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SEPTEMBER, 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	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:08 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	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.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

September, 1904.

PORTLAND, OREGON.

Vol. xvi, No. 8 —New Series.

## THE WORLD'S ADVANCE-THOUGHT.

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### GUARD THY THOUGHTS.

**G**UARD thou thy thoughts!

For deeds we do, and every word we speak  
Are outcome of some picture of the mind:  
And thoughts are pictures. Then let thoughts be pure;  
And as each image shall be pure and good.  
So will it be expressed in word or act.  
Thoughts rule our life, our health, our happiness:  
And as we think, so are we, so become.—*Selected.*

### SLANDER.

**W**HAT is slander?

'Tis an assassin at the midnight hour,  
Urged on by envy, that with footsteps soft,  
And with the dark drawn dagger of the mind,  
Drinks deep the crimson current of the heart!  
It is a coward in a coat of mail,  
That wages war 'gainst the brave and wise;  
And, like a long, lean lizard,  
That will mar a lion's sleep,  
It wounds the noble breast!  
It is a worm that crawls on beauty's cheek,  
And, like a vile viper in a vale of flowers,  
It riots in ambrosial blossoms there,  
And like lightning from a stormy cloud,  
It shocks the soul and disappears in darkness!

Could those who are in the habit of speaking ill of their neighbors realize the terrible results of their thoughtless speech, they would surely stop their evil speaking.

How few of the supposed followers of Jesus, who said, "neither do I condemn thee!" are free from the degrading habit of slander. How

many who expect to "sit at the right hand of God," "bear false witness against their neighbor?"

It is a terrible wrong to spread an evil report, even when it is known to be true, for the one spreading it, becomes a participant in the evil.

It would be a glorious uplift to the world if good deeds and encouraging things were reported of our neighbors as constantly as we now slander and spread evil reports of them. Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance, and it never fails to come back to the slanderer with redoubled force and scatters from thence to others, where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each repetition, gaining new accessions of evil as it goes from mouth to mouth.

The slanderer is really the guilty one, for it is he who has created the evil in his mind and sent it forth to reproduce indefinitely.

The ignorant soul destroys the good with his slanderous tongue; the enlightened soul transforms the evil with his love. Love fulfills the law of Being. "Love ye one another" is the true Heaven of Being, that the slanderer cannot enter as long as he slanders.

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\* \*

Mankind in a religious sense are yet in the a b c. They are farther behind in religion than in all things else, because their spiritual natures have been neglected. Nearly all are truants from the spiritual school. Religion should be all life; but in nothing is the dead past so much worshiped as in religious thought. Real religion must be of the living now.

## ALL FULFILLED IN MAN.

**T**HE electro-vital body is not nebulous, hazy, cloud-like. It is possessed of far more exquisite sensitives than the present natural; a sweeter flesh, a richer blood, a nobler nerve fluid. If we should happen to meet such a one in our walks, we should say: His corruptible has put on the incorruptible, and his mortal the immortality; but we would say also: "Yet he is not a spirit, for spirit has not flesh and bones as he has." In them the protoplasm of the human frame will effloresce to a fineness of materiality, as far transcending the quality of the highest present man, as he is differenced from the lowest savage, and of them it will said, 'What manner of men are these, that the winds and the seas obey them?'

The elimination of the body and spirit of the Ego, the self-life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scroll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the Divine Vision takes no note of time, and a thousand years are to it as one day. This will be the Woman's Hour when the legends of Eve and Pandora are replaced by a healthier scripture. It evolves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for Man. None dream how fair man's coming estate will be.

On an ancient page, the words are written, "I saw a new heaven and a new earth, for the first heaven and the first earth passed away." It was the opinion of an incipient adept, whose writings are held of high repute, that the new mankind who are to inhabit the new earth of our Planet, would possess forms of electro-vital flesh. He termed these Celestial bodies. "There are," says he, "bodies celestial and bodies terrestrial, but the celestial has one glory and the terrestrial another, for this

mortal must put on immortality, that mortality may be swallowed up of life." In these thoughts, he touched the fringe of the higher evolution that impends, for upon the verge of the conclusion of a grand World-Cycle, this partially human race stands balanced today. This orb, during the long period of periods for which its life has been in process, has rounded its cycle of labor, and is about to pass into Devachan.

We are now hearing the Musician's fitful prelude before the Divine strain begins. Then dawns the New Era, when mankind will be equal to destiny, and its collective life will be concord and song. Then Eden Redemption, the Golden Age, and Kingdom of God, will be fulfilled in man.

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If all the "sensitives" in the world would let that force—sensitive force—work out in harmony rather than in irritation and inharmony, they would evolve joy and light enough to transform all the darkness and ignorance in life into Wisdom and light. But as it is, they go around angry at some one or something all the time, their faces are wrinkled over with suffering, a burden to themselves and everyone who comes near them. That force called "sensitiveness" is the greatest force in the universe, but it has never been properly controlled.

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How ridiculous the exclusiveness of "society" appears in the light of spiritual understanding. It refuses to associate with the baker's employe, but eats the sweat of his body in the bread he makes; it "cuts" the man who murders the animals and puts into its life the dead hog or ox that, living, it would not allow in its home or church; it thinks death too small a penalty for the murderer of a man, but boasts of its murders, when they are done to satisfy its brutal desire for "sport."

