

vol. 15, no. 7, n.s.

DECEMBER, 1902.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	3:41 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.....	3:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	3:38 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.



THE UNSEALED BIBLE....

— DISCLOSING —
The Mysteries of Life and Death.

By **REV. GEORGE CHANEY**
Send for Descriptive
...Matter...

938 Fine Arts Building,
CHICAGO, ILLINOIS.

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE"

Edited by Sidney H. Beard. An illustrated monthly.
Price one penny. Published by

THE ORDER OF THE GOLDEN AGE,
Paignton, England.

Circulates in nineteen countries, Price one shilling and sixpence per annum, (Post paid). Sample copies free. Founded to proclaim a Message of Peace and Happiness. Health and Purity, Life and Power.

"HARMONY,"

A Monthly Magazine of Philosophy.

TERMS, \$1.00 per annum; single copies, 10 cts.
E. M. CRAMER, 3360 Seventeenth street, San Francisco.

THE NAUTILUS.

Devoted to the practical application of Mental Science in every day living. Short and to the point; bright, breezy and original. Published monthly; fifty cents a year; trial, three months for ten cents. Address Elizabeth Lois Towne, Holyoke, Mass.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

December, 1902.

PORTLAND, OREGON.

Vol. xv, No. 7 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, 50 cents;
" " " " British Empire, 3 shillings.
Remit to Lucy A. Mallory, 198 Sixth St., Portland, Oregon

IN MEMORIAM.

ISABEL DARLING.

DROOPING, tear-burdened, elusive yet clinging,
Silently-gathering ghosts of the sea
Drape all in grayness the hill and the valley,
Hushing the music of bird and of bee;
Lost is the way in the trail of their garments,
Dim is the sky as with mists of regret;
Nearer and nearer they drift as they gather—
Have they remembered or do they forget?

Ghosts, we are lonely and grope for his presence *—
Friend of the old time and friend of the new,
Gentle child-nature, beloved and loving—
Where waits his spirit, with us or with you?

Onward and upward the gray, drifting shadows
Beckon and rise to the arms of the sun;
Why, O my soul, dost thou wearily question?
Thus lives thy friend in the Infinite One.
Still do we question, for knowledge is feeble,
Though at its greatest, its strenuous best;
Surely the ghosts will return to the ocean,
Else were it empty—who knoweth the rest.

* "Uncle" Walter Hyde, late of Alameda, California.

Heaven is the essence of matter,—the fragrance of the flowers, the beauty of the landscape; the delicious flavor of the fruit, the melody and harmony of music, the loving thought, the pure aspiration, etc.,—the intangible and ethereal; therefore, you cannot know the true heavenly state apart from the appreciation of the refined. Misery and woe are involved in grossness—the animal Hell of being.

ARE PRAYERS ANSWERED?

YES; they are answered according to the spiritual capacity of the individual to receive. Prayer is a demand from the incarnate spirit to the discarnate spirit—the source of supply. Prayer is always answered from a center to the circumference,—the petitioner,—just as the demand for the electric light is answered from a center of electrical illumination, but the supply is limited to the capacity of the burner and the electric center of supply. The demand or prayer for spiritual light or material benefits is governed by the same law.

Each sectarian church is but a center of spiritual supply, and the return can come from no higher source than the plane of the collective or mutual belief of their incarnate and discarnate spirits; hence, the sectarian churches, as organized bodies, do not have instantaneous healing by laying on of hands, and other occult phenomena, because they do not believe in them. Individuals belonging to these churches may have them, but in such cases they have outgrown their creed, although nominally belonging to the church.

When church members pray to have the life of a Garfield or a McKinley saved, their prayers are not answered, for the reason that the wisdom that can save the life of a man wounded in a vital part, is more interior and spiritual than is recognized by the sectarian believers. The Source or Center is capable of answering such a prayer, but the petitioner or petitioners must be able to receive the answer (the healing power). A prayer cannot be answered from a spiritual plane or vibration that the petitioner is incapable of receiving. A Jesus Christ can only answer prayers from those who are at-one with him.

Prayer that begets must come from the heart of being; lip prayer is barren.

THINK RIGHT.

THE superficial observer, when he sees the financial means always coming to the true spiritual reformer, to provide all material things essential to the forwarding of his work, jumps to the conclusion that the good he does is owing to the money at his command, when it is the very reverse that is true: the means to do with comes as the natural result of obeying or working with the Law of Love. Whoever works in Love's Divine Law never lacks ways and means.

The mere possession of money is never the cause of the spirit's awakening to the spiritual needs of the world. If one does not listen to his soul's intuitions and have faith to put them into practice, without question or hesitation, he may own millions of dollars and all that money can purchase and yet not do any good with his means.

The success of all great spiritual teachers and reformers the world has ever known has been due to their intense faith and following the Divine intuitions of their souls. The success of Jesus Christ and Buddha was not in the least due to the possession of money. Jesus Christ had not means enough to buy himself a night's lodging, according to his own admission; Buddha gave up regal magnificence for a beggar's gown and bowl. He who works for the good is ever a majority and all things necessary for his work are ever at his command.

*
* *

All the, so-called, miracles of the ages are but Love manifesting her wondrous Light. Wouldst thou be great and immortal? Love Love in all thy thoughts, feelings and actions and she will become thy very self, and then thyself will become eternal. She is the constructor of all forms, but forms die; she alone lives forever. Christs are but her purer offspring. With Love, no task is too great for thee. Without her Divine Fire energizing the heart all enterprises are failures.

THE DIVINE SOURCE.

THERE is no permanent and unalloyed happiness until one unfolds the inner consciousness of his being. This consciousness is supplied from the great Divine Source that constantly replenishes itself. When one finds this consciousness—this source of strength and power—happiness is ever present.

It is this state of consciousness that one is seeking to reach when he sits in the "silence." And this is the development every one should try to get. This is seeking the Kingdom of God and His righteousness when all the rest shall be added.

Instead of looking for communion with some discarnate spirit, seek this Divine Fount of Conscious Love and when you have unfolded to it, your spirit friends will respond to your every call—you can be with them or they with you at all times.

*
* *

The majority of people have not elevated their thinking to keep pace with the marvelous material progress of the race. It seems almost absurd to speak of a God who condemns his offspring to everlasting punishment, in the same breath with the X-ray, wireless telegraphy, the telephone, the phonograph, etc., or to voice a belief in a doctor who vivisects and tortures animals and gives mineral poisons in this day of mental and spiritual healing, yet millions believe in these unprogressive elements just as much as if there had been no progress in the past fifty years.

