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APRIL, 1905

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:08 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.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:08 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.....	3:06 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.....	2:58 p. m.
Pittsburg Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

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



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April, 1905.

PORTLAND, OREGON.

Vol. XIX, No. 12—New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE AGE OF GOLD.

HOR lo' the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the Age of Gold!
When Peace shall over all the earth
Its new-born splendors fling,
And the whole world give back the song
That now the angels sing!—*Selected.*

WE MUST BE TAUGHT.

It is true that we must learn for ourselves, because nobody can learn for us, any more than another can breathe for us. But we must be taught by others who have had experience. Leave a child without teaching and it will remain a mere animal.

All advancement, in all spheres of existence, is made by adding ideas to ideas.

The one who has passed through certain experiences and has mastered them, is a teacher to those who have not had such experiences. But they must be receptive to the teaching and digest the ideas presented, otherwise progress is impossible.

We are inter-dependent. Life is perfect Oneness—a blending of all lives in Perfect Unity. We learn from each other, and the animals, and the animals learn from us. Life is an Infinite School, in which all forms are tomes of Wisdom.

As human beings grow wiser the animals grow more intelligent, because of the inter-blending oneness of all lives. Your neighbors are made better by your living a perfect life, just as they are made worse by your living a crude and corrupt existence. No form of

life, from the atom to the archangel, lives unto itself. Every life influences and is influenced by other lives.

For purposes of education, on the material plane, lives are segregated in flesh bodies, but in spirit, "I and my Father (the Source of Life) are One."

The popular idea is that it is all right and proper to consult teachers, on the physical plane of life, but it is all wrong to seek to communicate with decarnate spirit teachers who have gained the wisdom of the spirit at the Source of Life and Intelligence. "You must not ask the spirits for information! You hold them back!" This is like saying that you hold a man back who tells you all about the road he knows better than you do.

And then we are told that we lose our individuality by communicating with spirits. But no one can breathe for you or live your life for you. Your individuality grows by accretions of knowledge and experience. No other person's experience can be your experience. If incarnate or decarnate spirits can teach you, in doing so they are adding to their own consciousness—which is individuality—and point the way to you, provided you are receptive to their teachings.

If one knows the way to a certain place, and you do not, and he directs you, have you lost your individuality because you followed his direction and came to the place where you started for, neither has he lost anything by directing you. We are all One. How few can understandingly say: "We are One."

We approach the infinitude of Deity through the attainment of more and more Wisdom. We must learn all things of this physical life, step by step, in order to become conscious of them. And so we must of spiritual life. Ignorance of spiritual things is most detrimental, for spiritual life is of the eternal, while material life is transient.

* *

We can never solve the why of these things, so long as we judge from the point of view of good and bad.—LUCY A. MALLORY.

MUST BE AN ORGANIZATION.

Existence apart from form and organization is unthinkable. But the forms we see are not the ultimate; in fact, no form that we can attain to, in our eternal progression, is final. For as we grow more and more into consciousness of boundless Love and Wisdom, we take on the form that expresses our stage of consciousness.

People who pride themselves on being on intimate terms with a "God, without form or parts," are spiritually ignorant. No intelligence can manifest to human consciousness except through form.

The God that ministers to the average human being is but little in advance of him.

The God of any church is but the combined power of the incarnate and decarnate members of that church, and is no wiser than the sum of their combined intelligence.

Divine Power is involved in purity of heart and peace of mind, and not in some "incomprehensible mystery, without form or parts."

There are great Celestial Beings who are wise and loving enough to govern a planet or a universe, but they are organized beings, who have at some time in the past been human beings in flesh bodies, as you and I. As every seed must be buried in the dirt for purposes of growth, so every living entity must pass or have passed through the experiences of material life before it can grow something higher.

We rise, step by step, by the aid of incarnate and decarnate teachers, who have passed through the experiences we are passing through, and there will be no time in our eternal pilgrimage, conceivable to us now, but such teachers will be needed to enlighten and guide us in the pathway of progress and happiness.

The distinction, however, on this plane of existence, between incarnate and decarnate teachers is that the former appeal visibly to our mind and physical senses, while the latter approach us invisibly and speak to us as the voice of conscience. We become deaf to them by not heeding the promptings of that "still, small voice."

*

* *

Speak well of thy brother or sister, no matter what the offence.—LUCY. A. MALLORY.

KEY THOUGHTS.

LUCY A. MALLORY.

The war of individual with individual is considered the greatest crime in a community. Why then should it be considered a virtue when carried on by thousands?

The promotion to Life's High School may be here and now. The mere fact of dying will not promote the spirit that has no consciousness of spiritual things.

The physical body and the mortal mind are subject to care and anxiety, disease, disaster and death; but the spirit, or center of being, involved in these, is deathless—misery, disease and disaster cannot touch it.

The greatest wrong that we can do to our fellow men is to judge them from the point of view of evil. It is like approaching a man with hate, the worst and not the best then manifests. Consider men from the Divine and they will manifest good.

