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FEBRUARY, 1965

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANI-COURIER OF THE NEW SPIRITUAL DISPENSATION.

**SOUL-COMMUNION TIME-TABLE.**

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

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

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:08 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.....	9:28 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.....	3:48 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:48 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	3:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chill.....	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.

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## THE WORLD'S ADVANCE-THOUGHT.

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### THE VICTORY.

To do the tasks of life, and be not lost;

To mingle, yet dwell apart;

To be by roughest seas now rudely tossed,

Yet bate not jot of heart;

To hold thy course among the heavenly stars,

Yet dwell upon the earth;

To stand behind Fate's firm-laid prison bars,

Yet win all Freedom's worth.—S. H. MORSE.

### SPIRITUAL CONSCIOUSNESS.

The spiritual plane is governed by different laws from those of the physical plane, and we need to vibrate on a more etherial and refined state of consciousness to comprehend it.

Spiritual vision can see north, south, east and west at the same time. It is not like the physical vision, by which we can see only in the direction toward which we turn our face. With but few exceptions, the mass of so-called "spiritual manifestations" belong to the material, emotional plane of consciousness, because no real spiritual manifestation can operate through a mind that is not thoroughly harmonious and tranquil.

It is rarely that any one understands entering the "silence" in the spirit. It is generally sought with all the inharmonies of the physical plane obsessing the being, and the result cannot then be spiritually satisfactory. True prayer is not a pleading, and strenuous desire for something—it is spiritual realization. The crude emotions of the material mind must be transformed to harmony—then they become intuition, and you have the capacity to receive the answer to prayer.—L. A. MALLORY.

## THINGS AWAKEN THE SUBJECTIVE

For the unfoldment of the child's mental consciousness things must be external before they can be comprehended internally—they must be objective before they can be subjective. And not alone is this necessary in the child's education, it is also essential in that of the present-day man—the spiritual child. The mere physical-intellectual man only "believes in what he sees"—the world of matter is to his consciousness what the A B C blocks are to the child, but world and blocks are only necessary until the knowledge they represent has been assimilated by the living entity.

We find also that the spiritual child believes in an external God and Devil. He cannot imagine these to be internal states of being. Idolatry is the normal state of spiritual childishness; and the worship of external powers is but the idolatry of effects, whose seat and center are within the intelligence of man himself—the Kingdom of heaven within, that man can only realize by knowing himself.

To mentally carry around with one the world of matter is a great burden, and a hindrance to real growth. Just imagine for a moment a youth of eighteen carrying around constantly with him all the books and material instruments by which he gained his education, yet this is nothing compared to the torment engendered in people's minds by loading their minds with material cares. They make these things the end and aim of life, instead of using them as means to grow happiness. And they are not alone a hindrance in physical life, but much more so when the physical body has been laid aside.

"My yoke is easy and my burden light," was said of the spiritual consciousness. You may carry all the good in the world in your consciousness with joy, but you carry its matter at your peril, for it is the matter (the letter) of the world that killeth—its spirit (the wisdom extracted from it) alone maketh alive.

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That which we call "death" lifts the burdens.—LUCY A. MALLORY.

## YOU MAKE YOUR OWN LIFE.

No matter by what name they are called, the members of the various religions regard the so-called death as the gateway to Heaven. There are, however, two kinds of death—the first, the corrupt state of the mind, due to the cultivation of vicious thoughts; and the second death, the corruption of the physical. Now a corrupt mind cannot realize heaven, in or out of the body, any more than a corrupt physical body can realize health.

What, then, can restore the corrupt mind to that purity of heart that "sees God or Good or the Heavenly state? The Kingdom of Heaven, or the Divine Creative Force, is involved in all corruption. The new and purified life must be transformed out of the corrupt life by the spiritual entity itself. To illustrate: There is nothing more corrupt than an egg wherein the living chick-germ is beginning to unfold its new life; but that living germ, by the inherent Divine Life involved in it, transforms all that corruption into a harmonious form of life—the chicken—which breaks through the shell when the transformation of impurity is complete, and thus by its own efforts has built up the new and entered another state of existence.

In our present evolution in the animal-mental conscientious, corruption must precede the evolution of the new-life state or the Heavenly consciousness, but, as in the case of the chick, the individual who is corrupt must of himself set to work and transform the corruption within his mind, and thus evolve his own heavenly consciousness by the unfoldment of his spiritual faculties.

The over-brooding Love of the Celestial Mother-Father is ever shining upon him to help him in his transformation, but if there is no disposition in him to transform the corruption (thinking that Jesus or death of the body will do this for him), he will remain like a rotten egg in which the life-germ has ceased to act, and the death of the body (the breaking of the shell) will only cause his corruption to be seen by the denizens of the spirit world, where before it was hidden under a white and smooth and polished semblance or exterior.

Nothing is perfected by mere dying, but by living in harmony with the Universal Law of Love—the great Transformer. The caterpillar is not changed into a butterfly by dying, but by this same method of self-transformation.

The idea that makes so many weaklings in this world and the spirit world is that "of myself I can do nothing." But you, the living spirit, must act and produce growth, otherwise you will remain "nothing," and reap the chaos and misery that "nothing" brings, until you realize that you are the grower—the attainer. This is God in operation in and through all living forms.—LUCY A. MALLORY.

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Keep receptive to the influx of the spiritual forces of harmony. Then you will weather the culminating storm of the Cyclic Winter and its biting frosts will not kill your tender and ripening buds of spiritual endeavor.

Realize the importance of keeping the heart warm with the sunshine of Love, and the brain vigorous and active in the exercise of Wisdom's precepts. Be vigilant for the good! Do not tire of well doing! Do not become indifferent to grand truths that become commonplace by verbal repetition, and whose force and power can only be realized by being lived.