## OBSESSION.

**O**BSESSION should be rightly termed—possession. On the plane of ignorant being we are possessed by ignorant thoughts, and we increase that possession to the degree that we cultivate them. First a gossamer thread that we can easily break, but finally an unbreakable cable that imprisons us.

There can be no obsession or possession by evil spirits if there is nothing evil in the being, for like attracts like.

But we can be obsessed by the good as well as the evil. We can be possessed by happy thoughts and pure aspirations.

The Devil of Christianity and the evil spirits of the spirit test hunter are the same—Obsession by Evil Thoughts. The remedy is in training one's mind to self-control and transforming each evil thought as it comes into the mind to a good thought. Then there will be no insane people or criminals, in and out of the insane asylums and penitentiaries.

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What is "the love of God" but the effort to bring uppermost in one's being the best creative energies, for man is a creator, or rather an originator, on the physical plane of life. The Divine Creative Power is involved in all things, but has its highest expression on this earth, in man, but in order for it to operate he must recognize it, and by his denial that he can create the best and the noblest, he must of necessity create the worst and the meanest.

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The first lesson in spiritual unfoldment that the individual has to learn before he can progress on the road to permanent Happiness is humility. The arrogant, domineering, vanity must give place to meekness and gentleness. Arrogance cannot receive, for it assumes to know it all.

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To get rich honestly, man must economize the means coming to him from his labor; it is not considered honest to live on the labor of others without an equivalent being given. To get spiritually rich, he must accumulate the good for himself. It is not honest to rely upon vicarious atonement.

## NEW THOUGHT.

ABEL ANDREW, LIVERPOOL, ENGLAND.

**T**HOUGHT is heavenly arithmetic not taught in the schools. The grand total of life's sum is Man.

Newspaper press writing is all wrong. The flowers of the soul are not forced. They grow wild. That vestal virgin—the brain—does not answer to the call of mammon. Her services are consecrated to God.

In every breath of fresh air, in every drop of pure, cold water, in every fruit (especially in the apple), in every nut, yea, in every vegetable, sleeps the heavenly babe. Eternal Life. "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep."

Vegetarianism prevents the body being filled with waste matter. (See the puffed, hanging cheeks, pot belly and gravy eye of the meat eater.) Vegetarianism promotes beauty as well as health. Man ought to be beautiful as well as woman.

I look for the time when the animal shall be esteemed as sacred as the man. Yea all things are equally holy. "In that day there shall be upon the bells of the horses, Holiness Unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar."

Man says "Thy will be done" when he can't help himself. When he can, he says "My will be done."

I notice that the God idea—apart from man—is already being blown upon.

Plain speaking is the want of the age. "If the trumpet give an uncertain sound, who shall prepare for the battle?"

The time for the belittling of Man has long passed by. When we belittle man, we belittle God, for are we not made in His image? "For we are also his offspring."

It doesn't matter how you die, where you die or when you die. There is one end to all—Love! Joy! Immortality!

The letter of Scripture is against Vegetarianism, the spirit of Scripture for Vegetarianism. "The letter killeth."

English art is mean and feeble, both in thought and execution. What can you expect from a nation who smothers her imagination under sirloins of beef; under legs of mutton; a nation who bows her knee to Mammon; and whose highest heaven is the race course and the football field?

## THE RELIGIOUS SENTIMENT.

JOHN P. COOKE.

**A** SENTIMENT is a thought suffused with feeling or, conversely, a feeling permeated with thought. It combines the elements of emotion and intelligence. The feeling softens, warms and glorifies the thought; "electrifies" it, as we so often see in the clear thoughts of our esteemed editor, the feeling makes the thought burn and kindle, awaking the soul to renewed efforts—to nobler flights. The World's Advance Thought has been a great "Awakener" during its noble career, throwing gleams of light upon many obscure subjects of thought. Long may its penetrating beam irradiate the dark recesses. Long may Soul-Communion continue—"Blessing and to Bless."

The Religious Sentiment is as a flower rooted in the soul-soil of the inner life and the inner love. Religion makes prime account of a peculiar feeling toward the living spiritual principle, the "Christ," or "Christ Spirit," as it is called by many. It often embraces a special intimacy, a private experience of personal familiarity, which is wholly unknown to the world's people, who are in degrees of an outer life, not yet quickened to the truths of spirit.

No admiration of Jesus as a Teacher, no reverence for him as a human character, no tender respect for him as a man, no grateful acknowledgment of his surpassing services to mankind in breaking the bonds of death for many, in blazing the pathway for future workers for truth and human progress, are in any degree a substitute for this holy intimacy of the spirit, this mutual, heavenly affection, made up of entire consecration on the one part, and of unutterable graciousness on the other, which is the very culmination of spiritual ecstasy. He who knows not this emotion for Jesus or other spiritual beings of power, might, and love, knows nothing of the heights and depths of heavenly emotion. It is the mystery of Love, of which faith and spirituality alone has the key.

This "sentiment" pure religion encourages, and would make prevail over the human world. It is among the sweetest and most unselfish. It is indeed by grace of this that pre-eminence is claimed. Nor should such pre-eminence be considered a despotism of faith.

One might as reasonably speak of the despotism that the sunbeam exercises over the

malignant vapors of some noisome marsh; of the despotism that pure air exercises over the poisoned atmosphere of a close room; of the despotism of the dawn over the night. The tyranny of the "rosy-fingered dawn" that kisses away the darkness.

