

vol. 15, no. 5, n.s.

SEPTEMBER, 1902. *October*

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
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	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 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.

September, 1902.

PORTLAND, OREGON.

Vol. xv, No. 5 —New Series.

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LOVE.

ART is fine, but Love is finer.
Can you paint a soul?
What if beauty is diviner
Fragment or the whole?

Song is sweet, but Love is sweeter;
Was there e'er a hymn
That for compass or for meter
Bowed the Seraphim?

Thought is great, but Love is greater.
Who can search out truth?
Love alone is revelator;
Love is Love in sooth. —Richard Realf.

LOVE.

As long as we manifest dislike for any person, we keep in action in our being and in the world that unspiritual element that creates unhappiness. Love alone can transform that which we do not like into something more to our liking, but we must do the loving to effect the transformation.

Love does not find fault with the imperfections of persons, but it tries to help them to become perfect.

The world has but little faith in the redeeming power of Love; it is yet a foreign language to humanity, even to many who are teaching the Brotherhood of Man.

All things and thoughts move in orbits; whatever we send out returns in kind to the sender in ever increasing quantity. We close our eyes to this universal truth and imagine we can go on sending out evil thoughts and

that they will never return to do us mischief, because we do not perceive any immediate evil results to ourselves. But the harvest will come some time.

Those who view Love from a partial point of view try to separate affection from Love. They speak of Love as meaning "love to God," and human affection for persons and things as something to be rejected and despised, and we find this tendency occasionally also among advance thinkers.

Any form of affection, whether it be for human beings, animals, or objects, makes the being better and more refined. He who has no love for anything is coarse, repellent and unprogressive. The affection and respect we have for all that, daily, come within our sphere of consciousness is the "love of God," for Deity comprises all and is the life of all. There can be no love apart from God.

*
* *

The reason why the world is so slow in reforming is because those who themselves are unreformed are trying to reform the world. And yet it is so plain that the quarrelsome man cannot spread the influence of peace, or the dishonest man cannot increase the influence of honesty, or the condemnor of his weak fellow-beings cannot make them strong in goodness. To reform the world we must be that which we want the world to be, otherwise our wisest precepts are but "sounding brass" and "tinkling cymbals."

*
* *

Heaven does not come by dying. The instinct of humanity realizes this, for all those who are expecting to go to Heaven when they die, keep from death as long as they know how.—LUCY A. MALLORY.

KEY THOUGHTS.

LIFE is involved in Love. As you lessen your love, you ensmall your life.

The highest thought of the animal man is that "time is money."

Time is the Destroyer and the Savior. It is forever destroying and forever redeeming.

No man ever believes in anything that is in advance of his own state of consciousness.

To be free is to be self-dependent. The more one depends upon others the less his or her freedom is.

The world will be a dying world until it leans to love—then, and then only, will it become consciously alive.

When there is no natural hunger for spiritual food, the spirit can only be aroused to demand it through suffering.

Matter falls to earth, but your thoughts ascend to the spirit spheres and receive answers from those in affinity with them.

Whatever one recognizes responds to his recognition, and grows strong in his consciousness to the extent that it is recognized.

Did you ever stop to think that the truth seeker and truth teller who is treated with contempt by the world is more worthy of honor than the time servers whom the world praises?

The only real power in the Universe is involved in Love. Nothing is permanent but Love; it is the only Immortal element, and until you have the consciousness of it, you are merely vegetating on the borderland of Death.

When humanity rises to a higher plane of evolution, Nature changes in harmony with it. New human beings, new flowers and fruits, new vegetables, new minerals, etc., come to the front, that are of a finer grade than those belonging to the old and grosser civilization that has lived its usefulness and is transformed to a finer consciousness.

A corrupt youth leads to a sour and bitter old age.

Your life will sink or rise according to the ideal you cultivate in your mind.

To be at-one with the Divine you must glorify all phases of your being.

To the spirit, death by disease is just as criminal as death by hanging.

All the prayers in the world cannot bring Deity into manifestation where harmonious conditions do not exist.

All things are beautiful in their completeness. It is because we catch here and there a glimpse of things jumbled together in disorder that they look repulsive and ugly.

The difference between one man and another is the difference between one field and another. One sows wheat and the other sows tares, and each reaps the harvest of his own sowing.

The animal man always takes his exemplars from below himself—"the big fish eat the little fish;" the spiritual man looks for his example in the spiritual world—"Be ye perfect even as your Father in Heaven is perfect."

You cannot give an infant anything to make it a man, neither can Deity give a man anything to bring him to God-stature. Both must grow to attain manhood and Godhood. As all elements are in the material world to make a man out of an infant, so all elements are in the universe to make a God out of a man.

Everything in the Bible is of Oriental origin; and the Oriental mind is so constituted that it delights in parables and allegories. The Occidental mind is intensely "practical" (the very reverse of the Oriental mind) and so, in its spiritual ignorance, it puts a literal interpretation on Oriental parables and allegories; hence, has a personal Adam and Eve, God, and Devil, and makes foolishness of what are beautiful allegories when rightly interpreted.—LUCY A. MALLORY.

MOLECULE AND INDIVIDUAL—
DIVINE AND HUMAN WILL.