While men are content to remain ignorant, you appeal to them in vain to amend their detrimental habits. The pleas against liquor-drinking, flesh-eating, vaccination and other curses, do not avail with the thoughtless and ignorant in causing them to cease sustaining them.

Clean up as you go. It is with mental dirt as it is with physical dirt—neglect will make the dirt stick until it is almost impossible to get it off. The secret of permanent youth is involved in mental and physical cleanliness. Youth and clean, bright thoughts go together. Old age is involved in pessimistic thoughts.

One half of an angel is Love, the other half is Wisdom; because the angel has expanded its heart by cultivating the one, and its mind by unfolding the other, and the result is that it has power both in Heaven and on earth, because it was an apt pupil in Life's Infinite School. And to be an angel on earth is to be an angel in Heaven.

As men depend upon the boundless currents of the air for breath, so they depend also upon the boundless mental currents for their spiritual life, and they cannot live a healthy spiritual life in a dirty mental atmosphere, any more than they can live a healthy physical life where the air is fetid. Pure thoughts are just as necessary for spiritual health, as pure air is for physical health.

KNOWLEDGE, FOOD, LIFE, POWER.

To ignorance all things is impossible. To knowledge, nothing is impossible. Intellect can do anything if it knows how. There is no limit, only want of knowledge. Power is as boundless as the universe, and how to control and direct it is all that is required to do anything within the range of human imagination and far beyond it. This is being demonstrated by such recent discoveries as the control and application of electricity to driving machinery, lighting cities and other uses; by the phonograph, the telephone, the X-ray and the wireless telegraph. Knowledge is power, or controls power, in a broader sense than has ever yet been comprehended by the human intellect. It is the key that will unlock everything that is now regarded by ignorance as impossible.

* * * * *

As everything is impossible where there is no knowledge to comprehend, control and direct the forces of Nature, so it is reasonable to infer that everything is possible where there is knowledge to comprehend, control and direct the forces of Nature, unless there is a limit to such forces, which cannot be if they are omnipotent, omniscient and omnipresent. Where there is no limit there can be nothing impossible. Then why is it any more impossible to invent machinery or processes to manufacture or draw from the earth, and the elements surrounding it, cereals, vegetables, fruit, nuts and food stuffs of all kinds, than it was to draw the electricity to light the earth and drive machinery and horseless carriages, and to do many other things that were deemed impossible only a few years ago? The cereals, the vegetables, the fruits, the nuts and everything we use as food, draw every particle of their substance from the earth and the elements surrounding the earth. The power to make the cereals, the vegetables, the fruits and everything that grows, exists in Nature, and when the processes of their growth shall be discovered they can be brought forth artificially, much more rapidly and abundantly than they now grow, in the forms they now assume or be changed and compounded in other forms, as Luther Burbank is now doing in a slow and primitive manner by compounding and directing the growth of fruits and vegetables. And after this has been accomplished, as no doubt it

will be, then if the human intellect is capable of knowing as much as trees or vegetables, which know enough to grow and live on the elements surrounding them, it ought to discover how to draw its nourishment directly from the elements surrounding it, and not have to take it second-hand from the animals, the fruits, the vegetables and the cereals that have drawn their substance from the surrounding elements.

But it is not to be inferred that man will require such an enormous quantity as he now consumes, in whatever form it may come. The Japanese eat scarcely any meat and forty-five million of them live in a country about the size of Oregon and Washington, only a small portion of which can be cultivated. Their country would not raise half enough rice and vegetables to feed them if they ate anything like as much as Europeans or Americans. But they are whipping the vast armies of the bully nation of the world, noted for ages for being cruel, selfish and blood-thirsty, the gluttonous Russian aristocracy, who started this war of aggression and attempted conquest, having nothing to do but spend their time in eating and dissipation.

Japan cannot afford feed for horses and cattle. Two of their men will run forty or fifty miles in a day, carrying a man in a chair, over the mountains, with about as little fatigue as an American or European, who gorge themselves on everything their stomachs will hold three or four times a day, would feel in walking a few miles without carrying any load. Put forty-five million Americans in Oregon and Washington and they would eat up the entire animal and vegetable kingdom one year and starve to death the next year.—Oregon State Journal.

LOVE AND LAW.

Love, like law, cannot be defined. Both must be felt—experienced.

Intelligence is the first principle in man which is understood, because experienced—exemplified by consciousness, thought, reason. Of course, it cannot be defined, for language does not express it—language being material and can only express its own.

Love is of the same cause that intelligence is, and must be understood by experience—

affection, sympathy, adoration, delight and devotion.

We cannot define either of these to another, who has never tasted of them, in so many words. And one who has, needs not our attempt.

Law comes under the same province. Science has endeavored to explain it variously—has imitated it—but has never elucidated it as a cause. But we all know something about it by experience. What reason is to the absolute consciousness (omniscience) of Nature; what sympathy is to the absolute love of Nature, the human will is to law. Man, therefore, only knows so much of either as he possesses—has experienced through himself. And his control over matter is proportionate to his possession.