Let not the sensibility to pure spiritual influences become rusted within you, for oft repeated inharmonies may cause it to become no longer responsive, and then you may have to wander in the wilderness of dissatisfaction for many weary years before the New can again come forth.

Joy awaits you! Peace is knocking at your door! Let them come in to abide with you!

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We are free agents to a very limited extent. We are like the horse that is staked out in a field of grass—he is free to eat the grass as far as the rope he is tied with will reach. Wisdom is the rope that binds us. The more wisdom we get, the more free will we have, and we may get wisdom as fast as we are capable of receiving it. The infant, a year old, is not capable of receiving very much, and if left entirely to itself could not exist. We are all children, yet lacking the capacity to understand all the laws of being, and so long as we are bound by law we are not free.—L. A. M.

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We can either make the best or the worst out of our opportunities. If the best, then we are happy. If the worst, we are unhappy.

## KEY THOUGHTS.

Time is mortal.

Eat less and you will worry less.

Gluttony is a predominating cause of old age.

Every effort made increases the capacity to do and to be.

Life is what we make it, and we can make it what we like.

Immortality is forever changing form—transforming—making new.

Nothing can be hidden, for every act is a cause, and every cause an effect.

Jealousy is a destructive force, and it reacts upon its progenitor.

Eat to sustain the body, not to please appetite, and you will not need a wrinkle eradicator.

No one would talk much in society if he only knew how often he misunderstands others.

The orderly mind is ever self-supplying and self-sustaining. Poverty and misery is ever the lot of the disorderly mind.

The only way to properly receive in spirit is to act and think right, for whatever you think and do leads to results.

What is it that makes for righteousness? Find out; then do it. This is Wisdom's way—the way that neither knows nor fears evil.

The human race is just beginning to have a glimmering realization that all manifestations of life have equal rights, and until justice is done to all it will not be done to one.

Far better to at once do your wrong act before the world, and thus cause it to die in the light, than to keep on hiding it, while all the time it is adding to the destructive force that in time will overwhelm you.

It is diversity of thought and ignorance of spiritual laws that separate spiritual entities. As birds of a kind flock together, spirits cultivating the same thought are attracted to each other. What a man has owned in this world, or what he has appeared to be, has nothing to do with his state in the spirit world. He gravitates to that sphere of spirit to which his thoughts have related him, for his thoughts have bound his life to that special state of being, by a law as unerring as that which keeps the planets in their orbits.

He or she who has no fear cannot be hurt.

Consult your better self and you will never be led astray.

The crooked paths shall all be made straight. Trust.

Blessed are the pure in heart, for they have an ever-present God.

You are just as beautiful as your thoughts and acts make you.

We accept every person in the world for what he gives himself out.

Everything has its light and its darkness. Keep in the light, and life will be a joy forever.

Though I have the Wisdom of a God, I cannot give it to you unless you can and will receive it.

You cannot get more of Truth until you live the truth you know. This is spiritual unfoldment.

The world grows more beautiful as men and women work more in harmony with Nature's laws.

Consciousness is always being added to; it is never the same from day to day. By accretion of experiences it grows.

Consciously or unconsciously, you are building each moment your future. Is it not best to work consciously? You can if you will.

The most crushing burden to bear on both planes of life is ignorance of spiritual law and we cannot learn that law by mere physical or intellectual methods, for it is transmitted by spiritual (that is, by more refined) methods. We learn the law by going into the "silence."

All things change and are forgotten, but the immortal soul never forgets; it adds to, extends, grows, transforms, but never throws away, never loses, never forgets.

The old, ignorant idea is to avoid those that the world designates bad, but one cannot flee from bad company until he transforms the discordant elements of his own mind. Nature is ever trying to restore equilibrium. You cannot flee away from the bad, for try as you may, it will continue to keep you company (maybe in the persons of relatives or friends or servants) until you transform it to good. You will still keep close company with thieves or prostitutes if the thief or prostitute is in your mind.—LUCY A. MALLORY.

## THE BETTER AGE.

ABEL ANDREW, LIVERPOOL, ENGLAND.

In a better age, fresh air and fresh fruit walk hand in hand. Righteousness and truth have met together. Beauty and holiness have kissed each other. We shall pluck the fruit with our own hand, and eat it under the tree, like Eve ate the apple. Then it is vital food, not without.

In winter time the banquet of the future shall be held in one of the countless state conservatories of a size now undreamed of. We shall have big fields enclosed with glass. Yes, and heated and lit by electricity. These winter gardens will make us independent of the vagaries of the weather office. Here the treasures of the tropics shall be poured into the lap of man, even in midwinter. Fancy the common people feeding their fill off tropical fruits! It is ever the unlikely which happens. The earth is the Lord's, my brother, but it reverts to man. It is his by reversion. We shall pluck the fruit with our own hand and eat it under the tree, like Eve ate the apple. Then it is vital food. Not without. When we eat food in this fashion we store up health. We put by money in the bank of life.

Vitality is life. Vitality is health. Vitality is holiness. "Be ye holy for I am holy." The goal of Vegetarianism is goodness.

As man climbs higher up Jacob's Ladder—the ladder of life—he loses his liquorish propensities, his taste for gravy ceases. The old order gravy (the blood of the animal) is changed for juice, the blood of the strawberry, the currant, or grape.

As man rises higher he loses his taste for "savory meat." The Esaus of the dark past have bartered their birthright (Eternal Life) for a paltry mess of pottage. "The gift of God is eternal life."

In the bright future, Jacob, the younger brother, shall supplant that profane man—Esau.

Some pessimists say that the world is growing worse because crime is increasing. But it is the newspapers, police courts and detectives who increase crime, because they are interested in making a living out of reporting, detecting and punishing it. Crime will measurably decrease when those who make a living out of the ignorance of criminals will cease to publish and suggest it and thereby incite to it

## GREAT SOULS PROMOTED

THEODORE WRIGHT.