H. G. GUILD.

EACH molecule in the human body is an entity complete, having polarity, sensation and intelligence, and is amenable in all things to the Central Will of the individual, who, if a positive, spiritual person, will harmoniously control the multitude of lesser molecules or entities that go to make up the sum total of the human—the man or woman. If the individual be materialistic, the physical or human will will endeavor to rule the molecules of his system, and straightway their follows discord, inharmony, selfishness, non-love, revolt, disorder, and all of the conditions that govern where the negative pole of being—which is synonymous with matter—is allowed to rule the microcosm of man. In such a case, to quote from Anna Kingsford: "Every element hath become its own ruler, and hath a divergent will of its own. Ye have reversed the direction of your magnetic currents; ye are fallen into confusion, and have given place to the spirit of misrule. A house that is divided against itself, falleth. O, wretched man, who shall deliver you from this body of Death?"

It should be apparent to all that there is the human will and the Divine will. When the human will rules, we have a case of the reversion of the poles—the positive or spiritual becomes the negative to the individual, by reason of his failure to cognize or use the right will. He shuts out the spiritual will, which is the very antithesis of human will, and becomes just what he makes himself, by considering the negative instead of the positive pole of his being. Ease or health, represents the positive, harmonious, spiritual side of man; disease, the negative, inharmonious, material side of man.

Now, all depends upon whether we look up or down. The brute looks down; man, being a higher creation, should look up (above matter), toward his goal, the spiritual plane; for life, in all its phases, is simply the evolution of spirit up through matter to a conscious union with the Universal I Am, that never had a beginning, and will never have an ending. How necessary, then, that each sentient human being consider correctly in this life the proper pole.

Life is like a teeter-board. Man is either borne down or up, just according to the will that governs him. In order to progress spiritually, he must will right. He must be governed by the Divine (positive), and not by the human (negative) will. Who, then, can "deliver man from the body of Death," but man himself—the spiritual, the heavenly man, the Divine Will, coupled with the potency of Love and illumination, which come from the good experience of past lives, made manifest by right aspiration and action in this life.

We quote again: "As the small is, so is the great; there is One Law. * * * Nothing is small, nothing is great in the Divine economy. The great may become small, and that which is small, may, in its turn, become great; the saint may become a sinner; the sinner, in due time, a saint. It all depends upon which will one employs. One leads to joy, love, harmony, spiritual unfoldment and life eternal; the other to disease, unhappiness, inharmony and death!"

How are you going to govern your microcosm, your universe of intelligent, evolving molecules? Every evil thought sows rebellion and disease in your kingdom. Every right aspiration attracts order, spiritual growth and power. Think of the millions of lives in your kingdom that are depending for weal or woe upon you, the conscious arbiter of their destiny; you, the Individual, the sum total, the collective intelligence, the spiritual One, the I Am of the lesser multitude! The hour strikes for your decision!

DUE TO SOLAR ACTIVITY.

WE translate the following from a Paris daily newspaper, *Le Matin*:

Dr. George Levy sends us some notes on the recent volcanic eruptions, which he received from the celebrated Professor Zenger, of Prague, on the 25th of May.

In these notes the Professor predicted an eruption of Mt. Pelee for the 26th May, which took place as predicted. In more than a hundred notes which he has published since 1882 up to the present time, Zenger has shown—by his predictions coming true, among them being that which he made in relation to the cyclone that descended upon Paris two years ago—that the great atmospheric disturbances, the magnetic perturbations, storms, aurora borealis are concomitant phenomena. Also,

that earthquakes, explosions in mines, volcanic eruptions are, according to him, simultaneous and periodical phenomena, connected with two solar periods. The one, which fixes current phenomena, is of twelve days six hours, duration of a half rotation of the sun around its axis. The other which governs the great catastrophes which terrify humanity, is of ten years six months, and proceeds from solar activity.

The long catalogue of terrestrial cataclysms which Professor Zenger has made out, and which would be too long to give here, present irrefutable proofs of this periodicity.

He regards the sun as an immense dynamo-electric machine having two terrestrial poles near the solar equator; one, at the isle of St. Thomas, center of American cyclones; the other in the Indo-Chinese sea. When the maximum solar induction arrives at the two poles, there is produced, at a difference of twelve days six hours, the greatest electrical effect.

Volcanic eruptions, as well as other terrestrial cataclysms, have a cosmic cause and are not produced by local or terrestrial causes. And these gigantic and terrifying phenomena are simultaneously produced on the two hemispheres. The data that we possess in regard to the earthquakes of Guatemala, the eruptions at St. Vincent and Martinique, and the disquieting phenomena observed at Vesuvius, in Mexico and the United States, gives us proof of this occurrence.

Professor Zenger concludes that the sun (being a dynamo-electric machine) created by induction the 8th May, day of the solar period, an electric cyclone above the crater of Mt. Pelee. Electrical discharges of enormous violence were produced between the volcano and the cyclone, which set fire to the volcanic gases and destroyed Saint Pierre and its surroundings.

He adds that other eruptions will take place at the intervals of the solar periods of twelve days six hours.

The fruit can in no wise be different from the seeds sown. There is a Harvest Time, in which the fruit of the teachings of endless Hell must be reaped by those who have sown and cultivated the seeds.—L. A. M.

We can only get rid of our spiritual darkness by transforming it into Light.—L. A. M.

HOW WE KNOW FLOWERS HAVE SOULS.

ONE of the principal manufacturers of perfumery in the world has declared that he is quite certain that flowers actually possess souls. The fragrance of a flower is really its soul, and it exists when the flower itself has perished. This, he maintains, is not a poetical fancy, but an established fact.