Of intelligence man owns the most; of love next; and of law the least.

His intelligence has reached beyond himself, for he has inspiration—reason manifesting independently of his own exertions. Love is the power of creating. He has learned to create many things, but he cannot yet create a blade of grass—unless he does so unwittingly. So far as his will is concerned, he can do very little beyond the control of his own body, and many cannot even control that. He may act on another's mind to do his bidding, but he cannot yet make an inert object move—not even a feather stand on its end—by willing it to do so. But as love is a ruling power within him, so love and will are one, and as he practices the former, the latter may gain in potency. If "love is the law" then will may be but its agent—its manifest power—and as man unfolds in the love principle, he becomes a being of law, one with Nature and enabled to overcome matter accordingly.
—Arthur F. Milton.

The Jewish "Ark of the Covenant" was primarily a cabinet for communication with decarnate spirits, through the mediumship of Levites, who were hereditary mediums. When conscious communion ceased with the spirit world, owing to the materialism of the Jews, the ark was made a repository of the letter,—the five books of Moses,—instead of the spirit. In all ages the adherence to the letter (bibliolatry) has been the death of millions, who have turned their backs on the spirit (communion) that maketh alive.—L. A. M.

THE SOUL'S WELFARE.

What is it to live for one's Eternal Welfare?

It is not to eat the flesh of murdered animals, for angels have outgrown this barbarous custom.

It is not to gossip, for good spirits only see and speak of the good.

It is not to be greedy, for the greed for things stands in the way of universal ownership.

It is not to exercise envy, hatred and revenge, for Heaven is Love.

It is not to be a tyrant and oppressor, for only he can be a free man who refuses to be a despot.

It is not to seek our own advantage at others' expense, for spiritual progress comes by giving.—L. A. M.

We are indebted to the Indian Social Reformer for the following lines:

There are few tests of a man's spiritual condition more searching and decisive than the temper with which he bears unmerited insult and railing speech, I do not refer to mere self-command, to the self-respect which forbids an answer in kind, and imposes an external calmness of manner on a swelling indignation within. The question is not one of self-mastery under, but of superiority to, insult, which feels no anger or resentment at insolence or contempt; and this not from an abject or craven spirit, but from living in a plane of feeling up to which personal insult does not reach.—Cotter Morrison.

Life, itself, is permanent, but its manifestation through matter is transient, because matter is not permanent. As life begins to manifest, on the material plane, it organizes and makes matter visible. It is life that ever organizes all forms, not matter, for matter, of itself, only manifests as life evolves. The truth is the very reverse of the Materialist's dictum: "Without matter, no intelligence." When the invisible intelligence, involved in the seed, does not act, matter, in the form of the plant, does not manifest. Life is spirit; matter is Life's or spirit's clothing. It is the spirit (life) that maketh alive.—L. A. M.

We are children of the Ages.

WHEN THE SOUL AWAKENS.

When the human soul awakes from the long sleep of materialism, and becomes spiritually conscious, all things become changed. It sees a new heaven and a new earth.

It then knows that it has spiritual relationship with all other living souls—that Universal Brotherhood actually obtains, although the sentiment of recognition may be, as yet, dormant.

It looks into the eyes of its sub-human earth-mates and recognizes even their kinship, and promises benevolence and fraternal help.

It realizes the majesty of spiritual Law, the inevitableness of spiritual Retribution, the searching and penetrating quality of spiritual Vision, and the significance and reality of spiritual Influence and Inspiration.

It becomes aware that this dense material universe is the theater of a great Drama, in which it is, itself, playing a humble but not unimportant part; that our planet is the scene of a great Work of soul-transformation or evolution, which is ever taking place.

And it seeks to apprehend the Purpose of the Infinite Worker, so that it may live and labor in harmony therewith; and to know God so that it may become consciously a partaker of the eternal Life. And cherishing this great Hope it "purifieth itself."

It is no longer in bondage to the fear of death; for it knows that departure from the physical body is but the laying aside of an earthly garment which has become outworn, and that the etheric form which envelopes it is of finer texture and of more sensitive vibration, and one that will reveal more perfectly its true self.

And the material world loses its grip; dependence upon physical sensation becomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual world is intuitively perceived; and the soul begins to realize, even though it be but faintly at first, the glorious liberty and privilege of "the children of God."

But soon it is made aware that there are different spheres of being, and that souls who are yet in the lower spheres must be helped upward by souls who have attained to the higher. For Light cometh from above; and only those whose feet are upon the rock of spiritual understanding can reach out helpful hands to uplift others from the troubled sea.

Its limitations and shortcomings are revealed by the teachings of experience and by Heaven-sent messengers; and it is constrained to yearn with strong aspiration after wholeness, and the overcoming life.—The Herald of the Golden Age.