*
* *

The minds of people are kept so cram full of worrying and fretting thoughts that there is no room for a hopeful thought to get in. If the mind is spiritually happy from being filled with good thoughts, material prosperity is added as a natural consequence. When the spiritual center shines, the circumference or physical things cannot remain in the dark.

KEY THOUGHTS.

LUCY A. MALLORY.

AN evil thought is the most crushing burden to bear.

All the forces of the Universe are teachers to those who have eyes to see and ears to hear the Silent Language of the Supreme.

It lies with yourself whether you would live in the roots of Being, buried in mother-earth, or be the blossom of Being, fragrant with angelic perfume, reveling in the sunshine of Love.

Truth comes to man only in degree to his growth in goodness; the evil-minded are always error-bound. Truth cannot set man free until he unfolds its progenitor—purity and goodness.

The Coming Race will regard what man calls his "reason," in relation to spiritual things, much as the intellectual man now regards the animal instincts in relation to his intellectual pursuits.

There is only one place where you can be perfectly happy, and that is within yourself. You may travel throughout the whole Universe in search for happiness, but until you look for it within your own heavenly kingdom—the good within you—you will not find it.

The absurdity of thinking that Life is matter, is shown in this—that each one's past experience is all within his consciousness. He has had to pass through matter to gain the experience, but when it has been gained, the matter forms through which the education came fell away, just as the a, b, c blocks of the child are discarded when the child knows the alphabet.

You may have an earthly angel for your companion and the beauties of springtime all around you and yet be unhappy, and it is because there has been no beauty cultivated within to meet the beauty without. Thus you may go to an infinite number of Heavens, but they won't be Heaven to you until you have Heaven within.

Love inspires more abundant life. This is why Love is the Great Healer.

Love is the price for everything good in the universe. You can have all the good you can pay for in Love.

Inharmony is disease; whether it be taken as physical food or mental food, the result is disease. Health is harmony of being.

The power of the true artist is not in praising the skill of another, but in creating his own masterpiece. So the power of man to attain his Godhead is not in praising a God, but in making his life Godlike.

God does not reign in his universe as long as you think that Power is outside of yourself, ruling as a king governs a country; but when you realize that Deity is the Good Intelligence involved within all things, and you strive to bring that Intelligence to the surface, then "God reigns."

Truth is deeper than thought and feeling. If one is grounded in the faith of Love, no adverse suggestion of his own mind or other minds, incarnate or discarnate, can move him from right thinking and right doing. Neither the opinions of incarnate or discarnate spirits are heeded when he is centered in Divine Love and Wisdom.

The best way to ensmall the power of strife and discord is to keep the peace of your own soul. Every soul you make the stronger for your love, adds to your strength; and every soul that you weaken by your discord adds to your weakness. Thus the growth of the power of your happiness or misery is in your own hands.

Every individual, for right growth, needs self-experience. Those parents who seek to prevent their children from realizing hard experiences, are rearing hot-house blossoms that the first frost will wilt. The men and women who are of real use to the world are not those who flee from bad and hard experiences, but are those who can conquer them.

[Written for the World's Advance-Thought.]

THE NEW CITY. *

S. A. MERRILL, M. D.

UNVEILED in form of prophecy
I see a glorious city rise,
A greeting to the new-born day,
The growing light, the glowing skies.

In fair proportions doth she rise;
Her walls are ranks of free-born men;
And Justice's sword, that flames on high
Becomes at last the mightier pen.

I see no house of worship there,**
Save God's own blue o'er arching sky,
For every place shall hear the prayer
Of love and song and industry.

Her temples shall be made for use,
And built by willing brawn and brains;
For work shall reap its full reward,
And Labor toil no more in chains.

Her palaces and homes shall rise
In graceful forms to greet the sun,
While in them rest the sons of toil
When Labor's lightened tasks are done.

In vision of prophetic ken,
'Mid scenes of splendor, homes of love—
No more the slaves of toil, or men—
What radiant forms of beauty move!

Work then in faith, ye knights of toil;
Lay deep her broad foundation stones;
Your hammer's click rings out the knell,
The downfall of the tyrant thrones.

For Priest and Pontiff, Kaiser, King,
Have long usurped despotic sway;
At length has come the wished-for time
When Truth and Right shall have their day.

With grateful hearts we honor them***
Who, through long years with patient plan,
Have wrought to build an empire here,
Whose chiefest corner stone is Man.

And what if in this world-wide strife—
This mighty roar 'twixt man and trust—
Myriads shall fall on every side,
Their prostrate forms lie in the dust!

For he who dies at duty's call
In jail or mine, in shop or field,
Doth shed his blood in Freedom's cause,
As he who falls with sword and shield.

Far better, too, to fall at last,
And sleep in Truth's unnoted graves,
Than live in luxury and die,
Of passion, greed and lust the slaves.

Then let us work with heart and hope,
And bide with perfect trust the time
When toil shall clasp fraternal hands
With hands that toil in every clime.

The scales are falling from the eyes
Of untold myriads born blind;
The tethers break, the fetters fall
That sorely vex the human mind.

The thrones decay, the sceptres fall!
'Tis Truth and Progress lead the van!
And Right and Might are bringing in
The Rule and Brotherhood of Man!

*And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven."
—Rev. xxi:2.

***"And I saw no temple therein."—Ibid
xxi:22.

***The Fathers of the Republic.

THE NEW SPIRITUAL DAY.

IT has not only dawned upon the world, but we are actually realizing some of its glorious benefits. The power of creeds and dogmas, which has for ages enthralled mankind, is passing into oblivion, and freedom is fast permeating every nation, kindred, people and tongue on this globe.

As the new era advances, its "morning stars sing together," and its "sons of God shout for joy," as it was recorded they did at the birth of a former era. The beaming star of hope gilds the horizon, and the Sun of the New Day sheds its brilliant light over a world, driving out fear, and bidding superstition depart, together with all tyranny and oppression.

The mountain-tops of thought and a disenfranchised humanity are bathed with effulgence and the hills and valleys reverberate with songs of joy which ascend to heaven from the denizens of the twentieth century—because of their awakening to new life, with new conditions, new opportunities and new responsibilities, in the New Era, so long hoped for, sung about, and earnestly expected by our grand sires, but never realized in any previous century.

The New Spiritual Day is here.—The Philosophical Journal.

Veneration pre-supposes a Divine Being; the Holy Sun of Righteousness, as much as the eye pre-supposes a sphere of visibility, or the ear the realm of sound.—J. P. Cooke.

The language of the angels is the Silent Language of the Purified Soul. Until you speak that language, angels cannot minister unto you.

LOVE AND LIFE.

JOHN P. COOKE.