Certainly the fragrance of a flower is not a dead thing. This seems to be a curious statement to make, but it is a fact that when certain conditions are fulfilled a part of the life of a flower never seems to die.

Although the fragrance of a flower dead years ago may have undergone all sorts of manufacturing processes to extract it and to fix it, yet it never dies. When the flowers of the kind it was extracted from bloom, it exhibits a marvelous sympathy.

Take, as an example, the case of jonquils. At the end of the year the smell of the perfume is constant, but in the Spring a change appears. In May, when the jonquils are in full flower, the colorless liquid has its scent exalted to a surprisingly high degree.

When the flowers are in bloom, the bottled essence is very perceptibly stronger in odor. As the flowers droop, so does the perfume lost its potency in strict agreement. This mysterious sympathy between flower and essence never dies, but ever responds to the proper seasons.

There is room for reflection in the thought that every scent bottle holds the souls of hundreds upon hundreds of flowers. An eighty-ounce vase will hold the souls of seven tons of roses.—New York Journal.

In every human soul there is the sort of knowledge we call "transcendental" and that is quite enough to begin upon. You can add to it and draw to it later, but you do not need to wait for these accessions before beginning to work out your release from disease and death.—The Radiant Centre. [The Radiant Centre is full of these suggestive thoughts that Kate Atkinson Boehme not alone writes but puts into practice, as can be seen by her photograph in the copy of her magazine just to hand.—Ed.]

Limitations and suffering must inevitably result from ignoring the highest law of our being—the Law of Love.—L. A. M.

THE MEANING OF A HUMAN SOUL.

JOHN P. COOKE.

♦ **H**ow do the rivulets find their way?
 How do the flowers know the day,
 And open their cups to catch the ray?
 I see the germ to the sunlight reach;
 And the nestlings know the old bird's speech—
 I do not see who is there to teach.
 I see the hare from the danger hide;
 And the stars through the pathless spaces
 ride—
 I do not see that they have a guide.
 He is eyes for all who is eyes for the mole,
 All motion goes to the rightful goal,
 O God! I can trust for the human soul."

What ages on ages it has taken to create these structures which we look upon as so poor, so easily diseased, that we treat at times so contemptuously. In some ages of the world men have supposed, since they felt the conflict between the "tiger and the ape" that the way to cultivate the soul was to abuse, beat down and trample on the body. True it is we have shared these bodies with the beasts of the field—"those humble brethren"—so little understood.

Tennyson said:

"The Lord let the house of a brute to the soul of a man,
 And the man said, 'Am I your debtor?'
 And the Lord, 'Not yet; but make it as clean as you can,
 And then I will let you a better.'"

It seems part of the development of a soul to outgrow these animal links, leaving them on the shore of "Life's unresting sea." Yet these things are right enough in themselves; they are to be mastered, not despised. However fine we may find the flowers of the soul to be at the top, we need perfected bodies, healthy and strong and beautiful for the growth of that soul. The very passions and propensities are to be honored, and are honorable if guided and ruled by reason. Otherwise man is only the paragon of animals. He has then only found the basement story of his house; he has not found the meaning of nature and his life. The mind ripens, and the arbitrary signs of thought and feeling are invented, and literature does its noble work in cultivating and subduing the mental soil, out of which have blossomed history, poesy, music and all their kindred wealth. Then is born the joy of the artist mind and through the long ages of creative art man is unfolding the ideas of beauty—

beauty of form, of sound, of literary expression. Is this summit the meaning of the soul? Many have thought so. Let us go up higher into the sweet and gracious realm, where the gentlest and noblest souls of the race have been most at home, the realm of friendly love, Love is no new thing. The animal will die for its young; it will die for the herd. Man begins as the animal begins with the love of offspring, and develops this divine sympathy until, as you know, there are glorious men, and women too, who love those that they have never seen; the prisoner, the criminal, even those who are spurned of charity. This is human sympathy at its highest; it is the very essence and inner life of being.

Here we become brothers and sisters because we are intellectual creatures and children of God; worshipping the Living Light of His Goodness.

For what is this divine friendship? This loftiest, purest, holiest thing in the world, that binds man and man together, and man and woman, the wise and the simple, the old and young, the rich and poor? Not by any low or vulgar or selfish attraction, but by a community of thought, or interest, desire, purpose, and achievement; this most human tie that knows no difference of condition or place or law; that does not ask whether the man or woman be old or young, beautiful or faded, but simply asks whether there be a tie of common interest, a sympathy, that may make existence richer and better than it might be without it. This bond of Friendship has all its strength from God's law of attractions.

Friendship may be better than love, because it is permanent, while love is transient; it is calm, while love is turbulent; lofty, while love may be low; large and wide and comprehensive, while love may be only of the present; aspiring, while love may be groveling. Friendship runs through the whole gamut of mind and quality, and experience, uniting people, from the golden hair of childhood to the whitened locks of age, by ties of life and goodness which emancipate from the control of sex.

Such, I take it, is the meaning of a soul! Such the meaning of the Divine Attraction, in creating human souls through time and darkness, to draw them nearer to His own Inner Life, that they with Him, may share that Holy Life Beyond. It is the Love of God, which passeth understanding.

IS ETERNAL SPRING OUR EDEN?

MAN'S spiritual being is as inaccessible to him as is the North Pole, until he lets the sunshine of Love melt away the icy barrier of selfishness and hatred, then he will reach the longed-for Eden.—L. A. M.

