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APRIL, 1904.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

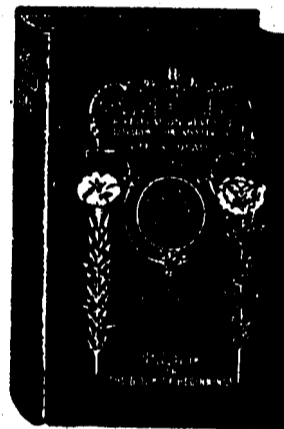
SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:43 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.	8:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	8:08 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	8:04 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.	8:18 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	8:08 p. m.
Philadelphia, Penn.	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg Penn.	2:51 p. m.
Paris, France	8:19 p. m.

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

April, 1904.

PORTLAND, OREGON.

Vol. XVI, No. 4 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

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NATTER FORMS ARE FADING.

No more on drowsy eyelids
Or dreaming ears shall fall
The weighty words of wisdom,
The spirit's inward call.

The holy inspiration,
Increasing hour by hour,
Will satisfy each longing
With an ever-gaining power.

And every sated longing
Will give place to new desire,
As the coals from off the altar
Shall diffuse the Living Fire.

So we'll march along together,
Our hearts aglow with song—
The journey through the desert
To the Kingdom won't be long.

The matter forms are fading
In the boundless sea of mind—
The Light is all before us,
The darkness all behind.

In the animal-mental state of being, we have not the least idea of what life will be on this planet when we have become spiritually conscious. Now we are virtually the subjects and slaves of material things. Then we will control things. Change or distance need not separate us from our loved ones. The universe is boundless. Its possibilities are infinite. In its infinitude are states of being as far beyond our present comprehension as we are above the worm that burrows in the earth.

THE INFINITE UNKNOWN.

EVERYTHING that comes to us, be it good or evil, angel or devil, is a messenger of the Infinite. Every voice, whether it lures with siren song to destruction, or thrills with holy aspiration to scale the heights of Wisdom, is One Voice; the Voice of the Infinite Unknown, in which we are angelified.

We are harps on which the Great Spirit strikes notes. We are tuned so that music is played—or the voices answer. If we are tempted by some strains, it is our own nerve strings that the tones vibrate. If we stir up harsh jars of discord or antagonism, they are echoes of conditions within ourselves. The individual we hate or oppose, is a messenger of the Infinite to teach us there is something hateful or oppugnant in our own notes to be eliminated. The teachings, beliefs and opinions we antagonize and oppose are the reverberating echoes of errors in our own unconscious being. Whatever we hate or love has its correspondence within us.

The universe speaks in the consciousness of man. The unknown is ever his foe; but known and explored and understood it becomes his servant and his friend.

Error is Truth distracted and distorted. Evil is good misused or perverted, or good outside the range of one's consciousness. Devils are angels in inverted relation to themselves or to us.

*

* *

The thought of evil creates in harmony with the thought. Thus jealousy creates the very condition that the jealous person imagines, and he, and not his victim, is responsible for the hypnotizing evil influence that causes her to do wrong.

LIFE.

How marvelous is the power we call "Life!" How very, very few seek to study its intricate processes. None on the earth have yet attained to that spiritual altitude to realize even what life in its physical expression is.

Think for a moment, that the gnat that plays in the sunshine, or the form of life that is so minute that it takes a powerful microscope to perceive it, has an existence, even as you and I have an existence, and the wonderful and complicated processes of life go on operating in those infinitesimal creatures with as much harmony and precision as they do in the human being.

And all the various forms of life—in its physical expression—are not separate lives (only in seeming), but are manifestations of the One Life. They are all related to each other, even as the roots, the trunk, the leaves, buds, blossoms and fruits of the tree are manifestations of the one life of the tree. Hence, an injury done to the least of these is the opposite of "love to God,"—the One Life,—“in whom we live, move and have our being.”

Vegetarianism, anti-vivisection, kindness to all forms of life (including the animal, vegetable and mineral) are in the real sense "love to God," and the only way that we can show our respect for the Most High is to respect all life, for he who has no respect for the least manifestations of Deific Life is lacking in respect to Deity.

Death is a finality for the mask of Life,—the form of clay,—but not for the living organization, for that is Life itself, and there can be no end to Life—even if it is invisible, for all living forms are evolved from the unseen. It is the living organization that keeps the material body in shape, for that form dissolves speedily when the life leaves it.

To the one who is building an ever-present Hell, Heaven is always in the future; but let him recollect that the future fruit cannot be different from the seed being planted now.

STATES OF CONSCIOUSNESS.

ALL Planes of Existence are States of Consciousness. The unfoldment of each State is a gradual process. A child at birth possesses the Material-Sense Organs. Its consciousness of material existence is dependent upon the unfoldment of these Sense Organs. In the course of its growth, if the faculties of the mind were allowed to remain dormant, it would take no cognizance of the Mental-Spiritual; and, finally, if its Soul Consciousness is neglected, it can have no consciousness of the Celestial.

We can only have knowledge of a State of Consciousness to that degree that the instrumentalities are perfected through which it can be perceived. In the Material, States of Consciousness are limited to the senses; in the Mental-Spiritual, they are limited to the mind, and to the material senses as we type them in matter; in the Celestial they are unlimited, because they are States of the Soul.

The Soul Consciousness develops and expands by absorbing the truth that the Mental-Spiritual grasps; and the Material is the shell that holds them together during the process of incubation.