He that lives a life of self-denial in this world shall meet his reward in the life to come. That is to say: He that denies his lower loves shall have the satisfaction of his higher; he that puts aside passion shall then enjoy principle; he that abandons the life of desire shall enter into the life of spiritual joy.

In such a view-point we see that the life of a man is the love of the man, and the love of the man is his life. The words love and life are closely connected in their root; and if we substitute the word love for the word life, a world of meaning is at once unfolded to us that otherwise we miss. The word love drives the thought inward and keeps it there; while the word life throws the thought outward and leaves it there. We think of life as a thing of duration and extension in time and space; we think of love only as a state or condition, or intensity of feeling.

There is an implicit life which is love. There is an implicit love, which is life—love flowing out into manifestation.

Love is a thing of qualities; life is a thing of quantities. In the manifestation of love, we find that it has a double action; one, a self-referring, another, social or altruistic, referring to others.

It is said that the planets are kept in order by a balance of forces of opposite tendencies. The action of both together keeps the planet in its place, fulfilling its part in the universal harmony. So it is with this fact that we call love.

In one aspect, man is a mere organic creature; the transfiguration of the natural cosmos; a child of the mineral and vegetable; developed out of the ground; a bundle of propensities and instincts and spiritual possibilities. He is truly a creature of material circumstances and elements. As such he is self-seeking.

Through his five senses man is doing his best all the time to draw in all the world. His eye seeks beauty in the ground and in the skies, in the sunlight and in the shadow, in his companions and in the garden of Nature. He tries to capture it, make it his own. Man catches the sunlight and weaves it into his fine fabrics and tissues, paints it on the canvas, carves it in the marble, insists on having in his home all the glories of the world.

Think how insatiably the ear drinks in sounds. All voices come to it. Man invents instruments to intensify sound. Music is its creature. Man organizes the instrumental ensembles that bewitch us with the Divinity of harmony.

All the senses in their variant modes follow this heavenly leading. We would turn Nature inside out to make it ours. Every sense is an avenue through which love finds a way.

Every sense is a mode, by which God teaches us regarding conditions of matter. Earth, water, atmosphere, electricity, magnetism, all appeal to our appropriate senses in turn.

Take that mode of love which bears the name of love, pre-eminently—that instinctive, passionate love which plays so large a part in the world. How voracious, how insatiable it is! What abysses of misery it sometimes opens! What wrecks it makes. In its manifestations it often becomes infernal! A love that is altogether exorbitant, that overflows all uses and all needs in every direction. It does not and cannot control itself. But here comes in the benignant provision of Divinity. To balance the centripetal, self-seeking power, there is the centrifugal force throwing the spirit out in blessing to mankind—the Divine human force counteracting the selfishness. Over against the all-devouring love is the all-embracing and beneficent love of Heaven—a light which shines to cheer and bless. The living light which pours its radiance into the central life—distilling, like dew upon the flowers, the emotions, awe, reverence, wonder, aspiration, hope and trust.

Hope whispers to man of an eternity of happiness, if he will but fulfill the conditions of a righteous life. Oh, the height, depth, breadth of that Ocean of Love, of unalloyed bliss, which is opened to the foretaste of mortals by this Divine breath of hope! Blessed be the Giver of Hope!

The thought of it leads the spirit forth to nestle in the Light where we have felt

"A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky and in the mind of man:
A motion and a spirit which impels
All thinking things, all objects of all thought,
And rolls through all things."

CHOICE OF FOOD.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

As sentient beings we are called to do our own choosing, and what we choose is what we sow, but the result of that choice or sowing is beyond our control, for what has to be reaped eternal law has unalterably predestined. That is, moreover, exactly what equity demands.

We form habits—good, bad and indifferent—and they become masterful. Parents, guardians and advisers have a lot to do with guiding our choice as to the habits we form. Our likes and dislikes are simply an expression of the habits we have formed. Because we like or dislike certain things, such as articles of food or drink, it does not by any means follow that they have been formed rationally. The system of the physical body is so accommodating that it can be made to adapt itself alike to things most healthful or baneful. Our palates are strongholds of cruel deception; for when they become once enamored of certain things, even if they be extremely poisonous and pernicious, they will cherish an abnormal craving for those things regardless of consequences. This proves the necessity of extreme care and caution in the making choice of food, and the formation of our habits therewith.

Reason should rule, not palate, in the choice of food. Palate long accustomed to certain flavors will proclaim them to be admirable, while sound reason can only condemn them. That should not be. No one should be so servile as to allow others to make such choice of food or ought beside for him as to form his habits; before passing the age of discretion each one should cheerfully task themselves to reason out the pros and cons of what is eaten or drunk, and so determine what is to be the habit of a matured and responsible life. Is not this very seldom attempted?

It is an understood thing that where choice is exercised it will always be for the best. In the long run that will be; but in the interim experimentation will cause all manner of mistakes to be made, in food as in all things besides. For the promotion of health, strength, good feeling and general well-being by means of food, reason shows that nothing equals the products of the vegetable kingdom. The Vegetarians have very much less need for medical advice and assistance than flesh-eaters.

Strength and endurance are qualities only found in the animal world among such animals as the horse, the ox, the elephant and the like who derive it entirely from the vegetable kingdom. The murdering of animals for food promotes ferocity, cruelty and indifference to the feelings of others; does everything, in fact, to destroy good feeling. As to general well-being, that is best served by what promotes health, strength, endurance and good feeling. All that can be said after that about flesh for human food, can only be as light as a feather in comparison with the weighty reasons for choosing vegetable food as the diet of man.

As facts are more carefully observed, and more scientific deductions drawn from them, the unsound commendations of a flesh diet made by the medical profession generally will be by the thoughtfully independent ones rejected. All is not gold that glitters, even in the form of professional knowledge and skill. Prophets tell us that when "the knowledge of the Lord covereth the earth" no animal will kill and eat another as food. People may for the present pour contempt upon the thought, but every thought charged with vitality survives such treatment, and eventually turns the tables upon those who ignorantly despise and condemn it. The professors of, so-called, medical science have time and again been made to "eat their own words," and in view of a constantly increasing array of facts, they will be compelled to do it again in this all-important matter—man's proper choice of food.

There are thousands living today that know there is nothing equally promotive of bodily ailments and diseases as is a flesh diet; and can we for a moment allow ourselves to suppose that the very learned members of the medical fraternity are ignorant of this? If they are should they not be numiliated by the fact? If they are not should they not be all the more humiliated? While they choose to maintain their present attitude in favor of a flesh diet then they are impaled on the horns of a dilemma! It is an attitude too distressing to be borne contentedly for long, and it will be a great relief to them, and through them to the world at large, if they should get out of it at once. Some are already doing so, and more must quickly follow.