To the Editor of The World's Advance-Thought:—

It is with regret that I have to acquaint you with the fact of the decease of Mr. Theodore Wright, the well-known phrenologist and advanced thinker, some of whose contributions have from time to time appeared in the columns of your valuable magazine. He passed onward to the higher stage of existence on the 14th of August, at the age of 69 years (from Brisbane, Australia.)

His end was peace.

He had been gradually failing for some time. He had for half a century worked in the cause of humanity as few others have worked. In fact, he overstrained his powerful physical organization by too constant and too sustained labor, both physical and mental.

The end came on a bright day of sunshine. He was sitting at the desk writing an article, which he intended sending to you, on "The Question of Questions." He heard the welcome call of an old friend, threw down his pen, with the sentence still unfinished, and rushed out to meet her. The exertion or the sudden excitement proved too much for his enfeebled heart. In the act of shaking hands the summons came. His head fell forward on her shoulder and he was gone.

He leaves a widow in feeble health, but no children.

I am enclosing herewith a copy of the article he was writing when his summons came.

He has left a mass of literature, which he had prepared for publication, and these, if she can, Mrs. Wright will endeavor to publish at some future date. BERTHA L. SPONTINI.

While reading Madame Spontini's letter, Theodore Wright appeared to me. He was radiant with beauty, grace, strength and wholeness. Slightly bowing his head, he said: "As I am." Then pointing to a representation of himself in the mortal form: "As I appeared to mortal sight. Rejoice with me! I have put off the shell and stepped into the Freedom of Spirit."

I do rejoice with him. I am filled with joy. Because he has grown into the "Freedom of Spirit," all shall grow through discord, pain, and sorrow into order—the Freedom of Spirit.

For eighteen years Mr. Wright was a consistent contributor to The World's Advance-

Thought, and the truths he perceived and his wise counsel have brought light to thousands, who will rejoice in his freedom.

The following is the article Mr. Wright prepared:

"Whether is the outer man or the inner man, the body or the soul, the seat, the holding ground and the inciting or responsible cause of all the ills that flesh exhibits. There is no proven conclusion current today to answer the question.

"Without a tittle of evidence, the foregone conclusion is assumed without adequate premises, that as these ills appear in the body we need not enquire any further for their real source, but do our best to eradicate them from thence.

"The utterly inadequate results ever following such a whimsical conclusion are ample to prove a spirit of anxious and thorough enquiry, to really find out where all the ills of the flesh have their rise, so that the axe may be laid at the root of the tree.

"Everything of value is susceptible of clear proof, for Truth is, like Light, self-manifesting, save to the blind. Dogmas that have no better base than tradition or superstition are more honored in the breach than the observance, and, as assuredly everyone who is of the truth will reject all foundationless concepts, so they will steer their own independent course in proving all things, so as to know beyond doubt or question that they are building on the Rock of Ages, the rock of eternal Truth. Now, what is made by God responsible for all the ills of human life—the mere animal body, or that which is given the choice of two alternatives, sowing to the flesh, and therefore dying, or sowing to the spirit and thereby living?

"The body has no option. Its fleshy loves, desires, and instincts are its entire world. Hence, in truth, an inspired writer says: "Every sin that a man committeth is apart from the body, and another says: "The soul that sinneth it shall die."

"Now we are beginning to view the subject on its own ground of Truth and Equity. The soul is gifted for responsibility, with power of choice, free will, and a profound desire for its own exaltation. It is as distinct and separate from the body as each of us is distinct and separate from other entities.

"It has its own mind, its own faculties with which it can function if it will, quite apart from the body; but it has been all along too con-

tentedly sowing to the flesh, so that it has hardly a vestige of clear consciousness of itself and of the many occult powers it could and would command, did it only hold itself and its hidden potencies in clear possession.

"The soul of man is stunted and starved with long continued neglect, and those whose province it should be to cure the soul, so as thereby to effectually set the body right, are nowhere to be found.

"But we must briefly consider what the body is, and how the ills that afflict man, although actual soul defects are allowed to find such clear and constant expression. The body is intended to serve the soul in a variety of ways—first of all a most in——"

W. P. PHELON, M. D.

As we took up the pen to write the notice of Dr. Phelon's entrance into the spiritual state, our eye caught the following—the first message from his spirit—published in the "Message Corner" of the "Philosophical Journal":

"And this is death! the thing men dread and try to elude, making the struggle for life, when to close the eyes is but to open them to glory, such as one in earth life cannot dream of. The Angel of Fire was my friend, and the old casket of clay nearly forgotten by me. What shall I say to the faithful workers who carry the load my arms grew too weary to longer hold? Only this: There is ample compensation in the higher life to pay all debts of pain and disappointments. I would remember with kind greetings all my friends and thank them for all. I trust I shall have an opportunity to write soon again and tell you how I reached the harbor and what I found there."

A grand soul! A noble and faithful worker in the sacred cause of spiritual Truth has entered the Eternal Verities! Verily his eyes opened to the glory his aspiring soul had earned and so richly deserved. His feeble body, worn with years of faithful service, could no longer carry the load, but, suddenly, the burden was transformed into real power. He had made this world better and brighter for his having lived in it, and he awoke into the splendor of his ideal—that which he had labored for he found—that is more permanently and really his than are the millions of the millionaire. And his usefulness has but be-

gun. Death to him was but promotion to a higher grade of life, where his power to bless the world is ten thousand times greater than it was while he was still imprisoned in the fleshy body.

E. W. ALLEN.

The true Spiritualist never ceases to wonder at the marvel of Life Immortal. The individual drops the physical body, as he would an outworn garment, and continues his existence as if nothing had happened. Ethan W. Allen, one of the best and truest souls, who led the Soul Culture meetings for several years in the parlors of The World's Advance-Thought, went to California and continued his spiritual labors in Oakland and Los Angeles to the spiritual advancement of large congregations of truth-seekers. Before we heard of his transition to the subjective spiritual state he appeared in our parlors as natural as ever, and with a more intense desire to advance the cause he loved so well. And every Monday evening he is still at his post of duty, helping to awaken slumbering souls and imparting to them the peace and joy that he so faithfully earned by his efforts to attain the spiritual state of consciousness while in the physical body.