The highest emotions are the highest and fairly entitled to the superiority which their elevation brings. They ever speak of heavenly states of affection and desire, of undisturbed serenity, of sweet peace, of mild radiance, of the joy to be obtained, not by knowledge or philosophy, but by faithful Love and service of the best things.

## THE POTENCY OF UNITY.

**T**HIS line or thread of spirit force comes directly from the force of the Creative Thought put forth by the One, going and returning to itself, bringing into full fruition when accomplished, "the potency of unity." When all matter shall cease to beget for itself cross currents of vibration, impeding others for self advancement, then shall we find everywhere, helpfulness instead of distress, the feeling of reliance instead of distrust, from all those with whom we are associated, whom we desire to befriend, whom we hope will be friendly and loving to us. The great cry of the world at present is for a love that is true, a unity that is real, a hopefulness which is manifesting really the evidence of the things not perceived by personal sense of sight. It is that for which we are struggling. It is that for which the Hermetic Brotherhood has re-manifested itself.—W. P. Phelon, M. D.

A true philosophy of the mind is beneficial because "it teaches us that the elements of the greatest thoughts of the man of genius exist in his humbler brethren; and that the faculties which the scientific exert in the profoundest discoveries, are precisely the same with those which common men employ in the daily labors of life. \* \* \* The true view of great men is, that they are only examples and manifestations of our common nature, showing what belongs to all souls, though unfolded yet in only a few. The light which shines from them is after all but a faint revelation of the power which is treasured up in every human being. They are not prodigies—not miracles; but natural developments of the human soul."

## OUR SOUL COMPANIONS.

**W**HEN the lion force in man, the heart, awakens and vibrates, all the other little animal forces become impotent—capitulate.

Love, the divine principle of the soul, is master and king over all other human impulses.

Pride, resentment, hate fall before this all-potent influence, when it emerges from its prison-house, or is permitted to come forth through a whim; invited by a kind thought, or incited by a like vibration.

And its accompanying beneficence! Joy, happiness, generality, felicity, amiability, friendship, tenderness, sympathy, mercy—all beautiful traits of humanity, coming to the fore and playing their parts in life's affairs.

And how much of life's sweets are lost by the guard kept on love to prevent its escape! And what guards! Shabby looking little animals known as envy, jealousy, hatred, uncharity, avarice, ill-humor, spite, cruelty, etc.

Why imprison it How can it become strong if not exercised? Do we debar the material sunshine? Then why the spiritual? Love is the only Deity from which we may ever hope to obtain heavenly reward; and each had his share given to him at birth, from which future expected happiness must be culled. If it has been neglected—the lion starved—we will but be a boon companion of the little animals we have been raising as its substitute.—ARTHUR MILTON.

## REALIZE SPIRITUAL CONSCIOUSNESS.

**H**ow we love to climb an eminence and look over a wide landscape. It makes the world much broader to us. We have a sense of enlargement and gladness; we have escaped from the small into the larger self.

And it is so in regard to interior unfoldings, the ascensions we have of heart and mind, the seeing of new truths that bring us the nearer heaven and make earth wider to us—and, in the best thought of all, that of our mortality, is the best blessing of all. This is the dearest knowledge and most desirable. It has strength in it like the incoming tide. It has joy in it—like the conquest of May. It is the comfort and sweetness the heart craves.

Now a person who shuts his eyes in the daytime might as well be in the darkness—as far as his seeing goes. If he will not open his eyes, he may deny the visions of others—

and think he is a pretty logical man. He knows what he knows—and that is, that closed eyes see nothing, but he does not know what the inquiring search of his neighbor discovers. The world is for the man who will look at it.

Very well—so is the assurance of immortality. What fools and blind we are to deny this. I ask a friend who laments his ignorance of this: "Have you done anything to find out if it is a fact? Have you asked those who say they know, what it is they do know and how they received it? Have you questioned them as to their state of mind when they first looked into the matter, and how the change came?"

Generally the answer is: "No, I don't bother myself with silly superstitions. It is all humbug, a cheat, a fraud, and I would not go across the street to learn anything of anybody!"

All right, my friend with the shut eyes. It is night to you, and will be till the heart is ready to listen to the music that invades it with persistent sweetness, like the sighing of the wind around the rosebush.

It is right for us to think we are immortal. It is right for us to hold to the power of an endless life. Without this idea, life is beginning of a large promise with no skill to complete. It is the digging of a cellar and no house to go over it.

I feel there cannot be such foolishness in great nature. I feel that I am here with rights and privileges that lay hold on eternity. I feel that I have the secret word which carries me forward through many closed doors. I am sure that the friends unseen are still friends, and are near me. I have a sweet reasonable assurance that I am the heir of the ages.

And I came to this in a natural way of seeing that thoughts visited me with sudden vividness, telling me truths without any thinking of them. As a boy I was impressed with places as I passed, and in a little time would live or work there. I have felt coming events, that surely were not in sight, and they appeared. I had to attribute these things to whisperings from heaven as we say. They were evidences given time after time, and very beautiful in their grace.

Then I have heard voices, real voices. The sweet and silvery calling of my name, and felt the charm of love go up with them. Perhaps this might have been mine more if I had listened more, but I have conversations with the unseen that need no words. They flash Truth,

and I know it as reality. They warn, cheer, comfort and guide—for I believe it is my mother and my sister and my very dear friends caring for me there as they did here.