All things—good or bad, wise or ignorant—subserve the Divine Purpose.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For the Universal Republic.

ONWARD!

SUSIE M. BEST.

THE watchword of the age is "Onward!
Onward to the goal!"

To heights beyond, eternal Progress,
Ever leads the soul!

Through the night of superstition
Truth her lantern lifts,
By its light man made discerning,
Right from error sifts.

Wider grows the world's horizon,
Uncouth fables fade,
And the nations urged to honor
Cannot retrograde.

The watchword of the age is "Onward,
Onward to the goal!"
To heights beyond, eternal Progress,
Ever leads the soul!

UNFOLD THE SPIRIT.

SPIRITUALISM is only a hope to those who do not make it a reality and a certainty by unfolding the faculties and organs of the spirit. The Spiritualist who has unfolded these does not need to wait until his physical body dies in order to see and converse with the departed. Even the old Bible bears witness, again and again, to this great truth. Jesus did not have to wait until he was translated to speak to Moses and Elias. Abraham held almost daily converse with the spirits (angels) of the departed, and so on.

The religions of all peoples (including Christianity) give only a "hope of immortality" to their followers, for the reason that the followers make no effort to attain to the

heavenly vision and translate hope to certainty, by unfolding the spiritual senses.

The Immortal State of Consciousness is the blossom of the growth and unfoldment of the spirit, just as the flower is due to the growth of the plant. Now and here is the time and place to unfold the spirit consciousness. The world is filled with undeveloped, incarnate and discarnate spirits who are waiting for the Immortal State of Consciousness to be given them as a gift. It can never be attained except through growth.

*

* *

Without transforming the dark past of one's existence into the light of the Divine Purpose in the ever-present Now, there can be no happy future. The purpose of human existence is not to run away from the darkness of one's own creating, or to relegate its transformation until after the death of the physical body, but to transform it here and now, just as the seed transforms the dirt it is buried in to flowers.

*

* *

Fear sustains all the evils. Fear of Hell sustains the false church; fear of disease sustains the drug and vivisectioning doctor; fear of physical weakness sustains flesh eating and all its cruelty; fear of what friends and neighbors will say sustains countless errors and evils.

*

* *

God is infinitesimal before he becomes stupendous. The Love and Wisdom that inheres in the seed is the God that creates out of the seed all the evolutions appertaining to it. If God were not involved in the seed, growth (creation) would be impossible.

SPIRIT PRECEDES MATTER.

WHAT humanity needs to realize is that the spiritual precedes the material, as thought precedes action. In the very nature of things permanent happiness cannot grow out of matter forms—the transient and ephemeral.

One may try all the material channels and avenues to find true happiness and in the end he will find only bitterness and pain, until he seeks it in the Kingdom of Good and lives therein.

The only real happiness is that close-knit with your being, and that is not dependent upon things, persons and places, here or hereafter. If you have no Heaven within you, you will not find one external to yourself. When we see through eyes and hear through ears made heavenly, Heaven will be wherever we are, for the external is the effect of internal causes and states of being.

*

* *

The newspapers are largely responsible for the continuance of the cruelty and inharmony of "sport"—the maiming and killing of animals for the mere sensual excitement it gives. Here we have a specimen heading of a great daily newspaper when a king goes out hunting: "The King of Portugal Distinguishes Himself in Bagging Much Game." Where is the distinction in going out to murder several score or hundred of inoffensive animals? He has no thought or regard for those he wounds and who get away, or for their starving young. The only place where such a man is distinguished is in the orthodox Hell, where the devilish imps are supposed to enjoy tormenting and wounding without limit. A king or a president or a member of the nobility should be above such devilish enjoyment. *Noblesse oblige!*

There are two classes of people the Christian world calls insane: those who reject the Bible, and those who seek literally to carry out the teachings of Jesus Christ.

DAWN OF THE NEW AGE.

THERE was recently published in one of the New York Sunday Heralds a description of an unusual performance at one of the New York "Roof Gardens." A man and his wife were the performers—the wife stood on the stage, while the husband went among the large audience and whatever was presented to his vision she immediately and rapidly spoke off to the audience. He had only to glance at the object, for her to repeat what was in his mind. No matter what page or paragraph in a book was selected for him to glance over she instantly repeated it, word for word, without a mistake. The "Herald" vouched for the genuineness of the performance, saying that trickery by signs was impossible, for the man was often hidden by the people who stood up around him, so that he could not be seen from the stage; and the transmission of thought was done with amazing rapidity.

What does this mean? It means that telepathy at a distance is an established fact. That which The World's Advance-Thought has so long predicted—viz: that telepathic communication would take the place of telegraphs and telephones—is coming true.

We have also another of the many evidences before us that we have entered the Spiritual Age, in the wonderful experiments of the Hindu Professor Bose, proving that metals are alive, and, like animals and plants, can be tired out, revived and even poisoned, which was fully set forth and illustrated in the "New York Journal" of Nov. 2d. This also proves our position, that there are in verity no inanimate things—all things have consciousness.

*

* *

It is not some outside energy that will come to man to redeem him, but his own energies harmonized, that he now misuses or allows to go to waste. Man's devilishness must be angelified.

CHRIST'S KINGDOM.

WALLACE YATES.

THE Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.—Jesus.

Herein is described the orderly process of evolution, whereby development of the Individual, through the contagion of example and survival of the fittest, operates to elevate the whole mass. It is not by preaching, but by practice and demonstration that men are taught. Criticism and condemnation, may, through fear and approbateness—which latter faculty George Combe called the drill-master of society—affect the outer man, the talking, posing man, but they leave no deep impress on the soul. These methods are negative in their effects, not positive factors of progress. They produce hypocrites rather than real saints. Paul remarked that there is therefore no condemnation for the people of God, "which walk not after the flesh but after the spirit."

The soul of man, the link between flesh and spirit, learns the lessons that tend to harmonize it with the All-Spirit only by experience and example. Men have been preaching to others since Time began, and have not yet learned the truth of the saying of the wise king, that "in the multitude of words there wanteth not sin, but he that refraineth his lips is wise."

In the above beautiful parable of Jesus, we are shown the process where the three principles in the kingdom of Matter—Force, Discrimination and Order, are utilized by the Mother principle, Cohesion, whose selfishness produces that Fermentation which the law of evolution uses to transmute matter into higher and higher forms until eventually we have Blessing.

The ideal of each of us should be the highest perfection of which the Individual is capable, and this is the only method through which we can make a Christ-mass of humanity.