This excerpt from a leader in *The World's Advance-Thought* is very suggestive, and philosophically corroborates two general impressions that are finding their way to the human understanding; namely: that the deviation of the poles from the plane of the ecliptic may have been due to man's selfishness or discord with Nature; and that selfishness has the same effect on the human soul that this deviation has on the polar regions of our planet—the creation of an "icy barrier" that dulls its intuitive sense, which is synonymous with robbing it of the sunshine of truth as well as of the "sunshine of love."

The first impression may be based on the hypothesis that, if electricity is the principle through which mind is enabled to act on matter, may not the sun contain this principle in sufficient measure to enable Universal Mind or Intelligence (spirit) to act on or through this body for effects on her planets according to the needs of their inhabitants? And may not the creation of seasons have been due to such needs? Eternal Spring, which means a harmonious relationship of the planets with the sun, may therefore depend on a harmonious relationship of man with Nature. As the cause so the effect.—Arthur F. Milton.

AN ELEMENT LACKING.

WHAT would we think of a potter who attempted to reshape a vase that had been once baked in the kiln? Unless he can first melt that vase and thus reduce it to the original clay, he cannot hope to change its form.

This looks much as if death were inevitable and that the spirit alone could work only after the dissolution of the body. But this is not true save to him who regards the body as fixed and solid and the spirit a thing separable from it. Really, the fact is that the body is composed of myriads of little bodies, none of which are touching. Marconi has already found a kind of subtle electricity that will pass between these little bodies and not harm them or the organism in any way. The body is thus a vast aggregation of molecules rep-

resenting in themselves crystallizations of energy.

It is necessary to find an element—call it substance if you will—as subtle as light—capable of penetrating and infusing itself into the molecular structure of the body—an element that contains the original life-potency and power of transmutation; then we may by its aid heal, harmonize, change, transform the body at will—according to our conception.

God has made such an element. It only remains for man to cognize and use it. Evidence is abundant that the Master knew and used it in all His healing, and that he taught the art secretly to his disciples. And this is exactly the missing "screw" in our mechanism.—Adiramled.

GOODNESS THE ONLY SAVIOR.

DOGMAS, creeds and rituals are useless, and are mere survivals of ignorance. Churches are merely evidence of the fact that we do not live with man as we should; and so are penitentiaries. Both will go simultaneously when the Brotherhood of Man is manifest. You may change your religion each day in the year, but if it does not embody the Golden Rule as its fundamental teaching, it will avail nothing. Religious, political and social issues of today merely keep humanity guessing, and postpone the solidarity of human interest. What we need is more love, kindness, charity, honesty, and less dogma and doctrine. Goodness is the savior and the redeemer of man.

Spiritual things are the immortal things; but we fail to perceive this, and so we gather those things that are eventually smitten with the moth and rust of our ignorance. When they are gone, and the soul finds itself in straits unable to sustain itself because its center of gravity is gone, it becomes a mental derelict upon the ocean of human misconception.

Keep mentally cool, and your body will never get overheated.—Dominion.

He who attains the Immortal State of Consciousness manifests spontaneously Universal Genius—he is the greatest of artists, writers, poets, inventors, etc. And these high gifts are as natural for him to manifest as it is for the spider to spin its web or the chicken to scratch.—L. A. M.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

FROM "PARACELUSUS."

TRUTH is within ourselves; it takes no rise
From outward things whate'er you may believe,
There is an inmost center in us all
Where Truth abides in fullness. . . .
. . . . and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstrations of a truth, its birth,
And you trace back the influence to its spring
And source within us, where broods a radiance vast,
To be elicited ray by ray as chance shall favor.

—Browning.

MONEY CANNOT DO IT.

DEAR MRS. MALLORY:—I have read your "World's Advance-Thought" for several years and it has taught me many good things. I appreciate how much I owe to you, and I would like to be helping in the good work—helping to make people good and happy. But alas! I cannot—I haven't the means. You cannot do anything without money. You cannot be happy when you do not know where your next meal is coming from. We must first get people into comfortable homes, give them good clothes and plenty to eat, then we may help them. Let us all unite and make our laws so that each individual can have a comfortable home.

MARY CLINE.

New York, Sept. 5.

[The human family is always looking for happiness through material things, as though matter—the form—possessed the power to confer happiness.

How would we go about it to get each in-

dividual a comfortable home? What would be a comfortable home to one would be a hovel to another. Put one who has lived all his life in a squalid, dirty hovel, in an ordinary, modern home and he would be miserable until he had grown to adapt himself to it. A home that was thought not only comfortable but luxurious thirty years ago, would appear utterly lacking in the necessaries of life, if those satisfied with it then had to return to it now, because their wants have increased by possession. But if the one who has been used to living in a luxurious home were compelled to change it for a hovel, he would immediately set about using such means as he could command to make the hovel as clean and comfortable as possible; and the one from the hovel would soon have the "comfortable home" looking as near like the hovel as it was possible.

If one cannot be happy without money, he will not be happy with money. If money, a pleasant home, good clothes and plenty to eat can fit one to be good and happy, why is it that those who have all these things are not any happier or better, as a rule, than the people who do not have them?

It may be true that we cannot be happy not knowing where the next meal is coming from; but if we are happy (in loving accord with all) we will know where our next meal is coming from. If we obey the laws of attraction, we will surely attract a supply for all our needs.

It is not money, homes, clothes or food, or the lack of these that make us happy or unhappy. It is the state of mind. Whoever lives in accord with all will be happy. One can be loving and kind to all, who has not a dime.