Nourishment direct from the atmosphere, and not alone food, but metals, cloths, etc. Does this seem utopian? And yet it will be realized by the "Coming Race." A seed is but an intelligent, vital center for the materialization of the spiritual pattern involved in its structure, by gathering together and making visible the unseen elements. But there is a far swifter method, that does not depend upon the slow process of growth, that the man attuned to spiritual Wisdom will realize. He will combine the elements directly, and produce at will that which he desires.—L. A. M.

The occult phenomena that are now going to be manifested will be as sunshine to darkness compared to the spiritual manifestations that have preceded them. A new evolution is at hand, and all shall recognize the power of the spirit, from the least to the greatest.

The sports of the animal man are always brutal. Witness the thirteen killed and three hundred injured during the last football season.

You make the world what it is to you.

#### THE BLIND BEGINNING TO SEE.

But none of the truths of life are withheld from any one who cares to see. The blind can see and the deaf can hear—provided they desire to, but the desire must be strong enough to insure the unfoldment of the sense faculties to the degree that makes seeing and hearing possible. This is neither difficult nor unusual.

It is certainly gratifying to note the progress being made by certain portions of the "religious" faith, but these new recruits to Nature's processes must not get the idea that they are giving anything new to the world, for they are not. Simply because the awakening has just come to them does not signify that all the rest of the world has been living in ignorance and blindness all these years.

Dr. Newton is a valuable accession to the cause of truth, but he is in possession of nothing new, and nothing that any individual cannot ascertain for himself and prove beyond all question. But what Dr. Newton has ascertained is but the merest shadow of the great truths that await all those who will delve in the deeper channels of the so-called mysteries of life. Let him go into the silence of his own chamber and there seek the wisdom in the possession of the Inner Self and he will discover something worth finding out.—The Pathfinder.

Separation and division belong to the animal plane of existence; union to the spiritual plane. Spiritual strength is in union; weakness in disunion. On the animal plane man separates woman from himself, and puts himself upon the throne, while she must abase herself at his feet; on the spiritual plane man and woman realize themselves to be One Being. This is the One God in Angelic Union, and it is this Two-in-One Deity who will receive the true homage of all forms of life. Before it the lion shall lie down with the lamb, and peace and harmony shall reign supreme on earth and in the spirit spheres.—L. A. M.

Destiny grants us our wishes, but in its own way, in order to give us something beyond our wishes.

Every word a man utters provokes the opposite opinion.—Goethe.

Heaven comes to you if you command it.



# 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.

I AM BUT ONE OF MANY.

REV. H. S. GENEVRA LAKE.

I AM but one of many who attain  
By probing into every cause of pain.  
All light is sensed by perfectness of cell,  
Which doth secrete no longer fumes from hell,  
If Error cramp, unloose the tie that binds,—  
'Tis thus the spirit freedom truly finds;—  
Seduce not self with silly tales of good  
Made up of sin and all its slimy brood;  
Such tales are childish, fit for darkened minds,  
But not for one who ne'er his fellow blinds.  
Abuse no trust, betray no generous friend,  
Cut loose from cant, and every truth defend;  
Mark plain thy pathway, Godward, plumb and true,  
Thus shalt thou prosper in whate'er thou do!  
But prosper means *thy everlasting good!*  
A simple fact by most misunderstood.

## COME AND RECEIVE.

At The World's Advance-Thought Center, 193 Sixth Street, is a Source of Wisdom, Light and Love that adopts every one who comes within its radius and will accept adoption, which means an abundance of Wisdom and Love to bring out the very best one is capable of. It throws light upon the pathway, so that we need not stumble or fall by the wayside.

All one has to do is to accept it. It is given without money. It is self-supporting, self-creating.

All you who are weary and burdened with cares of body and mind come and receive, and then the light of Wisdom and Love will transform all the burdens and you will walk in the light of the spirit.

Tuesday and Friday afternoons at 2:30, and Monday evening at 8, the doors are open and all welcome, so long as there is standing room.

Come prepared to receive and you will be born into the light and never again walk in darkness—L. A. M.—

## ITS BASIS MUST BE MORAL.

A speaker at one of our meetings said truly that there "can be no spirituality without morality," and by morality was meant the Golden Rule; hence, there can be no satisfaction in spiritual things until the life of the individual is firmly established on a moral basis.

Heretofore the idea has generally prevailed that full satisfaction can be attained by the investigator of occult things if a "good medium" is available, and this regardless of the crudeness of the lives of both medium and investigator. But spiritual attainment is much more than the delivery and receipt of a spirit message, after the style of the despatch and reception of a telegram, for the former appertains to the very life of the spirit, and the "pure in heart (alone) see God" or Good.

The grandest demonstrations of occult phenomena coming through an unspiritual medium, and witnessed by those on the same crude plane, leave no lasting impressions, for the reason that the spirit that maketh alive is lacking. It is of these that it is said: "Even though one rose from the dead, they would not believe."

There must be a high spiritual unfoldment on the part of the medium, and at least some moral awakening on the part of the seeker after spiritual truth, for the spiritual consciousness of the latter to be aroused, as "spiritual things are spiritually discerned."

Spiritualism does not mean a mere belief in the existence of the spirit after "death," but a consciousness of spiritual existence here and now.—LUCY A. MALLORY.

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We wonder why spiritual light does not operate at will, but it is the same with that light as it is with electricity. Before electricity was harnessed by suitable machinery for our use, it operated fitfully, but when brought under man's control, the touch of a button was sufficient to have it at will. So man must prepare his being to operate in harmony with the power of spirit. When he has done this, that power will be manifest at will.—L. A. M.