According to the New Testament, Jesus Christ said that the "Kingdom of Heaven is within you." This Kingdom, then, must be subjective, and as all things come from God, and God dwells in this subjective Heaven within, all spirits must manifest from and through that Kingdom in man or woman.

NOT TRUE.

IN the "Herald of Health," London, England, there is a well written article by a London physician, disproving, by the death-rate statistics of the Registrar-General, the truthfulness of the article in the new "Encyclopaedia Britannica," on "Experiments on Animals," in which it is claimed that vivisection has been the means of stamping out the greatest ills that afflict our flesh, reducing the mortality from these causes to a minimum.

"In 1881, antitoxin was not dreamt of, and under the old-fashioned treatment, 121 persons to a million died of diphtheria. In 1895, the antitoxin treatment was in full swing, and the death-rate was 259; in 1900 when the treatment was so general that some doctors declared it was criminal not to use it, 290 persons per million perished of the disease, according to the Registrar-General's returns. In 1896, twenty-six persons died of tetanus, but in 1897, an antitoxin for tetanus was discovered, and is now much employed; yet we find by the Registrar-General's Report, that in 1900 the deaths from tetanus had risen to 66. We all know that the disease of the thyroid gland, known as myxoedema, is now treated by thyroid extracts, the properties of which, it is claimed, were discovered by experiments on animals. I do not propose to argue the matter, all we have to do is to turn with Mr. Coleridge to the Somerset House Reports, and find that in 1881, the annual deaths from diseases of the thyroid body were 91. The rate continued to increase, regardless of the wonderful cure that had been discovered, till in 1900 no less than 322 persons died of the disease which had been 'banished by vivisection.'"

The close-by Heaven and Hell are realities, while the far-off Heaven and Hell are myths. We reap in our hereafter the fruit of the present seeds we are sowing—if we are cultivating an infant Hell here, it will be grown up by the time we get "over there." It is not a different Hell than the one we cultivated here, only the individual stripped of his mask—the physical body—will realize it more; he will see how much of happiness he has missed by his wrong course of life.

In all upbuilding the internal is first built up. Therefore, there can be no outside enemies until we have first built them up in our thoughts.

AS OTHERS SEE US.

To the Editor of The Universal Republic:

ENCLOSED please find four cents to pay for the sample copy of "The World's Advance-Thought," which you sent me in response to my request for the same. On examination, I find that the paper is not what I supposed, and I do not care to take it. One reason is, your magazine is Spiritualistic, and I have no use for Spiritualism. I gave that subject considerable attention about fifty years ago, and found it to be delusive and unprofitable in the extreme. Since then nothing has occurred to change my opinion. At that time I had an uncle who was a Spiritualist. Some of his daughters were table-tipping mediums, and we had abundant communications with the spirit world (as it was termed) when my brother and I were spending a few days at his home. It chanced that on the morning of our intended departure, when we looked for our horses, in the pasture where we had left them over night, they were not to be found. In this crisis it was suggested that we consult the Spirits. We did so, and were informed that our horses had been stolen and were then fifty-six miles south. Uncle James said that "Spirits sometimes lie," so we did not go south to find them, but started for our home, which was thirty miles to the northeast. Before we had gone half way we found our horses. They had escaped from the pasture and were leisurely making their way homeward.

Some time later my brother and I sat down to the table, as we had seen our cousins do, to see if we were also mediums. To our surprise we found that we were; and after this, for some months, we had innumerable communications, many of them as absurd as the above, and many others marvelous and unaccountable. One day the "Spirit" stated a fact that was unknown to either of us who had our hands on the table; but our mother, who was at work near by, said that what the "Spirit" stated was true.

At another time a spirit took possession of the table and began to dance. He said his name was Steve Potter, and that he had lived neighbor to our father before we boys were born. When father came in we asked him about it and he said it was true; and when he saw the table dance he said it was just the way Steve Potter danced the hoe-down,

coming out with a great slap of the foot at the end.

At another time we went up stairs to consult the "spirits;" because our mother did not like it. The stove-pipe passed from the room where our mother was sitting through our room to the garret above. In the midst of our communications, unsolicited by us, the table started and walked, or hitched across the chamber to the stove-pipe and began to knock upon it as if to tease and irritate mother in the room below.

At another time the table walked across the room and climbed upon the bed while our fingers lightly rested on the top of it.

We spent a great many hours during those months in that sort of thing, and yet never received a communication that added to our knowledge or accomplished any good, and we found ourselves in a nervous state and our arms benumbed. Therefore, we broke off, and have never touched the table for that purpose since. What the electric, magnetic or odyllic force is that causes these phenomena we do not know, but we are perfectly satisfied that it is not spirits, for the only spirit that exists is merely a function of organized matter, which invariably ceases operation, and therefore ceases to exist, when the material organism, from which it rises, dissolves in death.

A second reason is that your paper advocates Vegetarianism, which I consider a false theory. It is true there are some classes of animals that are vegetarian, or herbivorous, as the horse, ox and sheep. Others are carnivorous, as the lion and tiger. Others still, are omnivorous, as the hog and bear. To this class belongs man, as is shown by his teeth and perhaps other organs, as well as by his almost universal practice. In the tropics he is largely vegetarian. In the frigid regions he is carnivorous almost wholly. Moreover, not only men but all herbivorous creatures are carnivorous in early life, and probably could not live otherwise. All viviparous creatures live on animal food when young; that is, on the mother's milk. And all oviparous creatures live solely on animal food before they are hatched; and chemical analysis shows that these animal foods—milk and eggs—are among the most perfect foods attainable by men. And it is well known that the best of simple foods for adults, namely bread and butter, is a combination of vegetable and animal food.

A third reason why I do not wish to subscribe is, because your method of argument for Vegetarianism is objectionable. See the quotation concerning "Coffin-Food," on page 94 of your paper. The object of that article is to turn the stomach of your readers against animal food. If that way of advocating Vegetarianism is right, why not quote Gulliver, where he describes, with lavish detail, the great discovery by which human food is manufactured from filth?

If Vegetarianism were the right system, which it certainly is not, the better way to advance it would seem to be to show the merits of various kinds of the best vegetable foods. There is no power that is so potent for reform as "the expulsive power of a new affection." Promote an engrossing love for vegetable food and the love of animal food will cease to exist. If Vegetarianism is right, show it to be so, and do not try to nauseate people towards animal food while they know as yet of nothing better that can take its place.