The greatest work the individual can pos-

sibly do for humanity is to make himself right, and any one can do this work, no matter how dire his poverty or how much physical labor he may have to do. We cannot have more effective means for working good to humanity than to manifest the good at all times. Whoever does this will never want for a "comfortable home, good clothes and plenty to eat."—LUCY A. MALLORY.

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* *

THE REAL BENEFACTORS.

THE amount of money given to charity organizations (the breeders of paupers) is no gauge of a good heart, for many give for policy's sake and that they may have their names seen on the list of donors. They who help the ignorant and helpless to become intelligent and to help themselves are the real benefactors of the race. The manufacturer who gives work to hundreds of persons at good wages and provides them with pleasant and elevating surroundings is worthy of far more regard than the one who gives millions of dollars to charity organizations, that serve to keep people in ignorance and helplessness.

Creeds breed paupers—spiritual as well as physical. All the great creedal systems have large charity organizations attached to them.

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* *

The large class of New Thought people hoping to attain to their ideals of youth, beauty and success through silent meditation, asceticism and kindred methods are likely to be doomed to disappointment. Unfoldment comes not forth of inertia, but of activity.—M. J. Clarkson Akerman, in "Freedom."

[There must be receptivity to knowledge before that knowledge can manifest activity. The pupil at school who would not remain silent while being taught would never learn anything. Knowledge comes through meditation and then it is outworked. Every plan of work must be silently involved before it can be actively evolved.—Ed.]

TREATMENT OF CRIMINALS.

FOR two decades reformers have been trying to impress upon the minds of the people the necessity of adopting true reform methods in regard to criminals, instead of maintaining the old, ignorant methods of punishing criminals in a spirit of revenge. A bad man can never be made a good man as long as he is made a target for bad thoughts and is punished for revenge. It is because of this that criminals leave prison worse than they went in. If any organized effort was made to teach them self-respect, to be self-supporting and respect the rights of others, they would be more apt to become good citizens, and at least they would not come out of prison worse than they were when sent there. And the good citizens should set good examples for them. Is the motive that causes respectable citizens to hunt a Tracy with shotguns for a three thousand dollar reward any higher than the motive that caused him to become an inmate of the penitentiary? They would murder for money—so would he. In the sight of Divine Justice, in which motives are alone weighed, the scales would balance. And the motive that sends a man out shooting innocent birds for "sport," leaving their young to starve, is just as criminal.

What it cost the State of Oregon to hunt Tracy and Merrill to their death is as nothing compared with the outlay that will be required to hunt the criminals who have been stimulated to commit crime by the published reports of Tracy's long escape from the pursuit of the officers of the law.—LUCY A. MALLORY.

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* *

You do not need to consult Bibles, books and Teachers as to how to grow your spiritual nature. External Nature, in her manifold lessons of Wisdom, contains all the teachings you need. Study her lessons carefully, and she will tell you the requisites of right growth and how to unfold harmoniously.—L. A. M.

NATURE'S INVISIBLE RESOURCES.

J. H. LUCAS.

IN the last issue of "The World's Advance-Thought" I discussed the boundless wealth of elements unseen in Nature awaiting scientific discovery, exploration, and useful application in every day life, thereby promoting the highest interests of mankind. In estimating human interests I include both material good and spiritual culture and enjoyment, because I believe it is possible, and even reasonable, to conclude that all the good things on the material plane, within our reach, may be utilized to advance the civilization, moral order and the intellectual culture of the race.

It therefore follows that he who discovers the hitherto hidden powers of Nature and makes them of practical use to the world, thereby increasing human happiness, renders a service to mankind. Among those who have thus rendered eminent service to the world we may mention the name of Thomas A. Edison. Born of poor parents, in the United States in 1847, he began his career when quite young, with a very meager education and slender opportunities, yet despite every discouragement, through a determined will and unfaltering purpose, and persevering research into the secret and occult laws of Nature, and how to successfully utilize some of them in supplying human wants, he has become one of the greatest benefactors of the race on the physical plane of life. His transcendent genius as an inventor, and his discoveries how to operate Nature's invisible forces for the benefit of mankind in material life are more marvelous than the most startling creations of romance itself. With a master hand he touched the hidden spring which opened the door of Nature's invisible storehouse of illumination and power, when lo! innumerable electric lights, great and small, soon came into use. And, besides this, think of how this agency is employed all over civilized lands in driving the wheels of commerce and diversified industries.

Although great progress has been made, let us not for a moment conclude that the boundary line of practical research and discovery has been reached, or that it is possible to draw upon the storehouse of Nature in such a way as to exhaust the supply. Infinite Causation, from which all effects flow in the realm of Universal Being, cannot be charged

with improvidence. All is now that ever will be, and it remains for man through patient investigation and wise endeavor to bring into practical use the elements and powers of Nature.

And there is ample ground for confidence presented to the mind of the sincere inquirer when he sees that according to the very constitution of things, and the immutable principles of Nature chance is impossible. As law pervades all things, both in the invisible and material, miracles, as taught by the schoolmen of the middle ages and theologians, are utterly impossible. Many things were pronounced miracles, in past ages, because of superstitious beliefs, and ignorance of the law by which they were performed. The revelations of science and modern investigation have turned the searchlight of truth upon the extraordinary works wrought by Jesus, and it has been found that he never suspended law; but that all the, so-called, miracles were worked by means of the law that applied to such cases. A man by means of a lens may focalize the rays of the sun upon combustible matter until it is consumed by fire, but he does not work a miracle. His knowledge of the law enables him to do it. Jesus, therefore, walked on the water, because he knew the law and was able to utilize it.