The union of one State of Consciousness with another is a continuous blending; there is no line of demarcation where one begins and the other ends.

As in all the ages of the past our Understanding or States of Consciousness have been gradually expanding, by a process of evolution, so it will be in the time to come. The lowest State of Consciousness is transformed in course of time to the Celestial.

It is true that "faith can move mountains," if by faith we mean fidelity to Celestial attributes. The Celestial Life makes its States of Consciousness whatever it chooses.

*
* *

Your position in spirit life depends upon the advancement you make in this life.

KEY THOUGHTS.

THE prayer of the faithful is ever answered. The mind-spirit is the crown of being. Purified, it shines resplendent over all.

You cannot love your neighbor until you love yourself, for whatever wrongs you do to yourself you also do to your neighbor.

You create your own danger or your own safety from within your being. A good thought may avert an accident; an evil thought precipitate disaster.

The body is dust only as it lacks the luminosity of the soul's (solar) rays of Love; when the body fulfills the law of Love, it transforms its dust into the Immortal State of Consciousness.

There is only one way to escape from spiritual darkness and that is, like the seed buried in the soil, to break through and grow above the intervening corruption of the earth into the light of day.

Light exposes every defect. A room that may appear passably well in an obscure light, may present a very dingy and ugly appearance in a flood of sunlight. So the incarnate spirit who may pass as a great man in the obscurity of earthly errors, will show very small in the light of eternity.

If you do not make your thought a reality in the physical, you have nothing; and if you do not make your spiritual thought a reality, you also have nothing. Manifestation is, therefore, essential to realization. Manifest love and you will realize its happiness. In vain will you seek the realization without the manifestation.

As the eyes cannot see through a pair of spectacles plastered with mud, or the lamp light cannot shine through a blackened chimney, so the Divine power cannot manifest through the being filled with cares, worries and all manner of corruption. The Deity within you will shine forth to the degree of your cleanliness of mind and body.

We are told to beware what company we keep, but how few pay any heed to the fact that thoughts attract the environment.

Do not undervalue your abilities. Have confidence in yourself. All you need to make your pathway is confidence in your own powers.

All those who are yearning to become conscious of their loved ones "over there," should recollect that Love unites and binds, and selfishness separates and divides.

Love is a life-giver; hate is a death-dealer. Immortality is enshrined in Love; mortality, in hate. The enjoyment of the universe is involved in Love; the misery of the universe, in hate.

You will be tethered to adverse conditions until you have attained spiritual understanding to release yourself from your imprisonment and enjoy the permanent happiness involved in the freedom of truth.

There is no limit to the power of Faith. It is true that if you have Faith as a grain of mustard seed, you can remove mountains. With Faith all things are possible; without it most things fail—but it must be Faith, pure and simple—incorruptible.

It is with decarnate spirits as it is with books in a library—they do not come into your consciousness unless you go to them and study what they contain. Like the books in the library, they have enfolded within them wisdom that would make you great, but if you make no effort to obtain it, it is as a closed book to you.

The righteous life is a perpetual prayer that livingly answers itself. The common understanding of prayer—an invocation to be heard of men, or a silent prayer of grandiloquent words praising a God for his goodness—is not true spiritual prayer, for spiritual prayer is keeping in mind all the time the desire for purity and peace, and thinking and acting it out at all times, in all the relations of life.

FIRST LOVE, TRUE LOVE.

FIRST love (often an effect of love at first sight) is the most natural, but conventionality, family pride and the tautly drawn lines in society prohibit what Nature designs for man's material happiness.

As well as a perfectly developed brain (which includes the body) is necessary before education or mental development should begin (which does not occur until a child's seventh birthday is passed and before which period no systematic schooling should be enforced) material happiness should be founded as a prelude to the spiritual. But humanity has invented and adopted so much of the fictitious that the genuine can find no fruitage.

Restrictive marriage laws are healthful to both body and soul, but society rulings are a bane to them.

Alliances made on this natural attraction are frequently called mistakes because followed by discontent. The fault does not rest with the contracting parties, but with the idiotic ostracism extended them and the lack of mind-force of the contractors to meet it. They too readily surrender a divine right to a human faith.

If "matches are made in heaven," how else should heaven proclaim its designs except through this exchange of vibrations between two mortals?

Free America has somewhat broken down this social barrier, but the many divorces still exhibit a lack of the true marriage principle being universally adopted. Perhaps the coming generation will improve however, considering the great spiritual wave now resting upon society and religion, and honeycombing it with Nature's higher sensibilities and purer revelations.—Arthur F. Milton.

THE VALUE OF PATIENCE.

J. H. LUCAS.

ALITTLE careful reflection will enable us to see the importance of patience as a necessary accessory to all desirable attainment in life. It is a cardinal quality of the mind, an indispensable factor in every-day life, to enable one to reach the goal of success. Indeed, without patience a truly successful life is impossible. Many persons through impatience toward really devoted friends, have in haste cast them away, thereby impoverishing their own lives, because

in so doing, they have shut off the very means of enriching themselves materially, intellectually and spiritually. And thus, through temporary passion, they have sacrificed personal well-being upon the altar of the remorseless Moloch of impatience. The perennial spring of ever-flowing and sparkling waters has been poisoned or dried up because of the revengeful turbulence of unrestrained impatience.