Now what more natural than this idea? I cannot think of anything. It is in keeping with all other gifts of God that are found as soon as we are ready and willing to receive. George Elliot wished to live in good done to men. Certainly, but if good works live, why not good souls who did them? And that we go forward makes reality out of all this seeming illusion.

The religion of immortality is my religion. The religion of a character formed on this sense that man cannot die, that he must work out his destiny of good, that he must bear himself in the gentleness and purity and nobility of this divine illumination.

O how pretentiously pious we are when we are afraid to look into a matter like this, and suppose we should be committing the sin again of eating of the tree of the knowledge of good and evil! My friend, it is the tree of life whose leaves have healing. To gain this beauty in your soul is to make your life full of light so that no darkness can be about or in you.

And the men and women who carry this lamp in their hands are torch-bearers for humanity. And they who have this beauty in their souls have here and now possession of the kingdom of heaven, which we thought to be far off in the skies. Then the days are bound together by the cord of beauty, and we have found the path of peace that reaches on and on into the eternities of God!—Wm. Brunton in Harmony.

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### LIFE-LINES.

REV. H. S. GENEVRA LAKE.

**T**HERE are springs in our human natures reaching far, far back into that wonderful realm called the Undiscovered. And, sometimes, when these are touched by the electric currents emanating from the Great Spirit, they bring to their possessor spasms, if I may so speak, of ecstasy, affectional, intellectual, or religious; and all through the fibres of the entire structure, that touch is made to vibrate, until a new element pervades and adheres to the composition of the former being. These vibratory waves produce harmonies in the poetic soul, they move the enthusiast to grand words and grander deeds, they cause the de-

vout to kneel, and the humble to look up, feeling that an angel has passed that way.

You have sometimes walked forth under the glory and grandeur of the midnight of a tropical sky; you have marked it ablaze with the countless myriads of worlds set as jewels in the blue garment of the Night, and you have been oppressed, overwhelmed, with the might and majesty of the material world; but grander, more glorious, more awful to contemplate, are the countless and bewildering myriads of souls set in the bosom of All Life—sparkling on the infinite ocean of eternal Being.

The Supreme is more than Justice—it is Love. Clog up this current, dam up this stream, and we have the epidemics of war, misery, and death.

Man cannot live by bread alone, because living implies sensation in all departments of being; and man is triune; he is body, mind, and soul.

The spirit is the woof that holds the warp of these three threads. We color all by conduct, which is the thought-wave, crystalized.

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The transformation of the crude and undeveloped in all the affairs of life by the harmonious powers of the soul constitutes the spirituality of the being. If the phenomena of Spiritualism are not viewed as tending to this end, but are merely sought to satisfy idle curiosity, or as a means to enhance the fame of the individual or forward his desire for monetary gain, they are perverted from their true purpose to unworthy ends.

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Those on the mountain tops always see the sunrise before the dwellers in the valley see it. So with the seer on the heights of spirituality, they see the Celestial sunrise before the dwellers in the valleys of materialism; but it must soon be high enough for all to see.

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“To lose one’s soul” is not to be doomed to an endless orthodox hell, but it is to be lost in the jungle of one’s passions, and to walk around lost in the narrow circle of one’s selfish ideas; just as one walks in a circle who is lost in the woods.

---

The one who can be abused and be undisturbed and not return abuse has won a great prize in Life’s 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.

LET PEACE PREVAIL.

**A**WAY with scenes of war! Away with war itself!  
Hence from my shuddering sight to nevermore  
return,

That show of blackened, mutilated corpses,  
That hell unpent and raid of blood,  
Fit for wild tigers or lop-tongued wolves,  
Not reasoning men!  
And in its stead speed industry's campaigns,  
With thine undaunted engineering;  
Thy pennants Labor loosened to the breeze;  
Thy bugles sounding loud and clear.

Each part of the being needs to be fed on its appropriate food. Beautiful sights are the nourishment of the eye; melodious sounds, of the ear; fragrant odors, of the nostrils; pure thoughts, of the mind; love, of the heart. Ugly sights, discordant sounds, foul odors, inharmonious thoughts, starve the being and create discontent and unhappiness. Everything one does to beautify his person and surroundings, to cultivate music, to rear flowers, to study the best thoughts, and cultivate affection for all forms of life, creates the heavenly state of spiritual satisfaction—happiness.

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Ideas move in currents like water. There are tidal waves of destructive ideas that engulf all those who have evil thoughts. Thus we have suicidal waves of greater or less intensity, that cause all beings attracted within their radius to commit self murder; just as we have waves of epidemic disease that infect all who are receptive to the infection. Good ideas have also their tidal waves, that bring with them peace, prosperity and happiness.

ON THE WRONG ROAD.

**T**HE death of a civilization is involved in the disposition of the people to be cruel and destructive—the more destructive they become, the nearer they bring themselves to the general Death they so much dread and fear. Love is the Supreme Life, and they alone have abundant life who are filled with Love.

There can be no attainment of the Immortal State of Consciousness by any one who is not willing to lift up with himself all life, from its least conscious expression to the highest, for All-Inclusive Love is the Immortal State of Consciousness. Every thing that tends to injure or begets cruelty, is a barrier built against the attainment of Love's blissful goal. You who cause animals to be unkindly treated, or tortured, or murdered, for your health, food, sport, and adornment, must stay in the shadow-life (hades) of inharmony, misery and torment, here or hereafter, as long as you allow this injustice and wrong to be perpetuated. Cruelty and hate and selfishness are the Hell of Being. There is no other. No Jesus can save you from it. You may hypnotize yourself with the thought that you are saved, but the smoke from the fire of pain that your thoughtless cruelty engenders will obscure your spiritual sight as long as you furnish the fuel to keep up the fire and prevent you from finding the way into your Heaven.