They say when God was in Jerusalem he forgave his murderers. Now he won't forgive an honest man for differing with him on the subject of the Trinity. They say that God says to me, "Forgive your enemies." I say, "All right; I do," but he says, "I will damn mine." God should be consistent. If he wants me to forgive my enemies, he should forgive his. I am asked to forgive enemies who can hurt me. God is only asked to forgive enemies who cannot hurt him. He certainly ought to be as generous as he asks us to be: and I want no God to forgive me unless I am willing to forgive others and unless I do forgive others. All I ask, if that be true, is that this God should live according to his own doctrine. If I am to forgive my enemies, I ask him to forgive his.—Col. Ingersoll.

How often we hear instances of Yogis, men illumined with the light of Brahman and freed from the shackles of the senses, at certain moments of exaltation of consciousness, when overflowing with the influx of the Divine, exactly reproducing on their own bodies marks of violence done to others in their presence! How often we have heard these God-men, at such moments, stand back with horror from the grass, which appeared to them writhing in pain under their tread! Whence is this extraordinary vision, this wonderful sympathy? From love, into the current of which they enter in these moments of Self-communion.—Prabuddha Bharata.

Every spiritual manifestation is a lesson to be learned. The material world is a primary school for the undeveloped spirit, but spiritual things are the lessons of Life's High School, and cannot be rightly understood until the spirit has graduated from the primary school—that is to say, is living its physical life in harmony with Love and Wisdom.

All things must conform to the Divine Center, if you bring that Holy of Holies into operation.—L. A. M.

**A NEW CENTURY PROPHECY! RECEIVED
IN THE SILENCE.**

As God is Father-Mother, Masculine-Feminine in one, and the perfect Masculine nature was revealed in the perfect man Jesus, so shall the Father reveal Himself in His perfect feminine nature through a perfect woman. Therefore, we are justified in looking for the Christ of God, in the form of a Woman, who shall reveal in her female nature the perfection of God, or the perfect Life Principle of the Universe, and this centralized feminine perfection of the Deity, Who thus expresses Love as Jesus expressed Wisdom, shall be a Christ for her sex, and by her pure and perfect example make all women the Saviours of Men.

Again, as the coming of the Christ nineteen hundred years ago, is the promise of His return in "the fulness of time," these things shall always be according to the One Universal Law of Life, Love and Truth—the Law which is God, and therefore unchangeable.

This 20th Century shall witness this wonder of the world, and all the nations of the earth shall rejoice, and those who have long waited for His appearing shall see the salvation of the Lord, for He who testifieth of these things, through the Spirit, says, "surely I come quickly," even so come Lord Jesus; and reveal the perfect Christ of the One Universal Father.

"But the end is not yet," saith the Spirit, for behold I show you a new thing, a wondrous mystery that is yet to come. When the Christ Woman has been revealed in the flesh this century, this, too, will be the promise of greater things to follow. Then shall come into visibility a Man and a Woman together, in such perfect accord and oneness, that the Masculine-Feminine Natures of God will be perfectly revealed in them, and they shall stand forth before all the world as the perfect likeness of the Father, "which was from the beginning," when "male and female created He them." Thus shall the true spiritual parents be revealed in "the fulness of time," and Man shall regain his lost Eden after many "days."

Behold, I show you greater things still, for from these perfect spiritual parents shall be born the perfect Son of God, who is always and everlastingly "Jesus Christ," "God's perfect 'Yes' the I Am brought forth into visibility. The Word made flesh, and that per-

fect flesh transmuted into pure Spirit; as it was from the beginning, and shall be in the end, world without end, Life without end, and God the Father in Man the Son, eternally." Then shall God be known and seen upon earth, and dwell consciously with and among His people for ever and ever.—The Truth Seeker.

It is interesting to note that the horses slain in war are honored in Japan for their service and their sacrifice, just as the soldier dead are honored, with memorial eulogy and military obsequies. The great Temple, Miyagi, was the scene recently of grand funeral observances for the horses slain in the present war, the Buddhist priests reading prayers and conducting solemn services in which the sentiments of gratitude, patriotism and humanity were blended. Whatever we, in our material Western view, may think of these obsequies, the sentiments expressed must command our admiration. The faithful servant, even though a horse, commends himself to the gratitude of those whom he dies to serve. If this gratitude is not felt, so much the worse in an ethical sense for those who fail to respond to the sentiment. A people that acknowledges kinship with all animate nature cannot be fitly termed a "pagan people."—Oregonian.

You can't over-eat if you do it slowly enough. And you'll get double the enjoyment out of your food. Try eating just half your usual amount in the same length of time—but with the thought of enjoyment uppermost. After a week, you couldn't be hired to go back to the old way.—Adolph Just.

"He's traveling for his health?" Yes—always for it. Never with it. Health, like Heaven, is within. Realize the strength of your own body—the power of your own mind—the beauty of your own spirit; then watch the world travel to you for health, instead of you the world over.

A person to outward seeming may appear to be very polite and respectable and conform to established usages and customs, and yet he may be the generator of thoughts that may be a great factor in the extension of wrong in the world and be the mental cyclone that destroys the happiness of multitudes.

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.

BEGIN AGAIN.