When Jesus said to different ones who came to him for healing, "Thy faith hath made thee whole," it seems to me he employed the language of Mental Science, as applied to self-healing, which at the present day is known far and wide. He did not say, "I have made thee whole," but "Thy faith hath made thee whole." The inward life power, the dormant energy, was aroused into activity and confidence laid hold upon the truth,—its living, restorative power,—so that the Master said, "Thy faith hath made thee whole." It was not a miracle; scientific healing and is practiced by thousands at the present time.

Thus, there is a wealth of unseen elements and forces within our reach awaiting a wise use of them. And, indeed, the very vibrations of the invisible ether all about us may be manipulated, as an agency for usefulness, and be made to yield a large contribution to human progress and happiness. Subtle, all-pervading,—yet eluding physical perception,—indestructible, full of life, and energy, forever undiminished, it holds within the com-

pass of its invisible Life, as yet, undiscovered possibilities of power and utility.

I do not accept the view that there is anywhere absolute inertia, but believe that the invisible life forces of this throbbing, ever pulsating universe are in a state of incessant activity, carrying forward toward a higher stage of development the beneficent designs of Infinite Benevolence. And man, being endowed with a mentality capable of creative thought, and having a physical body which may be a well attuned instrument for all the requirements of the mind, he is, therefore, able to manipulate the occult laws of being and utilize the material within his reach for purposes of improvement and enjoyment.

YOU ARE THE CREATOR.

You are the creator of every spec of "evil" that ever comes to you. You don't care how many people are robbed or raped in Texas or some far away region. You don't see robbery or rape as truly "evil" till they hit you; and if you only knew when they hit you, that you have yourself attracted them by nervous and sensual vibrations, even then you would see them as good. A boil tells you that your blood lacks red corpuscles. Chloride of iron will supply them. Aren's boils splendid sign boards when they tell everybody: "You need red blood corpuscles?" Ah, my sensual friend, the "evil" that comes to you tells an awful tale! But that evil is good.—Occult Truths.

[The editor of "Occult Truths" says that "It is folly to suppose that we can learn anything from books or other people; but we think that most people could learn a lot from reading his magazine. Subscribe for it and you will find that this is true. Price, \$1.00 a year. Address "Occult Truths," Washington, D. C.—Ed.]

The increasing attention that is being bestowed on animals of all kinds by people of means and leisure is not a sign of degeneracy, and disregard for human beings, as some thinkers claim, but it shows an increase of sensibility and humane feeling, for he who is kind and merciful to animals will be more attentive to human needs than one who is indifferent or unkind to animals.—L. A. M.

There is no Heaven to go to, but it is to grow to.—L. A. M.

TRUE PRAYER.

TRUE prayer belongs to religion and not religions. It is an act of man and not of men. It is the Divine-Human spirit in all its oneness of fellowship between things natural and spiritual. It is of the patience, sorrow and labor of Time, as well as of the unchanging law of the Eternal. It is the cry of the within for the without and the cry of the without for the within. Never will this prayer cease its efforts until all that God purposed concerning man has become the accomplished fact. Never will the One enter into rest until that rest embraces the joy of each in all and of all in each. Never will this prayer ask for a Heaven that does not include the earth nor for an earth that is not overshadowed with the populous and rejoicing Heavens.—The Interpreter.

THE "BEEF TRUST."

A great deal is being said about the cruelties of the "beef trust" in oppressing the poor; and the sympathy of every humane person is naturally at once aroused against such heartless greed. When, however, we "come to think of it," why should the people allow themselves to be in the power of the "beef trust?" Is beef necessary to us? No. Is it necessary to health and strength? Certainly not; without beef (or, in fact, any flesh food at all) the body is purer and the conscience clearer. What an absurdity, then, that the people should pay ruinous prices for inferior food, and cry because the price is raised, when better food at lower cost is everywhere! Americans are noted for their consumption of flesh, and support more doctors according to population than any other country, except Australia, where they eat more meat than we do. The advanced hygienists and sanitarium physicians of today know what they are doing when they forbid all "meat" to their patients; and the "penny restaurants" in New York city, where healthful and nutritious food (no flesh food is sold) can be had at trifling cost, are acquainting people with the benefits of a Vegetarian diet.—Rockland (Mass.) Independent.

It is through your own intelligence that the Good operates, and through your own ignorance that the Good is prevented from acting.—L. A. M.

EMINENT VEGETARIANS.

THERE has been no dearth of eminent Vegetarians in the world since the dawn of history. "Human Nature's" columns could be filled three years with their names and deeds; and then not half exhaust the list.

However, in the brief space at my command I cite the following names as men of word and action, and don't you doubt that every mother's son of them either practised Vegetarianism all, or a part of, their lives, or else advocated a fleshless diet in speech and writing, or all combined.

In India lived such Vegetarians (men of action and ideas) as Kapil the Evolutionist, Kanad the Naturalist, Gautam the Logician, Patanjali the Metaphysician, Vyas the Spiritual Philosopher, Panini the renowned Sanscrit scholar and grammarian.

In Greece, in the eighth century before Christ, flourished the poet Hesiod, (greater than Homer); Plato, the lineal descendant in philosophy of Samos, and disciple of Socrates (428 B. C.).