The work of showing people what food to eat, and how to prepare it, is really of the utmost importance, regardless of whether man is a carnivorous, herbivorous, or omnivorous animal. If instead of trying to nauseate people towards animal food, and thus deprive them of a large part of their living before you have furnished them a substitute; you were trying to show them how to live economically on food that is wholesome and nourishing; I should think your calling a most useful one. We have already an abundance of cook books, with countless recipes for making all conceivable dainties and nick-nacks; enough, perhaps, to offset and account for the masses of dyspepsia nostrums now advertised; but there seems to be very little practical knowledge, anywhere, concerning how and what to eat in order to secure proper nourishment. [Send Elizabeth Towne, Holyoke, Mass., twenty-five cents for her Cook Book. Editor.]

My fourth reason for not wishing to subscribe is, your position respecting Materialism. You say, on page 88: "The Materialist looks at life from the point of inversion. He puts the visible as the cause and the invisible as the effect. He makes the finest forces and essences of intelligence dependent upon matter, when it is the very reverse that is true."

You are wrong here, for matter with its functions is the source of intelligence. As the

Greek philosopher said, between two and three thousand years ago: "All things, even the human mind, and the gods themselves, originated from matter."

It seems to me that "The World's Advance-Thought" should develop along the lines of Spencer, Darwin, Huxley, Helmholtz, and the like, instead of teaching mystery and necromancy.

Your aim, no doubt, is good. You seem to be advocating health, love, wisdom, purity and holiness, but your methods for securing these ends seem to be unwise, and hence I do not care to subscribe. H. FOWLE.

DEAR MRS. MALLORY:—Enclosed please find two dollars, for which please send "The World's Advance-Thought" to the addresses given below. Your magazine has been such a blessing to me that I wish every one could read it.

I have not eaten the flesh of animals for over two years and never will again. I am healthy, happy, and trying to live the life of love. I owe it all to the teaching of this blessed paper.

CLARKE MINARD.

The Doukhobors are a very spiritual and pure-minded people. The following are some of their rules of living, which they carry out faithfully: "Love God and respect the dignity of man." "The basis of man's existence is the power of thought." "Bring up your children to love and admire everything that exists." "Life is progress, and everything tends toward perfection, in order that the seed should be returned in the form of ripe fruit." "To destroy or hurt any living thing is blameworthy."

In Japan the disciples of the High Priest can walk without injury on a glowing bed of charcoal, eighteen feet long, without singeing a hair. When asked how it was possible for them to do this, the High Priest said: "My disciples never eat flesh food, never drink stimulants of any kind, neither wine or coffee or tea, nor do they even think of using strong-smelling vegetables; and we eat only twice a day—in the morning and evening. We must be clean in heart and body, or we should be burned."—Magazine of Mysteries.

No truer saying was ever quoted than that by Henry Ward Beecher: "The worst prison is not of stone. It is a throbbing heart, outraged by an infamous life."—The Dawn.

THE INNER MAN.

My old mind has given place to an entirely new mind. Since this new mind has taken possession of me "the old man" is giving place to a new man. The new mind has made it possible for the new man to appear. The man born June 13, 1849, in the state of Kentucky, is nothing more to me than a memory. I am conscious that I am not that man. He has gradually dissolved, and the thought cells which represented him are gone from my brain. My whole life up to the time when the new mind was born, is a page of history. The memory is vivid enough, and all the events of that old life can readily be recalled, but they are nothing to me. In leaving my old home, the only thing I brought with me was a picture of myself in cavalry uniform, taken in 1865, just at the close of the war. I look upon this as a relative of mine, of some one whom I used to know, but not as me. The man whom I knew when I came to Denver is dead, and he left no "remains" to bother me. I can feel the presence of my new body. I often see, by clairvoyance, with my new eyes. I know that the subjective vision will become objective. That the subjective hearing will become objective. In other words, what is called clairvoyance and clairaudience will become one, with objective vision and hearing. "The within is as the without and the without as the within." If this is true of seeing and hearing it must also be true of the whole being. The entire inner man comes to the surface and pushes the old man out of existence.—Christian.

[The thoughtless speak of man as a fixed quantity,—as a solid, unyielding mental and physical substance,—but, as a matter of fact, man is continually changing in mind and body. Death is the nearest thing to "fixity" of being, but even that fixity is soon destroyed by the action of worms. The real man is an ever changing entity—he changes his personality as his individuality expands, and one may present within a few years an entirely new personality by changing his thoughts. A very disagreeable personality may be thus transformed into a comely and charming one, in a very short time, by letting Love be the prompter of his or her thoughts. Editor.]

"Divine Science and Healing," by Malinda E. Cramer. Price, \$2.00. Address: 3360 Seventeenth street, San Francisco, Cal.

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.

The most pitiful cases of poverty that I have seen, have been of some who live by selling prosperity to others. It is possible to have these ideas of perfection and yet be as destitute of the real thing as the clever imitations of fruit made of paper and paint. The right idea is good for nothing unless it is married to the right living. The ideas of peace, love and joy so many talk of, may be spoken and affirmed every day and hour and yet the whole life be visibly empty of the realities of peace, love and joy.—The Interpreter.

No matter how long a soul may exist, no matter how much it may advance, no matter how much it may require to satisfy its ambition for knowledge, and no matter what its power of transition may be, even if it were a billion miles per second, the universe is large enough for its movements, grand enough for its instruction, admiration and study; and intricate enough in its unfoldment to satisfy even an infinite soul.—Leonide Keating.

Screens to hide the doings in saloons and gambling houses are simply external expressions of the element in man that thinks the evils in his mind are not detrimental because hidden.

SPIRITUALIST COLLEGE.

THE Morris Pratt Institute, Whitewater, Wis.—the new Spiritualist College—holds the same relation to the body of Spiritualists that the theological seminary holds to the denomination under which it is working." Rev. Moses Hull is the president, and Mrs. Mattie E. Hull will have charge of the class in psychic phenomena. Prof. A. J. Weaver has general charge of instruction. The school opens with thirty pupils. The building, costing forty-five thousand dollars, was donated to the trustees of the college by Morris Pratt. The yearly expenses will be in the neighborhood of five thousand dollars. Spiritualists are under obligation to support this institution, financially, in the interest of true spiritual education. That Moses and Mattie Hull are identified with it is a guarantee of its success as a spiritual educational establishment.

"The Majesty of Sex," by Nancy McKay Gordon. Every man and woman needs to become acquainted with the inspired wisdom in this, the crowning work of its author. Ignorance of the Divine purpose of sex is the very Hell of being. The key to Heaven's own pearly gates is given to all who will seriously study the "Majesty of Sex," and put its loving teachings into practice. Address: Nancy McKay Gordon, Box 527, Denver, Colo.

The first number of Eugene Del Mar's monthly New Thought periodical, "Common Sense," is before us. Eugene Del Mar is one of the foremost New Thought writers of the day. Send 10 cents for a sample copy of his magazine. Yearly subscription \$1.00. Address: Common Sense, P. O. Box 1364, Denver, Colo.