## LACKS CREATIVE FORCE.

The thinking man often wonders why the growth of humanity in the adoption of new truths is so slow when there are so many eloquent advocates presenting them vocally to the multitudes. It seems to us that the reason is that vanity—the ambition to be thought a great man—is generally the motive of the speaker, and the result is that his words are like barren seeds, void of the creative energy—the words lack the fructifying force.

No so-called spiritual teacher can do much good to his auditors who is thinking all the time of the effect he will produce upon them, and who is all puffed up at the thought of the "wonderful truths I am giving them!" He does not realize in the least the oneness of all life, the Great All-in-All, and that in giving he is receiving an increase of what he gives, and instead of opening the way for the influx of spiritual joy, peace and harmony, he bars the way. He gets only discontent and irritability from his efforts, in place of spiritual satisfaction that would come from real growth in himself and his audience if he were really what he preaches.—LUCY A. MALLORY.

## GOLDEN CHAIN OF LOVE TO ALL.

At the last meeting of the Northwestern Ethical Educational Society the new international children's organization, the Golden Chain of Love to All, was inaugurated in the parlors of The World's Advance-Thought, 193 Sixth Street.

Its motto is: "Love is the Way, the Truth and the Life."

Each local society will be known as a Link in the Golden Chain.

The officers are a Conductor and Secretary, chosen by the children of each link.

There are no dues but Love.

Each child will write a letter of love to another child, to interest it in the work of the Chain. This constitutes membership in the local Link. Three letters a year gives membership in the State Link; six letters a year, in the National Link; nine letters a year, in the Golden Chain of Love to All.

All letters, stamped and addressed, must be submitted to the Link before sending them.

Cases of cruelty and neglect, toward any form of life, ferreted out by the children, will be submitted to the Link, and after action is taken by its members, a committee of three

children will be appointed to see the delinquent and use persuasive powers for kindly treatment.

Each Link will open with the children repeating in unison:

"We all are links in Love's Golden Chain;

By the ties of Love we are bound.

To relieve from distress and sorrow and pain  
All creatures the wide world round."

Initiation of a new member is simple: The members form a chain and the new member is invited to form a new link therein by the Conductor, while the above verse is repeated.

If there remains any doubt in the minds of adults that children are not capable of conducting the Link, let them consider the following, that was told by a speaker at the Charities Conference in Faribault, Minn.: "A Denver Judge says: 'Without intending any reflection upon the civil authorities or police department, we can say that the boys in the Juvenile Court of Denver have prosecuted and convicted more men for selling liquor and tobacco to children, for selling them firearms, junk dealers for purchasing stolen property, men for circulating immoral literature, in one year than the entire police department, Sheriff's office and all other civil officers combined have done in twenty years.' And the Judge adds: 'It has all been done on the square.'"

The parent society of the G. C. of L. to A. is now established in this city, and we now send out the appeal to our readers to establish Links wherever possible, and notify the parent society, in care of 193 Sixth Street. We look to the children (no limit as to age) to do a wonderful work in extending the influence of Love throughout the world.

There was a full attendance at the inauguration, and all present made enthusiastic and encouraging speeches in the interest of the new organization. Several reporters of the daily papers were present, and interesting reports of the proceedings appeared in their several papers next day.—LUCY A. MALLORY.

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That which individuals call "sensitiveness" in themselves, and which they take pride in speaking of as "so sensitive," is a most potent force when rightly manifested, but when it is misdirected—as it is when one imagines himself abused by all sorts of foolish things—it is a force that retards and misdirects the individual.—L. A. M.

HELPFUL HINTS TO HIGHER LIVING

REV. GENEVRA LAKE.

Goodness is the only mystery.

"Judgment Day" is all the time.

Justice is the measure of absolute compensation.

Sweetly swings the pendulum of the perfect law.

Happiness cannot be purchased at the expense of rectitude.

There is no room in the religion of Covenanters for superfluities.

The test of Character is the maintenance of integrity in adversity and prosperity.

Clarify and purify mind and body—noble inspirations and deeds follow naturally.

Reduce spiritual laws to living. Misery is a moral microbe which gnaws at the soul-tissues.

The universe is built on a basis of divine order. In vain man seeks to escape its operation.

We believe in the utility of goodness. God speaks to all, but is heard most distinctly in the cultivated inner sense.

BE KIND TO ANIMALS.

Keep not the helpless animals in insufficient shelter and leave no crevice through which the wintry air, perhaps driven by a biting wind and laden with driving snow, may penetrate. Animals insufficiently housed require more food. Nature is not deceived. Forthwith she takes a due portion of the food consumed, and which otherwise would be converted into strength-giving muscle, and converts it into a fuel food, the purpose of which is to keep the body warm.

A horse needs rest the same as a human, and that rest he cannot get any more than a human being can if he is insufficiently sheltered, underfed or overworked, even. He becomes crabbed, just as would a human being under like conditions. His power to work is materially lessened; he wears out faster than if properly taken care of; he deteriorates in value.—The Occident.

Argument and flattery are but poor elements out of which to form conversation.

Behavior is a mirror, in which every one displays his own image.

THE SILVER SHIP.