EVERY day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain.
And spite of old sorrows and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again.

—Selected.

We heard one who had been a hunter and trapper for years, bewailing the miseries that he had suffered, and wondering why it was that he, who had never disobeyed the laws of the land, but was a good, honest citizen, should be so afflicted.

He did not think of the misery he had inflicted upon helpless animals,—catching them in traps, shooting them, wounding them, and leaving their young to die from starvation and lack of the mother's care. What was his suffering in comparison with that which he had inflicted? He could get help to relieve him, but those that he afflicted were helpless.

*
* *

Heaven must be a growth in and through maternal life, just as the flower is a refined evolution out of the gross and crude earth. You can no more realize Heaven apart from the refining experiences of material life, than you can have a blossom by uprooting the seed from the soil and hanging it in the sunshine.

IT DEPENDS ON THE INDIVIDUAL.

"Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives; they cannot get anything new."
—Treatise on Psychology, by R. P. Halleck, M. A.

This must of necessity be so if the man is trained to ignore his internal, spiritual nature—the Temple of the Living God—from whence all new ideas evolve into being, and to only regard the outer and known ideas as the sum of all wisdom. He impresses these ideas upon his mind (the majority of which, though popular, are erroneous), and he heaps this rubbish against the door of his inner Temple and becomes a monomaniac on the subject of "making money."

The man of sound mind and body is he who is open, on the Deific side of his being, to wisdom from the Infinite Source within him.

Parrot-like, men repeat: "I believe in an Infinite Creator," but, in practice, they only believe in certain restricted, religious, social, medical and other accepted thought-grooves, and their Creator is very finite and no larger than the crystalized opinions of leaders as ignorant as themselves.

The consequence is that the actual faith of humanity is an idolatrous materialism that believes only in the known and seen, forgetting that the known and seen was at some time involved in the Infinite Source in man, and had to come forth against the same ignorant opposition, as is now brought to bear against the individual consulting his own inner nature free from the interference of the clergy, doctors, politicians and society leaders generally.

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We should not be astonished that so many bible-believing stock-raisers and farmers sell sick and dead animals to the butchers for food, when it is said in Deut. XIV: 21: "Ye shall not eat anything that dieth of itself; thou shalt give it to the stranger that is within thy gates that he may eat it; or thou mayest sell it unto an alien."—LUCY A. MALLORY

"TAINTED MONEY."

The methods of Rockefeller in accumulating his vast wealth are the same methods that the business world generally employs. He is simply the blossom grown from the same kind of seed that all are assiduously cultivating.

To seek to change the method of corrupt competition and selfish greed for something more in harmony with altruism is what people should aim at. Rockefellers will, from time to time, appear as the blossoms of the general selfishness—finding fault with them will not change the system that gives them birth and growth. But to get business men to change their corrupt methods of doing business is not an easy matter. All are assiduously and strenuously aiming to be Rockefellers and by no nobler and higher means than Rockefeller employs. True, the chances are that scarcely one per cent. of them will ever accumulate great wealth; but this does not deter them from corrupting themselves and others in the mad scramble for riches.

The clergy are calling Rockefeller's money "tainted money," but nearly all money is tainted money and some of it is worse tainted than Rockefeller's—the money that comes from the butchers, for instance, that is derived from the murdering and suffering of countless animals. In nearly all our large cities the houses in the disreputable quarter are often owned by "pillars of the church." And this tainted money often pays off the mortgage on the house of worship. When a church is erected in a community, the saloons are among the most liberal donors to defray the cost of the building.

We are opposed to Rockefeller's way of doing business as much as we are to the general way of doing business. There have been but few merchants with whom we have done business who would not try to collect a bill twice, if they had any suspicion that we had not taken a receipt.

The way to virtue lies in the spiritual pathway. The animal man is not walking in that direction. He refuses to acknowledge his spiritual nature, and, therefore, does not realize that right living is the heavenly state of consciousness—eternal happiness.

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Consciousness is ever beginning and never ending.—LUCY A. MALLORY.

LIVE TO THE NEW.

"Die to the old; live to the New;
Grow strong with each tomorrow;
Else drag with thee to life's dull end
A lengthening chain of sorrow."

There is a wonderful truth involved in the above verse of Goethe's. We refuse to die to the old; consequently, we do not live to the New, and not living to the New, we cannot realize the satisfaction and happiness it brings.

How many there are who will not die to the old habits of vanity and greed. They prefer to be regarded as great personages, rather than being the embodiments of great principles. Day after day, the grand truths they hear go in at one ear and out at the other, without leaving any impression on minds overloaded with old rubbish.

The majority of people need to pass through many bitter experiences before they are aroused to "live to the New." Old error, like encrusted dirt, is hard to erase.

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You "want to go to Heaven?" but there is no such thing as "going to Heaven." You must bring it to you. All heavenly beings are anxious that you should be, like themselves, in the heavenly consciousness, and desire to help you to attain to it, but you are not willing to make yourself fit for Heaven. As soon as you are fit for Heaven it will come to you.