"These Are My Jewels," by Stanley Waterloo. This is a novel on New Thought lines. There are many good ideas expressed in this book, but we are astonished that a New Thought writer should endorse fishing and hunting, and eating great meals of flesh food, and yet teach "as a man thinks so is he."

"The Vanguard," monthly. Price, \$1.00 a year. J. M. A. Spence, editor. This 32-page magazine is "devoted to the best things in life and literature," and in this its first (November) number is living up to its motto. Address: The Vanguard Press, Green Bay, Wis.

We have received a prospectus from Peter Eckler, the publisher of "Searching for Truth," containing several extracts from this new book, which shows that the writer is a clear and honest thinker, who has put his own interpretations on life's problems.

"The Higher Thought," Evelyn Arthur See and Agnes Chester See's journal, published at Kalamazoo, Mich., will, in its January issue, give a complete review of the recent position taken by the Christian Science Church in withdrawing its healing practice from the certain classes of disease. All the newspaper and magazine reviews of the action will be comprehended in the consideration given, and the full light of the whole situation brought to focus so as to be clearly seen. Every student in the new thought should read this January journal. There will be no free sample copies of this issue. They can be had at the regular price, five cents a copy.

One of our good exchanges, the "Good Health Clinic," of Syracuse, N. Y., has been selected as the official organ of the International Health League, and after this its readers will get \$2.00 worth of reading for 50 cents. If you are not a member, send 50 cents, and it will pay your dues for one year in the League, and you will also receive free the "Clinic," price 50 cents, and the "People's Health Journal," price \$1.00. You are really getting \$2.00 for 50 cents. There are thirty departments in the League.

"The Science and Philosophy of Life," monthly. Dr. Edward H. Cowles, editor. The November number of this new magazine contains some well-written editorials. Address: The Portland Institute of Psychology, 208-210 McKay Block, Portland, Oregon.

"Creeds Outgrown." During December (or until 500 copies are ordered) I will send "Creeds Outgrown" free for 5 cents in postage. Parties ordering are kindly requested to loan, or give away, their books. Andrew P. Stout, Sheridan, Ind.

"The Golden Rule,"—"a monthly periodical advocating advanced thought." Price, \$1.00 a year. C. B. Ratzlaff and D. B. Ratzlaff, editors, 915 Benton Block, Kansas City, Mo. The key-note of this paper is Love to all.

"A Doctor's Idea of Vegetarianism," by E. H. Mathewson, M. D. Price, 3 cents a copy. Published by the Chicago Vegetarian, McVickers' Building, Chicago, Ill.

"The Purpose of the Creation of the World," by H. E. Butler. Price, 50 cents. Address: The Esoteric Fraternity, Applegate, Cal.

Lessons on the "Immanence of God," by Prof. Levi Wilson Platt, 431 Charles Block, Denver, Colo. Price, 25 cents.

Man has only conquered the forces of external Nature in degree as he has expanded his own powers.

THE INNER MAN.

QY old mind has given place to an entirely new mind. Since this new mind has taken possession of me "the old man" is giving place to a new man. The new mind has made it possible for the new man to appear. The man born June 13, 1849, in the state of Kentucky, is nothing more to me than a memory. I am conscious that I am not that man. He has gradually dissolved, and the thought cells which represented him are gone from my brain. My whole life up to the time when the new mind was born, is a page of history. The memory is vivid enough, and all the events of that old life can readily be recalled, but they are nothing to me. In leaving my old home, the only thing I brought with me was a picture of myself in cavalry uniform, taken in 1865, just at the close of the war. I look upon this as a relative of mine, of some one whom I used to know, but not as me. The man whom I knew when I came to Denver is dead, and he left no "remains" to bother me. I can feel the presence of my new body. I often see, by clairvoyance, with my new eyes. I know that the subjective vision will become objective. That the subjective hearing will become objective. In other words, what is called clairvoyance and clairaudience will become one, with objective vision and hearing. "The within is as the without and the without as the within." If this is true of seeing and hearing it must also be true of the whole being. The entire inner man comes to the surface and pushes the old man out of existence.—Christian.

[The thoughtless speak of man as a fixed quantity,—as a solid, unyielding mental and physical substance,—but, as a matter of fact, man is continually changing in mind and body. Death is the nearest thing to "fixity" of being, but even that fixity is soon destroyed by the action of worms. The real man is an ever changing entity—he changes his personality as his individuality expands, and one may present within a few years an entirely new personality by changing his thoughts. A very disagreeable personality may be thus transformed into a comely and charming one, in a very short time, by letting Love be the prompter of his or her thoughts. Editor.]

"Divine Science and Healing," by Malinda E. Cramer. Price, \$2.00. Address: 3360 Seventeenth street, San Francisco, Cal.

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.

The most pitiful cases of poverty that I have seen, have been of some who live by selling prosperity to others. It is possible to have these ideas of perfection and yet be as destitute of the real thing as the clever imitations of fruit made of paper and paint. The right idea is good for nothing unless it is married to the right living. The ideas of peace, love and joy so many talk of, may be spoken and affirmed every day and hour and yet the whole life be visibly empty of the realities of peace, love and joy.—The Interpreter.

No matter how long a soul may exist, no matter how much it may advance, no matter how much it may require to satisfy its ambition for knowledge, and no matter what its power of transition may be, even if it were a billion miles per second, the universe is large enough for its movements, grand enough for its instruction, admiration and study; and intricate enough in its unfoldment to satisfy even an infinite soul.—Leonide Keating.

Screens to hide the doings in saloons and gambling houses are simply external expressions of the element in man that thinks the evils in his mind are not detrimental because hidden.

SPIRITUALIST COLLEGE.

THE Morris Pratt Institute, Whitewater, Wis.—the new Spiritualist College—holds the same relation to the body of Spiritualists that the theological seminary holds to the denomination under which it is working." Rev. Moses Hull is the president, and Mrs. Mattie E. Hull will have charge of the class in psychic phenomena. Prof. A. J. Weaver has general charge of instruction. The school opens with thirty pupils. The building, costing forty-five thousand dollars, was donated to the trustees of the college by Morris Pratt. The yearly expenses will be in the neighborhood of five thousand dollars. Spiritualists are under obligation to support this institution, financially, in the interest of true spiritual education. That Moses and Mattie Hull are identified with it is a guarantee of its success as a spiritual educational establishment.