In Rome lived Seneca (65 A. D.) the greatest name in the stoic school of philosophy, the tutor of Domitius, afterwards the Emperor Nero. Seneca writes to Lucilius that:

"To abstain from the flesh of animals is to encourage and foster innocence * * * And what loss have you in losing your cruelty? I merely deprive you of the food of lions and vultures. * * * I resolved to abstain from flesh-meat, and at the end of a year the habit of abstinence was not only easy but delightful."

Then there was Ovid (43 B. C.) the Latin versifier of the Pythagorean Philosophy. In his fifteenth book of the *Metamorphoses* he exclaims:

"Alas! What a monstrous crime it is [scelus] that entrails should be entombed in entrails; that one ravening body should grow on others which it crams into it."

Plutarch (A. D. 120). Every school-boy is acquainted with the voluminous writings of this great man. His "Essay on Flesh-Eating" is lengthy, convincing against that practice, but space forbids me quoting. This lack of space compels me to hurry on and throw at you the names of great men who have in their lives, or in their writings (or both) advocated a non-flesh diet. Tertullian, Chrysostom Conano, Thomas Moore, Montaigne, Gassendi, John Ray (founder of Botanical and Zoological

Science, A. D. 1649). John Evelyn, Mandeville, Gay (Poet), Cheyne, M. D. (1671). Pope, Goldsmith, Thomson, Hartley; Chesterfield, Voltaire, Haller (A. D. 1708), founder of Modern Philosophy, Rosseau, Linne, Buffon, St. Pierre, Pythagoras, Abernethy (A. D. 1763), the distinguished surgeon said:

"It appears certain, in general, that the body can be perfectly nourished by vegetables."

Shelley, the poet, Lord Byron, Phillips (1767), Lamartine, Lambe, Graham, Struve, Daumer, Schopenhaur, Horace Greely (founder of the New York Tribune), Emerson (the Concord sage), Bronson Olcott (the great philosopher), Louise Alcott (author of "Little Women"), Henry D. Thoreau (the Concord Naturalist), Isaac Pitman (the inventor of Phonography, and a life-long Vegetarian).

O, I am tired writing names; I could keep on until midnight. Do you see them, Mr. Barnhill, or don't you want to see them?

You want to know how the Vegetarians would have fed the British or American armies. Well, they would not have fed them at all. Vegetarians do not support armies of fighters. However, if they should undertake to feed a lot of men it wouldn't be with "embalmed beef," as was the case in the American army. Let me emphasize that an army of men can be fed on a diet into which no flesh-meat enters far better than on a diet including flesh, and this whether in polar or tropical climes, as has been proved in Lieutenant Perry's expedition to the pole and by many prospectors in frigid Alaska.—Human Nature, San Francisco, Cal.

Walter Hyde, of Alameda, Cal., one of our oldest and dearest friends, and one of those rare souls who bless the world with their presence and spiritual teachings, has entered the pearly gates of Divine Peace, to enjoy the blessings he has so well earned. He was one of the most unselfish, kind and loving teachers the world has ever known. His sister, Fanny A. Logan—who celebrated her eightieth birthday on August 31—ministered to him during his long, tedious illness—it was a large expense to this aged lady, and every Spiritualist who can do so should send her a free will offering. She resides at 1218 Railroad avenue, Alameda, Cal.

If you lose faith in your Ideal it cannot materialize.—L. A. M.

DR. OLDFIELD AND INDIAN LIFE.

In the "Leisure Hour," for July, in a profusely illustrated article entitled: "A Tramp House Extraordinary," Dr. Oldfield writes.

"This reminds me, by the way," I added, "that everything is very open here—your own house, for example; and with numbers of strange tramps coming and going, what about thefts and robberies?—don't your neighbors, too, suffer from the depredations of your impecunious friends?"

"No," he replied a little musingly, "we are not troubled by that. Our tramps are very honest. We must not forget that good people only steal under great temptation, and therefore it would be especially unlikely that they would steal, when they are being cared for by us. You see our poor as well as our rich believe in God, reverence His commands."

"Will you allow me to go to your temple to say a prayer?" said a friend who was with me; "for although I am an unworthy Christian, yet I know that there is but one God."

And all quietly went and stood with unshod feet in the sanctuary of that holy house, and thanked God for His manifestations to "all sorts and conditions of men."

The tramps, too, come and begin and end their day by saying their word of prayer and praise, and bless God who has put it into the hearts of those who are rich to take such gentle care of those who are in need of "this world's goods."

"Did you build this little sanctuary too?" I asked.

"My poor brothers need to remember God also," he gently answered.

"I suppose that this house is only open to Hindoos?"

"Not at all," he replied. "Because I am a Hindoo does it follow that I should withhold my hand from any of God's children? Mahommedans, Parasees, Buddhists, infidels or Christians would be equally welcomed—we ask no questions."

"Do you give your tramps any work to do in return for their lodging?"

"None; they are our guests."

"This is not a charity 'work-house,' then, but a charitable 'rest-house,'" I pointed out.

"That is so."

"And if I come to India next time as a poor tramp, where will you put me?" I asked.

"My whole house is at your service to se-

lect from," the old gentleman replied, with a profound bow.

"And if I select the lowest-caste shed to sleep in?" I jokingly continued.

"You will thereby make it fit for the highest guest to follow you," he promptly replied.