Thousands of lives once sunny and fruitful, sweet and lovable, the light and life of every social circle in which they moved, and an assurance of success to every beneficent movement to which they gave their influence, through a lack of patience, have waned in power, and fatally undermined the superstructure of their own moral fortunes.

How often has one's condition been cheering and every prospect hopeful and pleasing, when every friend gave expression to words of great kindness, in tones of greatest goodwill, and yet in an evil hour, because one has not been sufficiently disciplined and made strong in patience, such a disaster has come to the life that sometimes it has taken even years to repair the injury. If patience had been there with its peaceful mein and tranquil power, doing its perfect work, how different would it all have been! Flowers instead of thorns would have been planted along the pathway of the wayfaring brother, and memories laden with love's sweetest fragrance would have engaged his meditations. I have long admired what St. Paul says about love where he declares "Love suffereth long and is kind." In some of which we can substitute the word patience in the fullness of its meaning. Let us see: "Patience suffereth long and is kind; patience envieth not, patience vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

We may with great profit, cultivate patience till it becomes a permanent and ever vital quality of the soul, and study the excellence of its character, its practical power and great value in all legitimate human endeavor.

Heaven is the blossom of spiritual growth. The reward of doing Love's will is to be conscious of her angels and her ineffable magnificence.

THE OLD AND THE NEW.

CHARLES KASSEL.

THE mighty gospel of evolution, richly suggestive as it is of the kinship linking man with the lesser creation, is working a wonderful change in our thought. Whereas, in time gone, the four-foot folk were looked upon as brought forth by the divine fiat purely for man's sport and prey, we have learned that they, no less than he, are the outbirth and product of causes reaching back into the dim beginnings of time, and a kindlier sense of relationship has resulted. This truer and riper view is touching and transforming every department of knowledge, and chiefly from the impulse it has lent have sprung the nature-studies and tales of animal life which are enriching our literature.

From this warmer sense of relationship between man and the creatures ranged below in the ascending scale of life has been born the feeling that Nature's pride and paragon should be the kindly protector, and not the fierce hunter and eager devourer of his lesser kin, and the thought is looming vast in the nobler and more sensitive minds that the shambles are a huge crime against an order of beings bound to us by many ties.

Reflecting upon the savagery and cannibalism of many races of our kind, and ranging beside them our faithful and patient friends and helpers among the animal folk, the latter suffer nothing by comparison. Though the barbarous races of man may boast a rude dialect, the pets about our homes speak to us in language more expressive and appealing. Who can mistake the yelp of delight with which the dog greets his master, or the threat lurking in his growl when the child he lies beside is approached by a stranger; and how doleful the long-drawn wail when the kindly hand long known is no more.

It is often said, however, by those who think it in keeping with right to slaughter creatures in fur and feather, whether for sport or food, that the animals below man yield their lives painlessly and without realization of their fate. Such belief, however, is borne out by the experience of none of us. The house-dog, leaping playfully about his master, slinks off abashed and crestfallen at a harsh word; and we can scarce conceive that a creature so sensitive should meet death without some sense of its dread meaning. Butchers tell us how appeal-

ingly the lamb led to slaughter gazes into the face of its executioner as he grasps his knife, and our huntsmen say the stricken deer, staggering among the branches, its heart pierced by a ball, often fixes upon the sportsman a look filled with something like reproach.

The truer and kindlier of those who see no iniquity in the abbatoir would whiten and tremble were it laid upon them to wield the blade which sends the red life streaming from throat of lamb or calf. Few, indeed, of these could conquer their natural revulsion against the act. "Out of sight," however, "out of mind,"—as the old adage runs,—and the lovers of a flesh diet devour eagerly and with zest the carcasses of dumb and driven brutes because the harrowing scenes of the slaughter-house are not present to the mind; just as those who are far from the field of battle, and see none of its awful incidents,—the soldier staggering heart-pierced with ball or bayonet; a fallen hundred trampled over with hoofs of cavalry; or half a column riddled with a galling charge: and all mingled with moan and cry and prayer,—read undisturbed the story of the victory or defeat. The same feeling is strikingly illustrated by an expression of Thomas Moore in the "Utopia," who, speaking of the customs of this fanciful people, observes: "They have also without their towns places appointed near some running water for killing their beasts and for washing away their filth; which is done by slaves: for they suffer none of their citizens to kill any cattle because they think that pity and good nature, which are among the best of those affections that are born with us, are much impaired by the butchering of animals."

Thus it is that despite the broadening dawn of Truth men cling to the old,—the old gods, the old faiths, the old wrongs. But newer and richer ideals are beckoning ever, and when the supreme Purpose behind evolution, and which has urged onward its mighty processes, comes to be felt by the mass of minds, a nobler feeling will be born, and the abbatoir and hunting-park, with a thousand ills beside which haunt the tents of men, will become a memory and a tale!

He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is inclosed in a shoe, as if the whole surface of the earth were covered with leather.—Veeshnoo Sarma.

'TIS COMING!

A. C. DOANE.

I AM not a politician, and my God is not; hence, I love all lives, and patiently wait for the triumph of Justice between all nations, as well as individuals.

We have passed through a long dreary winter of idolatry and icebergs of frozen creeds, with cold, formal prayers of selfishness to our various idols that we have manufactured with our finite senses; but the Spiritual Springtime is at hand when our frozen idols will be melted, and the finite senses will cease to worship the unknown God.