Suppose you were to die tomorrow (most people are expecting that death will take them to Heaven), every sensual attraction that you have cultivated—and among them flesh-eating is not the weakest bond—will bind you to the physical consciousness. Now these sensual bonds cannot be cut by the mere desire of wanting to go to Heaven, for that consciousness is the outgrowing of all that which binds to the state that is opposite Heaven. Heaven is Peace and Harmony of body, soul and spirit.

"The rich are growing richer and the poor poorer." And both are just as unjust to helpless, innocent animals as they are to each other. The human animal is just like the hog, and the little hog should not complain if the big hogs gobble the most, for both are content to live in the narrow pen of selfish, animal greed and ignorance.—LUCY A. MALLORY.

SUCCESS CIRCLES.

WALLACE YATES.

Priestcraft we have always with us. The old-time priest, for a consideration, granted perpetual absolution; a form of indulgence which drew forth the vigorous protest of Martin Luther. The arch-priestess of the "new" thought, in return for your dollar, "speaks the word" (whatever that may mean) whereby your every desire, good, bad and indifferent, shall be granted! We have progressed from Christian Science to Mental Science and from that to "New Thought," and in nearly all have been found priests or priestesses whose methods have called for prosecution by the United States government either for obscenity or fraudulent use of the mails. This is indeed an age of "false prophets and false christs who shall deceive many," and while so many of us are drawn into the rushing torrents of "get-rich-quick" projects advocated by "new thought" and old-thought journals alike, it is no wonder that the priests of the new cult reap a rich pecuniary harvest in return for fulsome promises to ensure success. If the dupe claims that he has not had "value received," or that his ventures have resulted in total loss, he is coolly told not to whine, that it is a necessary part of his experience! Which is so far true in that it is needful for us to learn to put no trust in priests who profess to make use of the unseen forces for our worldly benefit. For the new priesthood is essentially materialistic in that, unlike the old, it deals exclusively with the affairs of this world and leaves the future to take care of itself.

Granting that all aggregations of people for a definite object must bring about results of some kind, yet those who blindly invoke the forces that lie beyond the physical may expect results of unforeseen and startling character. If we negatively venture into a combination where the most positive minds are pressing the button, we may ignorantly grasp a live wire! The writer once took part in a circle in a Spiritualist's hall where the whole congregation, some 750 persons, were invited to join. The visible physical effects on one or two persons present were appalling, while it is possible that some in the ring may have received unseen benefit. From observation, I suspect that in success circles similar varieties of result are obtained. Priest or

priestess will publish letters from those who claim to have received magical benefits, while the hundreds who have gained nothing or perhaps lost all, are not heard of, or if heard are ridiculed. To him that hath shall be given, and from him that hath not shall be taken that which he seemeth to have, said Jesus, and so the vigorous, positive member of a success circle may draw to himself the currents of acquisition that may leave an unfortunate negative co-member bare of all. Thus in place of co-operation we see that a success circle may add to the prevailing bitter competition for the "things of this world," and hence it would appear that the priestess of the success circle has really been invoking powers that Paul calls psychic and devilish. As the old hymn has it:

"God moves in a mysterious way

His wonders to perform,"

and it may be long ere we learn for what wise purpose He created the inventor of the "success circle"!

GOLD AND SPIRITUALITY.

One of the most glittering inducements held out to the seeker after truth by the apostles of the New Thought movement is success. Material success—financial success. Promises of attainment—the power to overcome Poverty, Sickness, and Death, and the ushering in of the Golden Age of universal opulence, health, and immortality. Most of our leading mental and spiritual journals have their "Success Clubs" which they exploit through their pages. That a Mental Science Journal or teacher should do this is perfectly consistent, since these things are along mental lines, but for a spiritual magazine or teacher to so teach financial success is in direct opposition to the masters and philosophers and metaphysicians of all ages.

Mental science has to do with the material side of life generally and may or may not consider the spiritual aspect whatever, while spiritual science almost wholly considers the things which are eternal or spiritual. The spiritual plane so far transcends the material, that it almost ignores it and the mental, since it looks upon them as temporal, subject to change and decay,—and as so much dross from which the soul must free herself in order to develop and unfold.

Jesus, than whom no greater teacher of

spiritual, or life science, ever lived, ceaselessly warned and taught his disciples to avoid the deceit of riches, going so far as to say it was "impossible for a rich man to enter the kingdom of heaven." The rich man was always held up as an object lesson that they should avoid his state. All the great teachers of ancient and modern times have decried riches. Why? Because mankind does not seem able to resist their seductive power, and once within their grasp a slavery worse than death too often results. With all his millions, a rich man in bondage to wealth—and most of them are—is a pitiable object. For such an one there is no peace, no rest and the wells of kindness and tender mercy soon dry up and a wolfishness supervenes and spiritual things are forgotten or ignored.—F. W. Southworth, M. D., in Eltka.

[As far back as the memory of mankind can reach they have looked to material things to bring them Heaven or Happiness. "Give us money in abundance. Give us plenty of material splendor then we will be good!"