"Come, come," I said, "you've evidently been bred in court society;" and as I looked him up and down I saw his years creeping on him in the daily exercise of good works for the love of God, I reverently and humbly felt that he was one of the true disciples of the Father of all good.

He had served his Rajah faithfully for thirty-five years, in the most arduous post of all in a land like this—the post of tax-gatherer; and here, now that his life's material duties were done, he was "making his soul" ere he went hence. "I need not ask," I said, as I looked at his magnificent physique, sparse, full of vigor, "whether you are a vegetarian?"

"We abstain from polluting our bodies with that which is a dead carcass, and our souls from that which is obtained by cruelty," he reverently replied. "Even, too, we abstain from alcohol, eggs and yeast-raised bread."

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.

Love can alone destroy "the last enemy"—Death.—L. A. M.

STATE SPIRITUALISTS' ASSOCIATION
OF OREGON.

THE Convention of the State Spiritualists' Association of Oregon was held in the parlors of The World's Advance-Thought on the evenings of September 4th and 5th, and at Artisan's Hall on Sunday, afternoon and evening, September 7th. It was concluded to incorporate the Association under the laws of Oregon, and to apply for a charter from the National Spiritualists' Association, at Washington, D. C. The officers elected for the ensuing year were Dr. D. A. McIntyre, President; G. Lazelle, Vice-President; Ludwig B. Larsen, Secretary; Capt. J. H. McMillen, Treasurer; G. E. Beeson, Rev. G. C. Love, C. Affolter, E. de Yongh, Mr. Trigg, Directors.

We are glad to see that the Spiritualists are waking up to the necessity of extending the grand truths of the Harmonial Philosophy throughout the State of Oregon.

THE SONG OF THE SOUL VICTORIOUS.

THE "Song of the Soul Victorious," by Eliza A. Pittsinger, that grand poem, first published in The World's Advance-Thought several years ago, can now be had in a rich and tastily bound volume, filled with beautiful engravings, for one dollar. The title alone is an inspiration—it conveys a spiritual force and strength to the one who reads it, and the poem itself inspires the reader with renewed courage.

Artistic engravings surround each verse suggestive of the sentiment expressed. It also contains a portrait of the gifted author. Our readers will all appreciate the book. One dollar sent to Eliza A. Pittsinger, 57½ Prospect avenue, San Francisco, Cal., will bring it to you.

"The Humane Review," quarterly. Post free, for one year 5 shillings. Address, Ernest Bell, 6 York St., Covent Garden, London, G. B. A handsome hundred-page magazine, full of thought-inspiring articles by able writers. The opening article of the July number, "Wagner as Pioneer," by Alice Leighton Cleather, sets forth the good work that the great musician did for, purer living, nobler thinking and kindness to animals.

Everything that is, is now, but it is not for us until we awaken to a consciousness of it.

Too many people put off for the morrow their own business and attend to their neighbor's business today.—The Oregonian.

No one can gain the altitude of spiritual power who can be swerved from its attainment by anything that appeals to the senses.

We desire to call the attention of all interested in the work of the Oregon Agricultural College and Experiment Station that its fourteenth annual report is now out.

The September "Nautilus" has enough good things in it to last you a whole year, yet you can get a new one every month in the year by sending 50 cents to Elizabeth Towne, Holyoke, Mass.

Helen Wilmans Post promises us some extra good things in "Freedom," for the month of September, and the promise is certainly being redeemed in the number before us, that of September 3d.

All progressive people have heard of "Boston Ideas." Those who have not read it should become familiar with this bright weekly. Send five cents for a sample copy to the Idea Publishing Co., 61 Essex street, Boston, Mass. Yearly subscription \$1.00.

One of the best of our newspaper exchanges is the "Prosser Falls Bulletin," published by H. G. Guild, at Prosser, Wash. Mr. Guild is a New Dispensationist. Do not fail to read his contribution, "Molecule and Individual—Divine and Human Will," on another page.

Each number of the old pioneer "Philosophical Journal" is a spiritual feast for the Spiritualist. We regret to see that Bro. Newman's sight is still very much impaired, but his spiritual vision is growing clearer day by day. Price of the "Journal" \$1.00 a year. Address, The Philosophical Publishing Co., 1429 Market Street, San Francisco, Calif.

Send five cents silver to the Order of the Golden Age, Paignton, England, for each one of the following pamphlets. The "Penny Guide to Fruitarian Diet and Cookery," by Dr. Josiah Oldfield; "Humanity in Diet; Is it Lacking in Christian Countries," by Horace J. Snow; "Diétetic Difficulties," by Robert H. Perks, M. D.; "The Potency of Faith," by Sidney H. Beard.

Many of our readers are no doubt acquainted with some of the writings on spiritual subjects of O. Hashnu Hara. Her latest book, "Concentration and the Acquirement of Personal Magnetism," is a treasure. It costs but seventy-five cents, but it is priceless for each one who puts its simple instructions into practice. Address: E. Marsh-Stiles, 12 St. Stephen's Mansions, Westminster, London, G. B.

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



SONG MADE FLESH.

I HAVE no glory in these songs of mine.
If one of them can make a brother strong,
It came down from the peaks of the Divine;
I heard it in the heaven of lyric song.

The one who builds the poem into fact,
He is the rightful owner of it all.
The pale words are with God's own power packed
When brave souls answer to their high call.

And so I ask no man to praise my song,
But I would have him build it in his soul,
For that great praise would make me glad and strong
And build the poem to a perfect whole.

—Edwin Markham

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