God will be manifest in the flesh through love; through human beings manifesting love to all that is—a practical demonstration of love, which is God or Good, made manifest in all our actions.

Then will the banner of Peace float over the coming Universal Republic, and the brotherhood and sisterhood of humanity be established on earth. 'Tis coming, friends, 'tis coming!

ILLUMINATION.

F. P. WAGNER.

DURING the past few months there has been appearing in the newspapers and magazines articles on clairvoyance, and the greater part of these are in the nature of a warning not to get into this delusion, as they call it. If they mean the old fortune telling style of clairvoyance the warning is timely; for of all the delusions known to man this commercial clairvoyance is the worst. It is little short of deception in the greater number of instances.

To illustrate this faculty it will not be amiss to give an instance: A lady went to a sensitive and asked him to tell her how her sister-in-law was, as she had not heard from her for some time. He told her that her friend died that day at three o'clock. This proved to be true. Another person went to the same clairvoyant to learn of the surroundings of two persons and he gave the names of both and their circumstances and surroundings correctly.

This is clairvoyance, or illumination, and today there are many who have this faculty so nearly perfect that it is as if they were reading the events from an open book. I can enumerate five hundred similar instances, none of which proved untrue. We are in darkness and

are groping around to get out of the woods, and we must not underestimate anything that gives light.

ANNIVERSARY CELEBRATION.

THE First Spiritual Society, of this city, celebrated the fifty-sixth anniversary of Modern Spiritualism, at their Hall on Third street, on Sunday, March 27th, which ye editor had the pleasure of attending. Everyone was charmingly welcomed by the President, Mr. C. H. Goodwin. All the societies of the city joined in the celebration and they had a harmonious good time.

The Children's Progressive Lyceum, under the management of Mrs. J. L. York, entertained the multitude from 11 A. M. to 1 P. M. most successfully. After this came dinner, and it was a sumptuous feast. After all the company had eaten, the hungry from the streets came in and were given their dinners. After this came short talks from the Pioneer Spiritualists, and then the mediums formed circles and gave messages from the spirit friends. In the evening, Mrs. Irene Smith lectured on "The Triumph of Spiritualism." Mrs. E. F. Hanna had charge of the music.

Under the able management of the Ladies' Building Fund Aid Society, with Mrs. C. N. Goodwin as chairman, and Mrs. Louisa Beutkofer and Miss Jennie Werner as superintendents of the refreshment department, the social part of the program was a great success. We congratulate the President on his successful administration.

Spiritualism is the open door through which all may pass into Love and Wisdom.

We had the pleasure of a visit from Dr. J. M. Peebles, of Battle Creek, Mich., who is on his way home, having spent the winter at San Diego, Calif. A host of friends and admirers called to greet the Doctor and express their gratitude for the work he has done for humanity. Dr. Thurber, his traveling companion, is a fine trance speaker. Dr. Peebles is still an untiring worker in the cause of truth, and that he can do so much at his age (eighty-three) is due to his having adopted a vegetarian diet for many years.

Lack of material means is not the worst poverty—the poverty of the spirit is more to be deplored.

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.

A MORNING ORISON.

REV. H. S. GENEVRA LAKE.

BEHOOLD the sunlight glisten
Upon the brow of Night!
Behold the song-birds listen,
And bathe themselves in light!

Feel now the silence quiver
With faintest touch of noise,
And through the Earth a shiver
Of coming noontide joys.

The azure skies are bending
To bless the blooming heath,
And life, fresh life, unending.
Springs from the soil beneath.

Oh, mystery of being!
The consciousness to know!
The breath; the sense of seeing;
The hearing all things grow!

O God! Eternal Fountain!
Unwrought, unfettered, free!
My soul ascends Life's mountain,
To drink new draughts of Thee!

IMMORTALITY.

LIFE is boundless, and its expressions unlimited, and every form and phase of it is the Eternal I. Whether it is the tiniest insect that plays in the sunshine, or the Divine-Human, it is the One Life—the boundless Whole.

Everything is, therefore is Immortal, and all forms of life are gradually, step by step, unfolding to Conscious Immortality; but until we are consciously so, we are not Immortal; for until we are conscious of it, a thing does not exist for us—as America did not exist for the people of the Eastern hemisphere for ages.

People adopt all manner of religious creeds,

ceremonies and isms, hoping to gain Immortality thereby; but there is no way to come into this consciousness but by living in accord with the laws of harmony.

We may know that we are not living according to the laws of harmony if we are unhappy or if our bodies are diseased in any way, for sickness and worry cannot come from harmony; but by living harmoniously, and manifesting always the spirit of Love, we grow in Wisdom to the Conscious Immortal State.

Life ever was, is and ever will be. None can take away from it even as much as an atom. Life is never without form and intelligence, but, in its evolution, it continually changes these, and, according to its necessities, lives in the visible or invisible. All things being produced by Life, and as without life nothing is manifested, Life is the Living God in operation in the universe. Life cannot die, for if it could the Divine Power could also die. The seeming absence of Life is not the death of Life, but merely a change of the form it occupied.

Life lives upon life. But it is only those in a crude state of evolution (in gross matter) who feed upon the corpses (the cast off garments of life) of animals. The mighty power of life is, itself, an intangible essence, and those who are on the right road to the Immortal State of Consciousness, inbreathe the very inmost power of life without even eating material food of any kind. This explains the reason why a spiritual seer, now and then, can live for months at a time without eating. It is a sign of a gross animal nature to eat great quantities of food. The further away from the Source of Being within, the more one needs to draw vital forces from matter to sustain existence.