You might as well expect to raise apples from the tree that had its branches planted in the ground, and the roots above ground to catch the sunlight. It is impossible for things to make one moral or happy. If this were not true, then the wealthy would always be good, moral and happy.

First seek the kingdom of Heaven and its righteousness and all things shall be added. Nothing truer than this was ever uttered.

Make clean the mind and body. Seek for spiritual Wisdom. Become as a little child and be guided by the spirit. Then all physical wants will be supplied and the whole being be alive in Love and Wisdom.—Editor.]

ANDREW CARNEGIE TO BE PRESIDENT.

Pittsburg, Nov. 17.—For the good of humanity and the promotion of peace throughout the world, as well as for the creation of a board of arbitration for the settlement of disputes between capital and labor in Pittsburg, initial steps have been taken for the formation of a peace society. Andrew Carnegie, who will be the honorary president, has given it his heartiest approval. Rev. Dr. Levy, rabbi of the Eighth Street Temple, has returned from New York, where he outlined the movement to Mr. Carnegie, and received assurances of his heartiest approval. The movement had its in-

ception in the peace meeting recently held in the Temple Rodeph Shalom.

"It is the purpose of the society to develop public sentiment by means of public meetings," said Dr. Levy. "We propose to have a weekly paper or magazine to assist in carrying on the work; to introduce the peace question in the schools, offering prizes for competitive essays on peace, while the offer of a large sum will be made to the writer of a novel for children dealing with arbitration and peace, and the appointment of an annual peace day by the state and national authorities to be celebrated as are other holidays.

"Another feature will be the introduction of peace toys instead of the toys of war among children, and thus teach them from the earliest possible age that peace is right. It is also proposed to bring about as speedily as possible a treaty of arbitration between the United States and England.

"I am in a position to say that one person stands ready to offer \$1,000 as an award for a novel dealing with the peace question as 'Uncle Tom's Cabin' dealt with slavery."—Detroit Journal.

SIMPLICITY IN DIET.

Why not a simple instead of an ornate meal on any occasion?

It is against precedent, we shall be told; and also that no one can afford to take such liberties with established customs.

"Established customs?"

Sickness and death are established customs, and yet who likes to be sick, and how many really want to die?

But precedent must not be meddled with. The old program must be adhered to. Men must labor, sicken or die, because men have always labored, sickened and died. Women must suffer and weep, because ages ago the declaration was made that there was no other way to placate Deity.

There isn't a word of truth in the story.

It is the self-seeking self that is making all this trouble, telling all these lies, and clinging to appearances and delusions.

The self-seeking self must give place to the God seeking self.

Seek first the kingdom of God and his righteousness, and all these things shall be added.—Eleanor Kirk's Idea.

LOWER THAN BRUTES.

The other day we were eating in a magnificent restaurant. Hundreds of people were there, waiters in regalia, music, a thousand glittering lights, a multitude of happy, healthful faces, everything harmonious, delightful, fragrant, inspiring and attractive.

There was one blot on the scene. A large picture, which extended nearly across the end of the room, was painted on the wall. The work was done by a master hand.

It represented a country scene in England. To the right were a company of horsemen and horsewomen, on a full gallop. Three horses were in the act of jumping a high fence, one of them ridden by, a lady. A pack of fox-hounds were in front of the horses, just crossing a country road. An eager, hurrying multitude they were, hounds and horses, men and women. Two dozen trained, blooded fox-hounds, fifteen or twenty horses, each one commanding a fancy price. Lords and ladies riding them recklessly.

What was it all about?

Over beyond the road, skulking across a meadow, with a stealthy, rapid pace, was one poor, little hunted fox. The pursuers were close behind him. The fox looked tired, his tail all bedraggled with the long chase,—for his end was near. His heroic struggle for life and liberty was futile. He will finally be caught. The merciless hounds will overtake him. The human fiends behind the hounds will be there at the finish. The frail body of the beautiful fox, who never did any one harm, will lie helpless and bleeding on the ground, surrounded by his gloating, jesting, game-loving enemies.

What a scene for the delectation of the happy, well-fed, comfortable people eating in that restaurant! What a comment on the sporting portion of our English neighbors!

The beast these frantic hunters were pursuing was perfectly harmless. They did not need his flesh for food. They wanted to kill him, not in self-protection, nor self-preservation, but merely for the fun of killing him. To be "in at the death" is the acme of such sort of sport.

No throb of mercy ever enters the heart of one of the gentler sex who takes part in these scenes. Gentlemen of culture, who would be generous on any ordinary occasion, who generally are guided by sympathy and

kindly feeling, become human fiends on any occasion like this.

To us, the picture produced a saddening influence. It was as if some orchestra were discoursing jangling harmonies, or belching discordant volumes of hideous sounds.

It is an ever-increasing mystery why people wish to look at such pictures, or wish to take part in such cruel performances. A fox-hunt is a relic of barbarism, no better in principle or practice than the bull-fights of Spain.