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Every secret criminal is already in prison in the dark dungeon of his hideous thoughts, in which he is shut away from the Truth in which alone is freedom. The insane asylum and penitentiary are merely external symbols of the mental-spiritual reality that enspheres all who are not living in harmony with Divine Law.

## KEY THOUGHTS.

**T**IME is the most evident to the thoughtless and idle.

There is no high nor low, great nor small, for the soul is supreme in all its multiform manifestations.

The only way to have angel guides is to think angelic thoughts. Every good thought increases angelic influences in our beings.

What we know as the human form is but a few steps in the endless scale of forms—each form being adapted to the plane of consciousness the individual functions on.

Before there can be any advancement in the spiritual school of Progress, we must learn the spiritual a b c—learn to control irritation, anger, envy, malice, revenge, greed, and all the passions and excesses.

It is true that a grain of wheat is always a grain of wheat and cannot be transformed into an oat grain, but the consciousness of the grain of wheat, when freed from its matter form, can take on the form of the oat grain.

Too many misinterpret the liberty of the spirit to mean greater license to the animal nature. To go from creedism to materialism is easy, but Spiritualism means the continuous ascension of the being to nobler heights of good.

The real work of the individual on earth is to keep his being in tune with the Infinite—to keep it at peace with himself and all life—then the almighty power of Love and Wisdom can flow through him as a pure channel of Deific expression.

Man is a creator, in that he makes the inanimate respond to his direction. He takes the dust from the earth and breathes into it the breath of life (his thought) and lo! it becomes responsive to his will. Thus a watch, a steamship, a typewriter, are organizations, because man has made them so. They obey his will, just as man himself obeys the will of the Divine centered within him.

Matter is the foundation of Mind; Mind is the spiritualization of Matter.

Your spirit friends can help you by pointing out the way, but they cannot travel the way for you.

The soul can assume any form consistent with the state of consciousness it has attained to. The soul-consciousness commences with the molecule and goes on up step by step.

“God is Love”—then how can there be its opposite? It is man's mind immersed in matter that makes the shadow. Freed from matter's dominion he will realize that Love has no opposite.

You will get no satisfaction from spirits “over there” until you learn to have respect and consideration for the spirits clothed in flesh. The inconsiderate surround themselves with an aura that no good spirit can penetrate.

Gloom never begets either spiritual or material success, no matter how much you may sit in the “silence.” Even an imitation smile will please a business customer more than a gloomy face. Consider, then, what the heart's genuine sunshine will do for you!

Why are people sick? Why do they meet with disaster? Why do they die? Because they do not control their minds. They pervert and waste the energies of the body and mind. With the mind properly controlled, there would be neither disease nor accident.

You look for vocal answers to all your questionings as to the purpose and aim of life, and hear only the ceaseless babble of your fellow questioners. And yet Infinite Wisdom presents its soul-stirring and spirit-awakening lessons to you in all that you meet, but its “still, small voice” is unheeded, because you are only receptive to noise and glitter and show. Every stone or shrub or living thing is a tome of Wisdom, but, as with a book, you must enter into its knowledge and study to assimilate it, before its inherent Wisdom can be comprehended.

## CRIMINALS.

SUPERINTENDENT N. H. Looney has recommended, in his annual report, that the name of the Oregon State Reform School be changed to the Oregon State Industrial School. This is a wise suggestion. The Reform School is now regarded as a species of penitentiary, and the young boys committed there, leave this institution with all the odium attached to the convict clinging to them.

If it was really what the name, "Industrial School," would imply,—a training school,—the boys sent there might be educated so as to become good, self-supporting citizens.

Very little, comparatively speaking, has been done for the reformation of criminals since Elizabeth Fry instituted her reforms in prison management. She proved conclusively that the worst criminals can be brought to respectability and order by proper treatment. The prisons of Great Britain and Europe were dens of wild beasts when she first entered them and she, almost single-handed, changed them to orderly institutions, in spite of the skepticism of the prison authorities in regard to her methods, based upon firmness, kindness and love.

Work of some kind is essential to training the mind to orderly and industrious habits. And wages for work done should be paid to the criminals, either to support their families or to accumulate to their credit, so that their families need not suffer, and commit crime for lack of means, and that the discharged convicts may have money to support themselves until they find work, which is often very difficult to obtain after leaving the prison.

The dark cell and the revengeful inquisitorial tortures now inflicted in many penitentiaries should be abolished. The inmates should be trained in good morals. There are none so bad but can be redeemed with patience and love.

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Sensualism makes the individual blind to the evils around him, for he is in continual pursuit of selfish gratifications, and, consequently, can see nothing beyond the narrow limit of personal desires.

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"The New Life" is now published at Lewiston, Idaho. Its price has been reduced to fifty cents a year. It is devoted to attaining a finer and nobler realization of life.