"The Majesty of Sex," by Nancy McKay Gordon. Every man and woman needs to become acquainted with the inspired wisdom in this, the crowning work of its author. Ignorance of the Divine purpose of sex is the very Hell of being. The key to Heaven's own pearly gates is given to all who will seriously study the "Majesty of Sex," and put its loving teachings into practice. Address: Nancy McKay Gordon, Box 527, Denver, Colo.

The first number of Eugene Del Mar's monthly New Thought periodical, "Common Sense," is before us. Eugene Del Mar is one of the foremost New Thought writers of the day. Send 10 cents for a sample copy of his magazine. Yearly subscription \$1.00. Address: Common Sense, P. O. Box 1364, Denver, Colo.

"These Are My Jewels," by Stanley Waterloo. This is a novel on New Thought lines. There are many good ideas expressed in this book, but we are astonished that a New Thought writer should endorse fishing and hunting, and eating great meals of flesh food, and yet teach "as a man thinks so is he."

"The Vanguard," monthly. Price, \$1.00 a year. J. M. A. Spence, editor. This 32-page magazine is "devoted to the best things in life and literature," and in this its first (November) number is living up to its motto. Address: The Vanguard Press, Green Bay, Wis.

We have received a prospectus from Peter Eckler, the publisher of "Searching for Truth," containing several extracts from this new book, which shows that the writer is a clear and honest thinker, who has put his own interpretations on life's problems.

"The Higher Thought," Evelyn Arthur See and Agnes Chester See's journal, published at Kalamazoo, Mich., will, in its January issue, give a complete review of the recent position taken by the Christian Science Church in withdrawing its healing practice from the certain classes of disease. All the newspaper and magazine reviews of the action will be comprehended in the consideration given, and the full light of the whole situation brought to focus so as to be clearly seen. Every student in the new thought should read this January journal. There will be no free sample copies of this issue. They can be had at the regular price, five cents a copy.

One of our good exchanges, the "Good Health Clinic," of Syracuse, N. Y., has been selected as the official organ of the International Health League, and after this its readers will get \$2.00 worth of reading for 50 cents. If you are not a member, send 50 cents, and it will pay your dues for one year in the League, and you will also receive free the "Clinic," price 50 cents, and the "People's Health Journal," price \$1.00. You are really getting \$2.00 for 50 cents. There are thirty departments in the League.

"The Science and Philosophy of Life," monthly. Dr. Edward H. Cowles, editor. The November number of this new magazine contains some well-written editorials. Address: The Portland Institute of Psychology, 208-210 McKay Block, Portland, Oregon.

"Creeds Outgrown." During December (or until 500 copies are ordered) I will send "Creeds Outgrown" free for 5 cents in postage. Parties ordering are kindly requested to loan, or give away, their books. Andrew P. Stout, Sheridan, Ind.

"The Golden Rule,"—"a monthly periodical advocating advanced thought." Price, \$1.00 a year. C. B. Ratzlaff and D. B. Ratzlaff, editors, 915 Benton Block, Kansas City, Mo. The key-note of this paper is Love to all.

"A Doctor's Idea of Vegetarianism," by E. H. Mathewson, M. D. Price, 3 cents a copy. Published by the Chicago Vegetarian, McVickers' Building, Chicago, Ill.

"The Purpose of the Creation of the World," by H. E. Butler. Price, 50 cents. Address: The Esoteric Fraternity, Applegate, Cal.

Lessons on the "Immanence of God," by Prof. Levi Wilson Platt, 431 Charles Block, Denver, Colo. Price, 25 cents.

Man has only conquered the forces of external Nature in degree as he has expanded his own powers.

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



DISCONTENT.

M. G. T. STEMPER.

DOST feel the pressing discontent
That fills the mind
Of humankind?

By it this glorious thing is meant:
It is the Self crying to men:
"Seek thou anear, seek thou afar,
Seek everything beyond thy ken,
And thou shalt find."

Aye, that will they!

Each soul will find its God some day
Perfection all will surely reach,—
Fullest content must come to each.

THE RADIANT CENTRE.

A Monthly Journal, teaching the way to that RADIANT CENTRE within, from which any one can so control environment as to command health and prosperity. Strong treatment for success given to each subscriber. Subscription, \$1.00 a year. Send for sample copy.

KATE ATKINSON BOEHME, Editor,

2016 O Street, Washington, D. C.

REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position.

Send for free descriptive matter.

Address Joseph Stewart, 1540 Howard Ave.,
Washington, D. C.

PRABUDDHA BHARATA

OR

AWAKENED INDIA.

A monthly magazine conducted by the Brotherhood of which the Swami Vivekananda is the head. Price \$1.00 a year. Mayavati, Kumaon, (Himalayas), India.

THE NEW AGE HERALD.

An advocate of the NEW AGE, and a preparation for the same; full of inspiration in RELIGION, SCIENCE, SUCCESS and HEALTH.

Subscription price \$1.00 a year. Send stamp for sample copy, or 10 cents for three months trial.

Address: The New Age Herald, Salem, Oregon.

Are you interested in

SPIRITUALISM, OCCULT SCIENCE AND FREE
THOUGHT?

If you are, read THE MEDIUM, a weekly Magazine devoted to the Rational Investigation of Occult Forces. Messages from the, so-called, dead in every issue. The Phenomena and Philosophy of Spiritualism made comprehensive to Investigators. \$1.00 a year, 80 cents for three months, 5 cents a copy. E. M. Carlson, Publisher,
285 East Fourth St., Los Angeles, Cal.

Mazdaznan

BREATH & HEALTH CULTURE

A course of lessons which tells you how you can
HEAL and CURE Yourself
and develop your latent powers for higher attainment

"And God breathed into his nostrils
The Breath of Life (not medicine)
And man became a living soul."

If you are tired of theorizing, study and practice
Mazdaznan Health Culture and become practical.

Testimonials, Circulars, and full information sent free

MAZDAZKAN HEALTH UNIVERSITY

1613 Prairie Ave.

Chicago, Ill.

HIGHER THOUGHT.

This journal is now commencing a symposium study on Immortal Life and the Philosophy of Immortality.

This question of IMMORTALITY OF THE BODY is the question of the hour, and in this symposium is to be presented a great study and a means of great spiritual illumination. Send 10 cents for the journal three months. It is an opportunity for understanding and realization that comes only once in a life-time, Address The Shrine, Kalamazoo, Mich.

OUR HOME RIGHTS.

WE ADVOCATE REFORM IN SOCIAL, POLITICAL AND RELIGIOUS LIFE.

Organ of the U. S. Confederation of Medical Rights Leagues. IMMANUEL PFEIFFER, President and Founder. Published monthly by "Our Home Rights" Pub. Co., 74 Boylston Street, Boston, Mass. Price 50 cents a year.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.