UNIVERSAL LANGUAGE.

NUMBERS are the only parts of speech that have the same meaning in all languages alike. Count one, two, three on the fingers, or write one, two, three, and any person of ordinary intelligence, in any nation, will know what is meant without a word being spoken.

The Universal Language will be a language of numbers. The numbers will not be chosen arbitrarily, but will be used as they convey occult significance as well as external meaning.

The Hebrew language of numbers is claimed by Occultists to have been "the language of the angels"—the universal language of intuitive humanity in the primitive Golden Age, before selfishness had builded the towering Babel of external ambition, that led to divisions among men, thus causing them to separate and gradually evolve diverse languages of a more external character, expressive of their materialistic condition. A remnant of them, endowed with a more persistent spirituality than the rest, settled in Palestine and Africa, and preserved the number language almost in its entirety. Their descendants are the Hebrews and Falashas of our day.

The Universal Language of Numbers was spoken by silent gestures before noisy speech came to mar the universal harmony of Being. The rosary and the abacus are remnants of that language.

The number language is full of occult meaning, and it has the valuable element of extreme brevity, therefore can be easily memorized. For instance, figure 3 stands for father; mother is 41; and the two combined, 44, signifies child. Instead of having different numbers for words of like character, such as black, night, darkness, evil, etc., a single number expresses them all.

The figures 44, standing for child in the Hebrew language, have a deep meaning. They not only contain father (3), mother (41) and child (44), but they stand for perfect unity.

We cannot subtract them from each other and leave a remainder. They also stand for the Double Jupiter or Perfect Angel, or Two-in-One. Add the two fours together and we have the figure eight, the double link of Celestial Love and Wisdom, without beginning and without end.

There is great significance in the number of the year 1881—the year in which the New Dispensation began. In this year the figures read backwards and forwards alike, and the unit allied to the 8 (the double link of Divine Love and Wisdom) signifies that the Unity of Divine Love and Wisdom shall prevail from the beginning to the end of the New Dispensation.

The use of this occult language would have a harmonizing, fraternizing influence upon humanity. It is in the occult numbers that "God geometrizes" best.

The ten commandments given to man when he was exalted upon the high mountain of spirituality were written by the finger of God (the silent finger speech of the spiritual man) upon the two tablets of stone—the two bony structures or hands of men, the ten fingers of which contain, reveal and interpret the occult commandments and speak the silent language of the Supreme. The language and commandments of the spiritual man, engraved upon the tablets of stone (the occult speech of the hands) were destroyed when man came to worship the golden calf. Occult teachers will be developed and the mystic language of numbers—the key to the Universal Arcana—will silently link the world in the bonds of intuitive speech.

*

* *

He who sees the life of the spirit through growth in spirituality is—compared with one who is content with viewing external spiritual manifestations—like one who participates in an actual scene in nature, compared to another who sees the same scene in a picture.

CAUSATION IS MENTAL-SPIRITUAL.

Is primary causation mental or physical? Is man a spiritual and psychical entity, having physical expression which is secondary and resultant; or is the ego or real self a fleshly form having merely a dependent attenuated property which is called mind or soul? Just here is the crucial question of human, and in fact of cosmic, philosophy. Here is the great dividing line which runs through all systems, religions and sciences. The experiments of the muscle-bed show most positively to the senses that man's body is only plastic and passive material. It is never the actor, but moves because it is acted upon. We like to have the truth confirmed "Ossa on Pelion." Occasions, secondary causes and reflex activities show themselves in the inert clay of the body, but the source of authority is in the unseen man himself, whether or not he consciously exercise the same.

The lack of reconciliation and logical congruity is almost universal. We do not deliberately intend to be materialistic, for we hope and theorize otherwise. We professedly exercise love, optimism, idealism and aspiration. But the practical systems to which we yield allegiance find no scientific basis for these things. From the laboratory point of view they have only a sentimental aspect. But radical readjustments cannot be delayed much longer.

Important among such changes of opinion will be the repudiation of the prevailing hypothesis of germ causation for disease. "Wild assumption," some will reply. "Impossible," says science. So was the Copernican system when it first confronted the Ptolemaic philosophy. So was the circulation of the blood when announced by Harvey. Start with a mistaken premise and an elaborate system of misleading conclusion is easily built up. Numberless orders of distinctive germs and microbes are evident, but they are secondary and not primal in causation. Admitted they may be useful provisionally in the diagnosis of what is back of them. Given congenial conditions, and definite and corresponding organisms spring up. The fact that they can gain no foothold upon healthy tissue proves them to be dependent and not positive and causal per se. They are really scavengers. Whenever and wherever offensive refuse takes on forms of life there is purification, refinement, and,

in fine, resurrection. We do not like maggots, but they are far cleaner and sweeter than the rottenness which they replace. Life of every order resists decay, and the passage of matter from inorganic to organic form is Nature's method of advance as well as purification. The worst abused microbe is far superior to the lower conditions out of which he sprang. A universal transformation of this kind is continuous in the world of matter. By this subtle uplift Nature sweetens the worst conditions which human negligence and ignorance can thrust upon her. Life and mind lay hold of material and erect it through the magic of organization. Ascending to the highest order—the human—it is therefore the office of intelligence and spiritual potency to harmonize and even sanctify the physical organism. It is not normal that man should be the slave of the material which he is temporarily using. As an executive, he should not supinely yield his rights and privileges.