A dark blot has long been creeping up the curve that Columbus set out to prove. Now come pinnacles of masts, and before twilight falls you have seen a merchantman in full flight, her white wings spread in glory. It is a dream of the sea, and the smoking steamer appears hideous by contrast. When your ship comes, to bear you away to those magical isles that lie within the zone of the Self, you know its sails will be filled and shining. At noon-day under their cooling shade you shall repose, and by night the stars will teach you of those mysteries that lie beyond the realm of sense. And after you have sailed many, many years, and visited strange countries, and accepted of all men whatsoever they have offered, and have proven that out of the bitter springeth the sweet, and that only by the chart of pain and travail can your spirit possess its own, you will come to the land of the Real, where desire born of the soul is satisfied, and the heart no longer cries out for the many-colored fruits of delusion. All that has gone before, the sorrow and the struggle that none can bear for another, shall fall away as though it had never been. Then your eyes shall lift to far purple peaks signaling to undreamed shores. And in place of the bark that has carried you through many storms a silver ship will softly rise and fall upon a flowing tide. On its deck awaits one who as by an unseen thread hath led you to this port, and at last your soul knoweth its own.

THE SILVER SHIP.

A silver ship on a silver sea  
Waits in the offing for you and me,  
To bear us away to Lotus Land  
Beyond the golden circle's strand,  
Where wooing waves and yielding shore  
Twine lovers' arms forevermore.

O haste and away, for the rainbow spars  
Flash in the light of the peeping stars,  
And the swelling sails of reed-bed pearl  
Filled by the south wind now unfurl.  
O haste, O haste, and bear away  
Ere gold of the circle pales to gray!

Toss and surge, O foaming crest,  
We ride on your swell to the Islands Blest,  
Where every vanished dream returns  
And love its altared fire burns.  
Ah, who would not leave a world like this  
In a silver ship for the isles of bliss!

So you dream, and still the heads rise out of the sea, and the blue distance beckons on and on.—Alma A. Rogers, in The Oregonian.

## RIGHT THINKING.

SAMUEL BLODGETT.

New Thought people lay much stress on right thinking; and this is right. I do not wish to belittle the good that may come to us by the correct direction of our thoughts. They can be made a great aid to us in maintaining health, happiness and general success in life; but as the case is usually put I believe that with many it is misleading. So far as thought is beneficial in making health, happiness and success, it is because of the emotion it inspires. Health is not intellectual, but emotional. Happiness is emotional, also, and true success is more emotional than intellectual. Intellectual effort is good, and we enjoy the effort in moderation; but when we come to analyze we find that our joy is in the emotion engendered.

Real success is more than the laying up of riches. The one who has given himself full and harmonious development is the successful one, while the merely wealthy are failures. Mental attitude may be used to acquire property; it may be used to acquire mental harmonious poise, and it may be used to acquire office and social position. Our success is in what we make of ourselves, not in what we surround ourselves with. What true development is in detail has never been scientifically settled. We know our faculties should not be warring with each other, and the most normal and advanced know that we should cultivate good will to all life upon the earth, but that this does not mean that we should not protect ourselves from harm and annoyance.

In practical life what appeals to one's consciousness as wrong does not so appeal to another. There are few who would decline to speculate or to receive interest, or who would feel condemned for so doing; yet a few would. A few denounce the gratification of sexual love; yet they are but a small fraction. Some believe human slavery, what they would call humane slavery, right, but the great majority do not. Some believe in communism, but the great mass believe in competition. These points and many others cannot be demonstrated as we can demonstrate a problem in mathematics. There is a difference in what should be considered right thinking as relates to our fellows, and also in relation to the animal kingdom; likewise in what is wholesome and proper in the treatment of ourselves. To think right and to feel right is health, but it is evident that

we must sense right before this can take place.

Therefore only the truly enlightened can enjoy the best of health. There is a class who leave the impression that by thought force we can rise above improper food and all other material environment and make ourselves perfectly healthy and happy. It is a false impression, and such teaching, indirect though it be, is pernicious. We cannot think well and be well unless our physical habits are good enough to permit it. How we live, how we are and how we feel are too intimately connected to admit of divorce. It should be our main business to develop ourselves as perfectly and fully as possible; to harmonize every department of our nature, physical, intellectual and emotional. In this case we do not have to try and be happy; it is natural and spontaneous.

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 ETHICAL IMPORTANCE OF A  
WORLD'S FAIR.

W. J. COLVILLE.

Seven months have now passed since the second great World's Fair held on this continent opened its gates to the multitude from all over the earth who during the time of its existence have flocked within its gates in ever-increasing throngs. It was in 1851 that England first suggested the idea out of which these enormous enterprises have grown, and in 1876 the great Centennial Exposition at Philadelphia started the American people on the road to the gigantic Fairs of 1893 and 1904.

It is quite needless to compare Chicago with St. Louis, further than by remarking that the resident population of the former city being very much greater than that of the latter, the somewhat larger attendance at Chicago can be readily accounted for on entirely local grounds. Setting aside that fact, the Louisiana Purchase Exposition has attracted even greater single attention than the Columbian Exposition of eleven years earlier.

But it is not with the statistics, but with the ethics of World's Fairs that we are now especially concerned, and surely no one who reflects even superficially upon the gigantic benefits accruing to the cause of human brotherhood can be indifferent to the moral blessings of so representative an assemblage of all kinds of people vying with each other to

exhibit the very best of whatever they can produce. Emulation, rivalry, ambition, and all kindred impulses are certainly active agents in bringing about a stupendous fair, and though Mabel Collins, in "Light on the Path," long ago counselled us, on the authority of "Eastern wisdom," to "kill out ambition," we do well to think twice before we literally obey so enigmatical a counsel. To overcome merely selfish personal ambition, by cultivating aspiration for the general weal, is no doubt the essential meaning of the Oriental recommendation, and if such be its significance, then a great Fair is calculated to help us to obey so salutary a humanitarian precept. For we never love each other until we know each other, and a Fair on a gigantic scale introduces people to each other who have never met, and who probably otherwise would never meet.