## A BIT OF THOUGHT FOOD.

M. G. T. STEMPEL.

VERY many people think that to be a Theosophist one must, above all, develop his power of sight on what is called "higher planes." In reality, there are few people on this plane who are ready for this "elongation," as our dear Mr. Leadbeater calls it. Its delightful to think of becoming an invisible helper, but it is, or ought to be, just as delightful to think of being a "visible" one. We yearn after clear-seeing for various reasons: we are curious,—naturally so, of course,—and want to know for ourselves of the various wonders of "higher planes," and we yearn to help the so-called dead. Now, we can do the latter on this plane, with the ordinary power of seeing. We can first help the dead by visiting the sorrowing ones; we can assure them of the safety and welfare of the ones who have "gone from their sight." They may not agree with us,—their pastors may assure them that we are trying to steal them from "God,"—but that is none of our business: if we were helping the so-called dead on the astral plane, we might not be believed, either. If we don't feel equal to going to the mourners in person, we can write to them, and send pamphlets. I keep several copies of "The Other Side of Death," to lend people who are grieving for their departed ones. It may not always comfort particularly, but it gives a change of thought anyway. I find that people who would not even look into the book at any other time will read it after a death in the family.

There are many other ways of helping the "dead" on the dense plane. We find ourselves continually having to go to what is called orthodox funerals: this is painful—to me, at any rate. To have to watch the extreme, and quite unnecessary, expression of sorrow—to hear of "separation," that you know does not exist,—to see the dreary garments, and long faces!—Of course we sympathize fully with the mistaken ones: the uncertainty of knowing just where the dear one has gone to, must be something awful!

But I fear that I sympathize most with the "dear departed": I always put myself in his place, and think how I should hate it! It is really the only part of death I look forward to with horror—my people are all orthodox. When you next go to a funeral, fix your thoughts pleasantly on the departed-from-the-

body-one: he isn't even that—he is simply the departing one! Stand beside his quiet, dense body and tell him silently that you are ready to help him bear this awful hour. Bid him be patient—say that this inordinate grief will pass, and he will soon be less disturbed by it. You may say: "How do I know he will hear me? He may not be in touch with me!" Never mind about that: do it anyway. It will do no harm, and will make the funeral less depressing to you.

Another way to be a visible helper to the dead, is to call to the departing one, when you pass a funeral procession, and bid him be of good cheer, and a few other little hinting things.

Natural curiosity is alright, but why not be more curious about the things of the physical plane. How many of us have ever looked through a microscope, or a telescope? How many of us even have a smattering of science? The more we know about the planes of the physical, the more will we be able to be a visible helper.

There are many things far more necessary to us as Theosophists than the possession of the development called clairvoyance. Indeed, I don't see how anyone dares ask for it! But as I write I am reminded of the verse in the Christian Scriptures about the "proneness" of fools to rush in, etc.

Boys and girls, my appeal to you is not to kill for the brutal pleasure of taking life. One of the first ambitions of a boy is to become the owner of a gun, and a gun is an implement of death. Every bird, beast, fish and insect in the world has a right to live. We are only justifiable in killing venomous and dangerous ones on the ground of self-defense, on the principle that "self-preservation is the first law of nature." In the economy of nature, each has its place. You say animals destroy one another. True, but seldom for the fun of killing; they kill to defend or sustain life. Savages kill mainly for food and protection.

Boys, I will tell you of a better way. Instead of a gun, get a camera. It costs no more, and, instead of inciting to murder, it awakens the sentiments of art and refinement. To hunt with a camera is as exciting as to hunt with a gun, besides being harmless.

Girls, do all in your power to discourage needless killing. Don't wear dead birds or parts of birds on your hats.—Ingersoll

## THE PHILOSOPHY OF EATING.

SAMUEL BLODGETT.

ASK one why he eats, why he is compelled to eat, and very likely you may get an answer something like this: "You ought to know that without asking; I am compelled to eat to keep from starving." The answer is correct; but what is starving? Speaking from the material standpoint, it is the wasting of tissue without the assimilation of food to supply the waste. If the matter composing our bodies did not become effete, and there was no elimination of what has become useless, after full growth, there would be no need for food further than to supply the small wear by attrition.

We take in our food the same kind of materials of which our bodies are composed, and in normal conditions we assimilate just as much as we cast away. Why should we cast out any matter that goes to make up a healthy organism? Why should it become effete and useless? There is no such phenomenon connected with a thrifty tree. Having assimilated food elements from the soil it converts them into tissue, places them where they are needed, and holds them until old age disorganizes. In this way every year adds to its size. This is the way it works with all vegetable life. But animals are continually casting out the old and replacing with fresh and new, the same as human beings.

This means that there is an analogy almost complete between men and animals, but that vegetable organisms are very different. Every particle of our bodies, including the bones, is said to be eliminated every few years; perhaps in three or four years, and perhaps not quite so soon. But the kinds of elementary matter contained in our bodies, in every organ, and their relative proportions remain nearly the same through all these changes.

We keep casting away matter from our organisms that has ceased to be of use to us, and by partaking of food we keep supplying the waste thus occasioned with fresh elements, having no perceptible difference. The question is, why not retain the old rather than throw it away and put in its place matter just like what we have discarded? There must be a deep meaning to this problem—a use for these changes not apparent from a material standpoint. The materials we discard because they can be no longer useful to keep are taken up and incorporated into vegetation, and after having passed through vegetable life, in vege-

table form is as well fitted to again enter into our organization as ever. So the round of life is established, the vegetable fitting the material elements for animal food, and animals, after using them cast them away in admirable condition for plant food again.