A further principle of compelling logic indicates that the whole complex system of inoculations and serums rests upon a fallacious foundation. Natural immunity from contagion consists of bodily purity and vigor, and their most effective antecedents are the higher consciousness, supplemented by an intelligent observance of hygienic laws. Life always is a boon, and the mission of religion, love, ethics, optimism and idealism is "life more abundant."

Serums are diluted concoctions of impurity and evil. Can evil cast out evil? But owing to a subtle unappreciated and unconscious factor they often seem to be effective. The corrupt material put into the system to produce immunity from smallpox or rabies often does have some preventive effect. Not in the way usually supposed, but through the mind. The "protected" man has a constant sense of security and every time he thinks of the subject—perhaps many times a day during an epidemic—there is an auto-suggestion of immunity. This is a vastly more powerful in its effect than anyone would deem possible who has not investigated mental causation.

In the few points noted above, no criticism whatever is intended for those who differ, for systems are impersonal and invite any fair and impartial comment. The simple purpose is to make a few necessary and legitimate deductions from proved premises. If, in addition to other abundant evidence, the scientific accur-

acy of the muscle-bed shows that a little temporary thinking can send a rush of warm nourishing blood to a waiting organ or extremity, what should not be the logical possibilities of cultivated, systematic and conservative thought power? If primary causation for physical conditions be deeper than we have supposed, the world needs the truth. If we have been too superficial and have accounted secondary phenomena as primal and ultimate, let us judicially investigate without fear or favor. If a great realm of reality of untold value lies somewhat concealed from ordinary sensuous observation, we cannot afford to carelessly miss it.—Henry Wood, in The Boston Eve. Transcript.

EASTER.

W. P. PHELON, M. D.

THE lexicographers of to-day, are at a loss to tell us from whence comes the word Easter, that means so much to the religionists of the present. It is a plain, Anglo-Saxon word, and has lost the final n. If the ancient peoples had been asked, they would have said, it was where the New Year or any other incident connected with the Sun, began. The name came finally to mean the place where his Vernal Sunship parted the twenty-four hours in the middle, putting the Winter and its attendant angels on one side and the Queen of Summer on the other. This event was first celebrated in Atlantis.

When the church, today ruling the majority of the civilized world, seized the reins of power, naturally enough, because it was permitted, its leaders had neither age, wisdom nor tradition upon which to draw. Out of ancient teachings, laboriously wrought, they devised the fatherhood and motherhood of the Infinite One, and then the Sonship of the manifested. Then, having nothing to build upon for themselves, as the result of any experience, or of anything of the Past, they laid hold upon all the symbols they could understand and some they could not in the added teachings comprehend.

Out of the Far Past and the Near Past, has been concentrated into the one thought and idea of Easter, all belonging to the celebration of the Old Egyptian New Year's day. All the very essential knowledge of spiritual things, has come out of Egypt. This was wrought out and manifested by those who devoted the service of their lives in the Egyptian Temples, that they might demonstrate the Truth that is All.

The Atlantian Feast, the Egyptian New Year and Easter, are the celebration of one and the same event. They come forth from man, because he cannot help himself. They have been fixed by the laws of the Unchangeable. Around these epochs has clustered the best and brightest thought of the grandest souls that have lived upon the earth.

JAPAN AND RUSSIA.

THE Russian people wonder why the great body of the American people sympathize with Japan instead of with them, when they so greatly favored us during the war of the rebellion. They did greatly favor us then, and may we never forget it or fail to acknowledge it. Nevertheless we ought not to favor them now, but ought to be against them and for Japan in spite of what they did for us.

For one reason we name Finland. The crime of Russia against that small, upright, high graded people and nation is wicked beyond expression, but is one which cannot be dealt with in any national way. Yet one could wish to see Russia wrecked, her conduct is so wicked.

For another reason we name Kishineff.

For another we name her treatment of her students throughout the empire. She cruelly crushes down her young men, and will not allow them any freedom to grow. She is trying to stifle the natural uplift of the human spirit in her whole territory, and to preserve a barbarism of force which, so far as it is effective, is stopping the progress of mankind. Her whole structure of government is organized war against ours, though she does not know it.

For another reason we name Manchuria. By falsehood and stealth she has endeavored to possess herself of that great region and extend over it her implacable despotism. She is organized, iron-hearted tyranny; and ought not to be allowed a foot of land that she does not now lawfully hold.

Finally we name Japan. If Russia gets Manchuria, she will take Corea and then annihilate Japan, just as she is now annihilating Finland. Japan sees this as plainly as if it were already accomplished, and with her back against the wall she is fighting for existence, and for a better civilization than Russia knows. And every spiritual impulse cries for her to win.—Rev. Jessie H. Jones, in Rockland Independent.

James Allen, the editor of the "Light of Reason," is doing a grand work in Great Britain, and, while he is a prolific writer, everything that emanates from his pen is full of sweetness and light. His latest book, "Out From the Heart," can be read in a few hours, but it contains enough spiritual truths, clearly and simply expressed, to stimulate thought for months. It is just large enough to carry in the coat pocket, and no brighter companion can be desired for lonely hours. Price 40 cents. Address: The Savoy Publishing Co., Savoy Steps, Strand, London, England, G. B.