In the first place, it is clearly evident that a Fair presents vastly more than its commercial side to the observing public. Commercial interests are never disregarded, and they are often thrust too prominently forward. But, though hotel-keepers and other tradespeople in general expect to increase their business through a Fair, we have no right to question the righteousness of lawful business, though we must never let business interests so absorb us that we have no thought to bestow on spiritual concerns. As a financial project, the recent Fair has proved a complete success, but the monetary aspects of the case are the least important elements. It is the mighty educational work which has been accomplished which calls for loudest gratitude and praise. The material exhibits alone, though quite sufficient to provoke deeply beneficial thought, besides exciting fervent admiration, could never alone supply the fullest reason for maintaining so gigantic an enterprise as a World's Fair; for, though they all conduce to the culture of a truly fraternal spirit, merely material evidences of human progress can never suffice to enkindle the highest human sentiments. We hear altogether too much concerning the physical side of civilization; so much so that it sometimes needs an enthusiastic native of India to tell the British nation that there can be more than one standard of culture and of progress worth considering. Oriental and Occidental views of civilization are widely divergent, but not more so than are the differing

theories of exoteric and esoteric thinkers in the same community East or West. The two opposed standards of attainment have been vividly contrasted at the Fair, but contrasts do not imply discords.

On the one hand, we are called to witness every imaginable material achievement; on the other hand we are summoned to listen to grave words of counsel from earnest, experienced educators whose exhortations are homilies founded on the searching enquiry: "Is not life more than meat and body than raiment?" Food and wearing apparel, and indeed every conceivable accessory of comfort and luxury have we seen lavishly exhibited in the many stupendous buildings erected to show these exhibits; and then we have turned immediately to a hall in which some congress has assembled and listened to noble words directed to the inmost consciousness of listeners.

These two sides of the Fair have proved alike ethical, though the message of the latter has been far clearer and more distinct than that of the former. The outward signs of manifold achievement have yielded their unifying influence by showing us that from all sections of the globe good and beautiful work and intelligent workers can be brought. We have not only seen splendid workmanship, but have met personally the workers who produced it, thereby making many delightful acquaintances ordinarily impossible. With most European peoples Americans are fairly familiar, but with Asiatics and Africans much more intimate acquaintance may yet prove profitable.

Two distinct features are at once evident—similarity and dissimilarity. How much we all resemble each other, and how widely different we appear in many ways, is a twofold conclusion reached inevitably by all who study the appearance, manners and customs of differing nations. We are wonderfully alike the wide world over, not alone in structural anatomy and in common necessities, but we resemble each other very closely in our affections, feelings and dispositions. We have all closely similar attractions and repulsions, likes and dislikes; we all enjoy praise and shrink from censure; we are all attracted by what we consider beautiful, and repelled by what we esteem unlovely. But, though in all these important matters we are fundamentally agreed, nothing is more self-evident than that our tastes in many minor directions are very

wide apart. The true old adage: "It takes all sorts of people to make a world," is magnificently illustrated at a World's Fair, and that old saying is fraught with the deepest ethical instruction. For no sooner do we admit the veracity of the proverb than we are forced to concede that all human rights must be equally respected.

If all sorts of people are in the human world, then comparison is in order, but harsh criticism has no justification anywhere. Though, as an apostle has said, God has made us all of one blood, we are widely different in hair, skin, and all externals, and our differences are means for most perfect harmony. Longfellow's exquisite poem, "The Three Singers," is a splendid embodiment of a true conception of variety as the interpreter of harmony. Of these three singers, one was a youth, one a middle-aged man, and the other an old man; and though the three songs, like the three singers, were widely diverse, in sentiment and purpose, the great master of the three appreciated all equally and declared, to those who disputed which song should be accounted best, that they who are attuned within themselves to the music of the universe—

"Will find no discord in the three,  
But the most perfect harmony."

So has it been at the two great Fairs, eleven years apart, one in Chicago and the other in St. Louis. Diversity has interpreted harmony, and though the exhibitors, as well as the exhibits, have differed very widely, they have never necessarily disagreed.

Among the most interesting and thought-provoking of all the conferences, which have proved the source of greatest interest to all deeply earnest thinkers, have been those which have dealt directly with the mighty problem of education; not child culture alone, though that is of perennial and stupendous interest, but education, the unfolding of human nature in general, as well as in particular. The old idea of learning was largely that of cramming. Knowledge was supposed to be somewhere in the universe, and it had, according to the old misconception, to be crowded into the brain by an avowedly painful process called instruction; and not only must knowledge be forced in by some arduous mental process, but it was often thought necessary to beat it into the dull or the refractory by means of a literal stick. How blessedly different is the new idea of edu-

cation. Froebel must indeed rejoice to find that what he so earnestly and unpopularity proclaimed in Germany, as long ago as in 1826, is now being universally acknowledged as the only lawful foundation on which to build a scholastic or academic institution. The kindergarten method lies at the root of all educational reform, because it seeks to supplant cramming by natural aids to unfolding of inherent capacity, and along lines of progressive endeavor. To provide education freely for the multitude in America many bold professors, whose words cannot be lightly esteemed, have endorsed much that looks like Socialism, but is in reality only common sense, designate it by what name you will. If children must go to school, they must not only have schoolhouses and books provided for them, but the wherewithal to purchase food and clothing. No respectable home is to be invaded—no good parents are to be other than assisted in their parental work, if the much talked of reform be carried into full effect. For "Uncle Sam" is requested to make an allowance to the parents so as to enable them to send their children to school regularly, properly fed and decently clothed, thereby enabling them to comply with the government's requirements and take away the last excuse for compelling children under thirteen or fourteen years of age to work in factories when they ought to be in school. If laws are to be respected and obeyed, they must be made to conform with the actual requirements of existence, and must be so defined and applied that every reasonable person can be law-abiding.

When great thinkers gather from all over the world and confer together in a central place, wisdom is certainly evolved, and if no other good end had been served by a World's Fair than the holding of its most important conventions, there would be cause indeed for unstinted jubilation; and when there is a question of financial expenditure, let all remember that the more we spend on education the less we shall have to spend for war, and the less also for protection against the threat of crime.