Plants can take their food direct from the soil; man cannot, and no animal can. Chemistry can give man the material elements of his food outside of organized life, but it is no food for him. He can only live on organized life. It may come from the vegetable kingdom, it may come from the animal kingdom, or it may come from both; but he invariably lives on other organized life. I conclude it is the spiritual elements contained in organized life that is necessary for his subsistence. The material elements without spiritual substance is void—is not food for man.

Having appropriated the spiritual essence in food we have no use for the material part, and we cast it out, to be re-spiritualized in plant life. This is why we are compelled to eat at intervals. This is necessary for spiritual development, and this is what we are in the world for. This is why it is better for people who are progressing spiritually to not die young. For the best result these spiritual elements must come to us in the right form, in the right proportion and in the right quantity. We are so organized that we can endure considerable variation from what is best, but we should ever aim for the perfect. Because we can live on an exclusively animal diet does not prove but we should be better off without any. Experience has shown that flesh eaters are no better developed for the habit, either physically, intellectually, morally or spiritually. It is also shown that desire to eat flesh is the result of habit, which may easily be outgrown.

Everything points to the conclusion that in the not distant future there will be comparatively little flesh food used, except in the polar regions, where conditions of supply make animal food necessary. I do not believe that the kind of food one eats from early childhood will necessarily determine his character; it is one of the environing conditions that must have its influence. That much flesh eating unfits many for self-control in the face of alcoholic temptation is an important and well established fact, which should be a warning to prudent parents, and to all moderate drinkers. A depraved stomach is not only physical but spiritual depravity.

## DAWN OF THE NEW AGE.

H. G. GUILD.

THE tail of the present cycle, like that of a dying python, is threshing all about it. The face of the Universe is reeling from the blows it is receiving. Earthquakes, cyclones, extremes of heat and cold, railway collisions, disasters at sea and upon river, fire, pestilence, murder, robbery, treachery, suicide, selfishness in all its phases are but manifestations of the last terrible end of the present evil cycle. The Bible prophecies are proving themselves. "Confusion" is now "added to confusion," and false prophets are crying out their own explanations of the times and the signs of the times, but in spite of it all, the Law is being fulfilled.

The leveling process is working, and the storm of the declining Kali Yuga cycle has not yet reached its highest point, so conditions must become much worse ere they become better. The law of polarity, of cause and effect, of extremes, manifest in the growth of the molecule as well as in that of the Universe, for the molecule is but a miniature universe, in process of becoming. We have the bitter with the sweet, pleasure and pain, darkness and light, good and evil, and just now the races of the Earth are experiencing in their evolution a season of the negative or evil side of the great law of growth.

In order to know good we must have experienced in some manner its opposite evil. And evil in its last analysis becomes good, just as coarse matter in time becomes refined by association. Man is a three-fold being, and is manifesting Now upon three planes, to wit: the physical, the Astral Soul, and Spiritual. The individual consciousness or ego is enmeshed in the coarse matter of the physical plane and is here more helpless than on the other planes, which latter having a much higher rate of vibration than the former make man more spiritual and allows his consciousness to do its own sweet will regardless of the physical prison of form as he (the ego) is constituted on this plane. But the object and aim of the "chela" who has been "awakened" to a consciousness of his true evolutionary position is to bring about an "at-one-ment" of these three states of consciousness, and thus come into the full possession of his God-given powers.

It is during this period of tearing down in

all the kingdoms of the Earth, that man most needs to know his destiny and his present duty. Bound by selfish creeds, met on every hand by greed and treachery, instead of Love and Comradship, it is no wonder that too many men in their spiritual blindness accuse God of favoritism, and become soured, warped and ready to pass out from so uncharitable a world. But, hold, my brother! After the storm there cometh a calm—a time when the winds die down, and the pitiless rain ceases, and the floods dry up, and the gentle breezes cool the fevered brow of him who was wounded in the war of the elements.

That a new age is coming, closer than most of us dream, "those who know" are positive. It will be the other extreme of the present rapidly passing cycle wherein has manifested all of the worst possible conditions, and in this new age there will be no war but the war of righteousness, and Brotherhood allied with a desire for spiritual progress will be the great incentive that will urge man on to sublimer heights, and the "Truth shall make all men free." So, briefly, my brother, believe in thy destiny and aid it by allowing your spiritual mind to dominate you instead of your animal mind. Examine yourself daily to the end that your imperfections may appear in review. Strive for the at-one-ment. If you can do one good, unselfish act each day, there is hope for you. Once decide to "Know Thyself," and if you desire to be pure, a key will be given you by which you may unlock the door to the chamber of Right Understanding from whence other doors lead up to the realms of eternal bliss and righteousness. So, if the storm seems fierce, and the way dark, and the thunders crash, and the lightning blinds, falter not, for after the storm there comes the perfect day.

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Old age does not owe its weakness and decrepitude to the passage of years, for if it did all people would begin to show these indications of age at a given time, whereas some are younger and heartier at seventy years than other at forty. It is not time that brings wrinkles, change of contour, wasting of tissues, fallure of sight and hearing. It is, on the contrary, the use we make of time. It is what we think and do in the years that make us grow old or keep young.—The Radiant Centre.

That which is involved must sometime, somewhere evolve.

