of Revelation and how to unfold and educate consciousness in dream and vision. The "Unsealed Bible" is the fruit of twelve years of experience in "The Vision of God." Many believe that this work will revolutionize the religious life and teaching of our world. Vol. 1, 400 pages, octavo; bound in olive green silk cloth beautifully stamped in black and gold. Kegan Paul, Trench, Trubner & Co., London. Price, \$3.00. Address 938 Fine Arts Building, Chicago, Illinois.

"Light," the leading Spiritualist journal of Great Britain, ever aims to advance true spiritual Spiritualism. Its rapidly increasing circulation, necessitating the enlargement of its offices, is evidence that its subscribers appreciate its efforts. Price, 10 shillings and 10 pence a year. Address: "Light," 110 St. Martin's Lane, W. C., London, England, G. B.

"The Essene," monthly; \$1.00 a year. James Arthur Edgerton and Grace M. Brown, editors. Address "The Essene," box 445, Denver, Colo. This beautiful 40-page magazine is full of the inspirations of the New-Dispensation influence. It is a call to the world to come up higher. It deserves, and will have, abundant success.

"Lessons on the Philosophy of Life," by Lucie G. Beckham. This book opens a way of Light to those walking in spiritual ignorance and darkness, if they will study its lessons and put them into practice. Price, \$1.00 a year. Address: Gordon Publishing Co., 595 Mission street, San Francisco, Cal.

"Eternal Progress," a monthly paper, edited by Dr. C. D. Larson, 947 West Seventh street, Cincinnati, contains some very progressive ideas, pithy and to the point. Price, 50 cents a year; 5 cents a copy.

For one dollar you can get Abbie Walker Gould's new book of inspirational poems, entitled "Blossoms from a New Field." Address: Abbie Walker Gould, Moline, Ill.

In 1747 John Wesley wrote to the Bishop of London: "Thanks be to God since the time I gave up the use of flesh-meat and wine I have been delivered from all physical ills."

"The Resurrection of Adam," by Mabel Gifford, Sharon, Mass. Price, 15 cents.

Those who do not want to see, despise the Light.—L. A. M.

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



PROGRESS.

THE path of Progress is a periled way:
The New Age comes to birth through conflict sore,
Whose travail we now see;
If not in vain, its anguish we deplore:
Yet turns the world unto the better day,
When Right shall be the master evermore,
And Power the servant be. — Hathaway.

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