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The earth is not a battlefield for "worms of the dust;" it is a school for the education of Immortal Beings. We need to cultivate the power of spiritual realization—to view ourselves as Celestial beings, dowered with the wisdom of the ages.

## THE UNIVERSAL REPUBLIC.

### PEACE THROUGH THE DRAMA.

The New York "Herald" of Sunday, January 22, says that a theatrical syndicate has been formed to foster Peace through the Drama. The new organization is known as the Universal Peace Theater Company, and N. C. Goodwin, the popular actor, is chairman of the committee in charge.

The "Herald" says: "Perhaps the most novel theatrical syndicate ever formed has just come into being in this city. The novelty of it is that it aims to benefit humanity rather than itself. It purposes to foster and promote the doctrine of world wide peace through the medium and ministrations of the drama. \* \* \* The names of some of those interested are a sufficient guarantee that the project is not frivolous."

Then follow the names of leading managers, actors, actresses, operatic singers, etc.

[This is but one of the many new methods of bringing about Universal Peace that is being evolved by Whole World Soul Communion. But a little while yet and art, science, literature and all the other systems of the world will vie with each other in advancing the cause of Peace.—Ed.]

Mr. and Mrs. Harry Gaze, the advocates of Physical Immortality and Perpetual Youth, spent the past two weeks in this city to the great delight of those who had the pleasure of meeting them. Mr. Gaze gave a lecture, on Sunday, at Elks Hall, to a large audience, and lessons afternoons and evenings. His pupils expressed themselves as having received the greatest lessons of their lives.

Mr. and Mrs. Gaze are on their way to England. They will stop at all the principal cities on the way and we advise all of our readers, who have the opportunity, not to miss these lessons. Mr. Gaze has a book—"How to Live Forever"—that all who are interested in keeping young, healthy and happy should have.

The "Woman's Tribune," edited and published by Clara Bewick Colby, formerly of Washington, D. C., is now permanently located in this city, and comes to us this month from its own home, happy, smiling and filled with matter that we all want to know. Do not fail to send in your subscription immediately. Every one who is in favor of woman's enfranchisement should assist in the circulation

of this paper. Subscribe yourself and get your neighbors to subscribe, and do not wait, for it is now that help is most needed. Address: The Woman's Tribune, 465 N. Twenty-third street, Portland, Oregon.

The "New Thought Sun," monthly. Price 50 cents a year; 5 cents a copy. Edited by W. Simon Charles and Lizzie Ducker Lyness, 1212 College Ave., Spokane, Wash. The organ of the Spokane Temple of Mental Science. Its editors were formerly residents of this city, where they were ever active in the cause of reform and the dissemination of advanced ideas. They are both shedding light in their New Thought Sun.

"Ye Quaint Magazine," monthly. Price 50 cents a year. Address Ye Quaint Company, 426-427-428 Huntington Chambers, Boston, Mass. The "Natural Life" and "Ye Quaint Magazine" have been merged into one. Devoted to teaching "Vitosophy," the wise way of living, delineation of character, righteousness and health.

"Fulfillment," with the advent of the New Year, has adopted a bright, new dress, and now appears in magazine form. This number is a great improvement over previous numbers, and promises well for the future. Price \$1.00 a year; 10 cents a copy. Address: Fulfillment Pub. Co., 1756 Champa street, Denver, Colo.

The first number of a handsome Vegetarian magazine comes to our table from Malang, Java, Dutch Indies. It is named "De Vegetarische Kring." W. D. Koot is editor. Wherever Hollanders reside there is always progress to be found. The price is two francs a year.

"The Moralist," monthly. Price 50 cents a year. An advocate of truth from the point of view of the New, the True and the Good. Published at Caldwell, Idaho, cor. Fifth Street South and First Ave. West.

There is a very interesting article on Dr. Peeble's book on Obsession by D. W. Hull, in the "Progressive Thinker," of January 11. Mr. Hull is now located at Spokane, Wash., doing good work for humanity.

"Thought," monthly. Price \$1.00 a year; 10 cents a copy. Published by the Magnum Bonum Co., 4665 Lake Ave., Chicago, Ill. An advocate of Psycho-Therapy—a panacea for mental ills.

"The Magic Wand," monthly. Price \$1.00 a year; 10 cents a copy. Published by Brewer & Kruger, 425 South Grand Ave., Los Angeles, Calif. "A magazine of Fellowship and Love."

All articles not signed are by Lucy A. Mallory.

BE OPEN TO CONVICTION.



LIVE TO THE NEW.

**D**IE to the old; live to the New;  
Grow strong with each to-morrow;  
Else drag with thee to life's dull end  
A lengthening chain of sorrow,—Goethe.

PEACE! BE STILL!

Ella Wheeler Wilcox suggests that if the women of America would unite upon a brief sitting or concentration each day and fix their minds upon the one word "Peace," they might banish war and bring in the era of peace and good will.

No doubt Mrs. Wilcox has in mind the "Whole World Soul Communion," instituted by The World's Advance-Thought fifteen or more years ago, when Mrs. Lucy A. Mallory and Judge Maguire were publishing the paper at Salem, Oregon. Through its columns they announced a sitting for half an hour on the twenty-seventh of each month at noon. The response was immediate and a circle was formed extending around the globe. The time is arranged for each latitude so that all sit at the same time in silent prayer and aspiration for the spiritualization of the earth. A devout clergyman of the primitive Christian type was taught by a voice from above to pray in these words: "Prepare the terrestrial to receive the celestial," and this appears to express the object of these sittings and concentrations in a few words. The founders of the communion believe that during the past fifteen years they have been the means of averting several wars and that great progress has been made in preparing the earth to receive the celestial.—Los Angeles News.

Today you mourn; tomorrow you rejoice.  
You may rejoice all the time if you so will.

Fret not! This, too, will pass away.

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

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