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THE MEANING OF THE SPHINX.

PERCEIVING the united man and lion symbol to have been universally used by the ancients, we conclude that the concept—object, divinity, cognition, or configuration—thus symbolized must have been regarded as something very sacred, or of very vital importance. And, in searching for a solution to this mystical symbolism, we find a clue in the fact that the Egyptians called the Sphinx at the pyramids Har-m-kho which signifies the Sun at his resting place;—which resting place may refer to either, or both of two particular signs of the Zodiac, namely, his own house, the Lion; or to Aquarius (Man) the house of Saturn which is the sign of the Sabbath and of rest.

In the equinoctial cycle of 25,000 years are two grand occasions when at the equinoxes, the sun and earth, in the signs of Leo and Aquarius, form the figure of a Sphinx: one of which grand phenomena occurred some 12,500 years ago when the Sun entered his own house, Leo, for an occupancy, or rest of about 2,100 years. At the same time the Earth entered Aquarius, the sign of rest and the house of Saturn; then, with that "sign of Man" in her heavens, the Sun glorious in his own house, and the whole configuration of the skies beneficent, began Earth's Sabbath and her Golden Age, which lasted over four thousand years, or while our planet was precessing through the two adjoining houses of Saturn, Aquarius and Capricornus.

Now we assert that it was in celebration of this beneficent configuration of the heavens and happy era of time that the great Egyptian Sphinx was modeled; and that its interblended lion and man symbolized Leo and Aquarius with their lords, the Sun and Saturn.

Although for thousands of years the Sphinx has stood, as it were, a tomb-stone for the dead, it has also stood as a prophet never ceasing to aver that the configuration will return, and Saturnian times roll round again; and strange to say that we are the generation destined to see the Sphinx phenomenon again in the heavens; for at this present time the Sun, having reached the opposite point occupied 12,500 years ago, is now entering Aquarius, while the Earth is entering Leo—the Lion of the tribe of Juda. For more than four thousand years to come the Sun will be in the houses of Saturn, and in the Sabbath of Rest. This portends the return of the Golden Age, the rising of Israel, and resurrection of the Saturnian Commune which must overthrow all our present institutions of church, state, money, etc. Before the coming Sphinx all present systems must fall—even the stars, signs and constellations which have long swayed sceptre o'er the heavens and the earth!

It may be argued that the type of Sphinx represented by the body of lion and head of a woman cannot have any reference to either Aquarius or Saturn. True; but following the autumnal equinox, we find it at the present

time passing from Virgo into Leo, and thus forming the feminine Sphinx. Thus we see that both our vernal and autumnal equinoxes are at present solving a 12,500 years' mystery of The Sphinx.—Anna Pharos, in The Sphinx.

KINDNESS TO ANIMALS.

RECENTLY I took a cab in Hampstead. It was rather a shabby four-wheeler. We had to climb a hill to reach my destination, and I felt that the horse was not taking it over well, and I should have liked to have got out but did not want to stop him on the hill. When we got to the end of the journey my driver said, "My horse has the reputation of never getting to the top of a hill." I said I thought he managed him very well. "Yes," he said. "I always talk to him and encourage him—I've got a dog here, too," he added, showing me an attractive-looking mongrel under the box-seat, sheltered from the rain by a rug. "They always give me the old crocks to drive because I can get on with them. If I can get to Heaven it will be through being good to animals. I hope that will get me a front seat."

Not having the front seats at my disposal, I did the next best thing I could and paid a double fare. "What's this for?" he asked. "Oh, I am very fond of horses, too, so I thought I would like to pay a little extra fare for my drive."

"Oh, thank you. I'm very glad I met you."—And so was I.—A. C. D., in The Animal's Friend.

THE POWER OF THE BALLOT.

IT has always been claimed by the opponents of woman's enfranchisement that women could secure all the rights they desired or needed through their influence, without the aid of the ballot.

That these rights could be secured with one quarter the outlay of time, money and effort, if backed by the ballot, is clearly shown by the ease with which they are secured where women have full suffrage.

Mrs. Watson Lister, of Melbourne, Australia, who is visiting in this country, is most enthusiastic over the results of woman suffrage in her country. She says that Parliament now consults them on all bills bearing upon the interests of women. The author of the new divorce bill asked all the women's organizations to come together and hear him read it, and to make criticisms and suggestions. Such a thing was never thought of before women had the ballot, although they were affected by such measures then, the same as now.

When a naturalization bill was pending, one clause of which deprived Australian women of citizenship if they married aliens, a few women went to the Prime Minister and protested, and that clause was altered immediately.

"When we held meetings," said Mrs. Lister, "to advocate public measures that women wanted, we used to have to go out into the highways and hedges and compel the members of parliament to come in; now the difficulty is to keep them out. The chivalry which they used to tell us would be destroyed should women enter into the political field, has on the contrary been greatly increased. On the platform at one of our meetings, the secretary happened to drop her pencil, and I saw the premier and several members of Parliament scrambling to pick it up. A woman is never allowed to stand in a street car in Australia.—Progressive Thinker.

LOVE.

SAMUEL BLODGETT.

PERHAPS as good a definition as we can have of love is to call it an attraction felt toward a thing, person or object.

It is said that Cupid is blind; I do not think it too much to say that every phase of love is blind. It is not only blind, but it is generally very largely adulterated by other emotions.