#### ILL TEMPER AND FLESH FOOD.

**A** BUTCHER claims that meat-eating is responsible for the most of the bad temper that exists in the world.

"Who are the heaviest meat-eaters?" he said. "The English. And who have the worst dispositions? Why, the English. Everybody knows that. Go to England and they'll give you nothing fit to eat but meat. Morning, noon and night, they'll set before you the best meat in the world, but no vegetables to speak of, no desserts, no entrees; meat only. The consequence of all this meat eating is that the red-faced Englishman is worse than a bear to have around the house. If you go to France you don't get much meat. The French like fruit, vegetables, salads, a little fish and a little chicken. I'd venture to say that an Englishman eats more meat in a day than a Frenchman does in a week.

"What effect on his disposition does the Frenchman's less gross food have? A good effect. The French are polite. The world over they are noted for their politeness and good humor. But the Japs prove my point best. The mass of the Japanese people live on rice, fruit, sweetmeats and fish. They don't touch meat from one year's end to another. And their temperance and delicacy at table give them the best dispositions in the world. On the streets of Japan there is never any fighting or quarreling. You never see a disturbance of any kind among that people. Tolerance, courtesy, high-bred and ceremonious manners are as prevalent in Japan as grumbling in England.

"What is the philosophy of all this? Why, simply that meat is a stimulant, like beer, and that, after the brief happy effect of this stimulant has worn off there comes a long effect of ill-humor and irritability. All heavy meat-eaters have had bad dispositions because they are always suffering from their food's aftermath—because they are always, so to speak, getting over a spree. This holds good, too, among animals. Lions, tigers, leopards and the rest of the carnivora are fierce and treacherous and mean. The herbivora—elephants, antelopes, camels—are good-tempered, mild creatures."—Chicago Chronicle.

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In the Epistle to Posterity, Petrarch says: "I have lived well, I care but little how I talked: it is a windy sort of glory to seek fame from the mere glitter of words."

## THE UNIVERSAL REPUBLIC.

Much good work for the spread of humane ideas has been done thus far this year by the Northwestern Ethical Education Society, which meets the second and fourth Wednesday in each month, at 8 P. M., in the parlors of the World's Advance-Thought, 193 Sixth street. It is now doing considerable in a quiet way. By the end of another year this society will have branches all over the United States. Humanness is the basis of all progress. We would like to have our readers, all over the world, get interested in this work, and organize the work in their community. We will send the Constitution and By-Laws, and give any information desired as to the manner of propagating the work. We will also send literature to any one sending address and five cents to pay postage.

The World's Vegetarian Congress will be held September 27th and 28th, 1904, at the Library Hall of the Administration Building of the Louisiana Purchase Exposition, St. Louis, Mo. A cordial invitation is extended to all the readers of The World's Advance-Thought to attend. All who desire to submit papers to the Congress please send typewritten copies to the Chairman of the Congress, F. J. Conrad, 1023 Foulkrod Street, Frankford, Philadelphia, Pa. If all Vegetarians will make as much effort as that good pioneer Vegetarian, Rev. Henry S. Clubb, the President of the V. S. A., is making, the Congress will be a grand success. This is a good time to arouse people to realize the benefits of Vegetarianism, for the butchers' strike is leading people to inquire about the purer diet.

Is your body attuned to every impulse of your soul? You can't expect unfoldment till it is. Most of man's unthinking habits keep the body gross. Such as wearing flannels, corsets, boots and shoes; eating meats, pastry and spices; living in houses far from sun, rain and earth; choking the lungs with foul air and the brain with fetid thoughts—in short, forsaking Nature. And thus deserting God.

There's only one way back. Back to health, success and happiness. That's via "Return to Nature." Simply know what your instinct bids you—then dare do it, in the face of all the world. The book I want you to read tells you how. Just how to heal yourself of any chronic disease, no matter what the foolish doctors call it. To live cheaply, sanely, cheerily, triumphantly. To free your soul that it may express more clearly the glorious message it came here to bring.

Send your name and a stamp for circular with editorial opinions of the book. Or, better, 10 cents for a varied assortment of interesting health literature. That word "Now" is a good word to say and act on, whenever you've a desire to do a thing. Send Now.—Benedict Lust, Naturopath, 124 East Fifty-ninth street, New York City.

We advise all our readers to send five cents to the Order of the Golden Age, Paign-

ton, England, G. B., for "Why I Condemn Vivisection," by Robert H. Perks, M. D., F. R. C. S. Dr. Perks treats his subject from the spiritual point of view. He shows that if people will live purely and hygienically nine-tenths of the disease would disappear, and they can never attain, by the vivisection of animals, the least relief from diseases that must inevitably afflict them as long as they live in conflict with the law of harmony. He quotes the testimonies of eminent physicians, statesmen, etc., against vivisection.

"The Message," monthly. Price, 50 cents a year. Published in the interests of the Bible Christian Church and especially of Vegetarianism, by that worthy man and conscientious reformer, Rev. H. S. Clubb, pastor of the church. We advise all our Vegetarian friends to either send five cents for a sample copy, or, better still, fifty cents for a year's subscription, to Mr. Clubb, 1023 Foulkrod St., Philadelphia, Pa.

"A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit," by Dr. J. M. Peebles. Price, thirty cents; postage, 5 cents. Published by the Peebles Medical Institute, Battle Creek, Mich. This well known theory is examined and discussed pro and con by Dr. J. M. Peebles versus Dr. Helen Densmore and W. J. Colville. Both Theosophists and Spiritualists will be interested in this discussion by leading thinkers.

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