We say a man loves a woman or a woman loves a man; but the feeling exercised is rarely one of pure, or even predominant desire for the good and happiness of the one said to be loved. The sentiment is often pretty well swallowed up in the thought that the loved party is well adapted to minister to the lover's enjoyment. Take away the idea that the happiness is not to be increased except by the mere pleasure of loving and love vanishes. It comes pretty nearly the truth to say that the average lover does not love the personality of the beloved so much as he does the happiness he hopes to derive from intimate associations. And he is unhappy unless he thinks the love is returned in an exclusive way, no other person having the least share.

A man may think he loves his slave, but let that slave make one effort for freedom and the feeling changes. In such an emergency he is capable of being very cruel. Many a people have been conquered in war when the victors really believed they were doing them a kindness in the subjugation. I presume nine in ten of the people of the United States feel that way towards the Filipinos. They do not doubt but they will do better for those people than they could do for themselves. This may be called love, but it is not disinterested love. There is no motive of good to them in the conquest. The urging motive is self in several aspects. The Indians of the Western World have mostly disappeared before the march of the white race. It has been, when not direct, indirect extermination, through the presence of the superior race; and in this land greed has been the prime motive factor.

They think they love these savages, as they call them. If they did not love them why should they be to the expense of trying to Christianize them?

Of course the whites love the Indians in a way; but not well enough to think they have any rights which they are bound to respect. The sentiment is growing among the Whites in the South (perhaps in the North, too), that education should be denied to the Negroes, and that means should be employed to keep them in a state of unthrifty peonage. And the leaders in this undisguised move say, and possibly believe, this will prove best for the Negroes. Yet the impelling motive is certainly not for this purpose, but to gratify white pride and arrogance. Benevolent enterprises are often badly tinged with the hope among the donors of making for themselves a great and good name.

We say patriotism is love of country, but whether there is good in the love depends largely on how it is centered. Sometimes people love more in a local than in a general way. A majority in the Southern States, before the Civil War got indoctrinated with the idea that real patriotism is circumscribed by State boundaries. Holding to this theory they believed that secession was a legal procedure. This was the excuse for the war, and the foolish notion that the boundary between nations is real causes nearly all the wars. These boundaries in fact possess no more substance than the axis of the earth on which it is said to turn. One might live across the line from the country he supposes he lived in, and he could love the foreign country just as well as if it were really his. There is really no real utility or virtue in statehood. If States were obliterated and all merged in the federal government everyone would be the gainer, except those who profit by holding State offices. It is a great taxation to support State governments that in a practical way amounts to nothing good. Congress now makes all the laws for the District of Columbia, and I never heard but they are as efficient for the good of the inhabitants as they are in any State. Suppose State governments simply dropped out, and the National laws for that district were extended to cover the whole country. Then suppose Canada were included too, she having her proportional representation in Congress, who would be injured? How much better it would be to have our loves so enlarged as to embrace all the localities in the world: like Thomas Paine when he said, "The world is my country; to do good my religion." We love what pleases us, what we enjoy, and we all have in our nature an element of cruelty. I have seen many good, sympathetic people laugh at an accident causing physical injury. It came to them in a ludicrous way, and I have heard the remark, "I should have laughed if it had killed him."

The wars of the crusades were impelled by a fanatical love of the Christian religion. Parental love frequently impels to an injurious looseness in regulating the conduct of children, and it sometimes incites to injurious strictness in compelling the observance of

THE UNIVERSAL REPUBLIC.

religious rites. I hear sympathy for Russian aggression because they are supposed to be in the interest of Christianity; but I think enlightened, non-aggressive Heathenism is better than benighted Christian conquest.

What we need very much is to have the ideal love greatly expanded; to have it educated in its application and directed towards objects that are desirable. It would be worth much; it would be a reform which would assist greatly in other desirable reforms, if we could learn not to love to eat and drink what is injurious.

PERTINENT QUESTIONS.

ONE would think that among the membership of labor unions, which embraces a great many intelligent and patriotic citizens, there would come some such self-questioning as this at times:

If Americans can be intimidated in industrial matters, why not in matters of conscience?

If Americans can be persecuted for working as their own inclinations and interests dictate, why not for voting in obedience to the same impulse?

If Americans can be beaten or killed for not joining a labor union and contributing to its treasury, why not for failing to join a church or a secret society?

If Americans and their families can be ostracized, starved and otherwise injured in person or estate because they do not wear a button of a certain kind, why not because of their race, their nativity or their color?

In a word, if some American principles are not recognized in organized labor, which avows a purpose and a hope to control government and society, what reason is there to suppose that any American principle will be respected if organized labor shall succeed in establishing the policies that it contends for?—George's Weekly.

Swift foretold the existence of the two moons of Mars a century and a half before their discovery. Gulliver, after his visit to the Lilliputians, went to a flying island inhabited by astronomers. Among their discoveries, we are told, "they have likewise discovered two lesser stars or satellites which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of its diameter and the outermost five. The former revolves in a space of ten hours and the latter in two and a half." Not only were the number of moons correctly told by Swift, but their distances were nearly approximated. When the Dean was poking fun at the astronomers of his day he could little have dreamed (why? a real genius is a Seer) that his prediction would be so accurately fulfilled.—Sir Robert Ball.

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BE OPEN TO CONVICTION.



THE SILENCE.

BE STILL! The crown of life is silentness.
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk. Too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness. —A. L. Salmon.

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