And yet the artist unconsciously put into the picture some redeeming objects. There were the trees, with the crimson foliage of autumn. A little vine struggled half way up the fence, wound round and round one post, the end dropping gracefully over toward the ground. Away up the country road was a farmer, with a loaded wagon, driving slowly along toward market, perhaps, or toward his home after an honest day's work. A stream of water in the distance. A bird or two, with wings spread against the fair sky. These glimpses of nature were in beautiful contrast to the savage scene around which they were clustered.

Those red-coated monsters, who call themselves British lords; those long-gowned women, who are regarded as British ladies; these were the blurs and blot upon the scene. Their handsome steeds and trained hounds were but the vassals and creatures whose brutal and savage instincts were made to contribute to the refined cruelty, the cultured savagery of their masters.

Some day, and we hope the day is not far distant, the proprietor of that restaurant will in shame or pity cause another picture to be painted in its place, a picture that corresponds in beauty and harmony with the happy scenes that take place every day in that elegant room. Some picture that presents man in a kindlier aspect, in a nobler recreation.

Shame on the fox-hunting gentlemen and ladies across the sea! We sincerely hope that their malevolent, malicious sport will never cross the Atlantic. We hope they will keep such sport over there, with their cathedrals, castles, museums, picture galleries, Oxford colleges, and all that sort of rubbish.—Medical Talk for the Home.

Hell is ever present where discontent reigns.

One may be holy and yet not whole.

PRESTO CHANGE.

Luther Burbank, the "Horticultural Wizard," of Santa Rosa, who has had such marked success in plant breeding, has achieved another triumph. He has, by crossings and recrossings, produced a spineless or stickerless cactus.

This will do more to redeem the deserts than any one factor always excepting irrigation, and this triumph will help on the irrigation movement. The cactus will grow in dry and desert regions and produce more to the acre than alfalfa. It is food for both man and beast. This success, it is said, will mean more to the desert regions than the introduction of the potato meant to Europe.

If such a "devil's" plant as the cactus can be redeemed, converted, saved and changed into an article of food and thus into a redeemer of the desert and a blessing to mankind, there is certainly hope for the thorniest specimens of the human and brute creation. What wizard god in the heavens, or what wizard prince on earth, will begin at once a series of crossings and re-crossings to breed out the thorns, the serpent teeth, the demoniac passions, of the human animal? Let us hope for a multitude of Burbanks to help on the work of breeding the human "devils" into human beings.

There is a hint somewhere in the Hebrew Scriptures that the wild beasts will be changed from flesh-tearing and flesh-eating beasts by losing their teeth. The lion and the lamb may lie down together and the carnivorous beasts may eat grass like the ox. Swedenborg says that they will disappear from the earth when the murderous passions and flesh-devouring habits of men are abandoned.

Here are great hints for the medical profession, for the student of heredity and sociology, for the authors of our school books and even for the teachers in our public schools. Here are hints that those who are teaching us that we are "gods," not in some remote, theologic, symbolic sense but in the real, active, everyday, scientific sense, are teaching us the truth.—Los Angeles News.

NATIONS VOWED TO PEACE.

On a pinnacle of the Andes mountains, 14,000 feet above the level of the sea, on the boundary line between Chile and the Argentine Republic, stands an heroic statue of the

Christ. The erection of this statue is to commemorate the signing of a treaty between the two countries by which it is agreed to settle all disputes arising from any cause by the process of arbitration. The inscription at the base of the pedestal tells the story.

The pedestal is of granite, symbolizing the world. The gigantic bronze figure of the Christ rises 26 feet above it and is visible in all directions for many miles.

Both the people of Chile and those of the Argentine Republic want no more war. Both countries are again prosperous. The armies of each nation are being reduced almost to the limits of a police force. Some of the great warships have been sold; others have been turned into merchant vessels for the carrying trade between South America and South Africa.

Peace reigns, and as the people look up at the great statue of the Redeemer they see the outstretched hand which seems to be imparting the benediction of heaven, and vow that that peace shall never be broken.

The following compact has been carved out on the granite pedestal:

"These mountains shall crumble into dust ere the people of Chile and those of the Argentine Republic break the peace which they have sworn at the feet of the Redeemer to keep."

IN THE PEOPLE'S HANDS.

The United States Supreme Court, in a decision handed down February 20th, holds that immunity from compulsory vaccination is not guaranteed by the Constitution, and that it is legal in the State of Massachusetts.

One H. Jackson refused to submit to compulsory vaccination on the ground that his "personal liberty was violated." Both the State Supreme Court and U. S. Supreme Court decided against the appellant.

Monarchial Great Britain affords immunity to those who honestly object to vaccination, but "free," Republican America takes a step backward.

But the freedom of the American people is in their own hands. Let them become enlightened and demand their rights and no court, no matter how high placed, will dare to stand in their way. Courts, like newspapers, follow, they do not lead public opinion. One has but to read Dr. Peebles' "Vaccination a Curse," to see that the Supreme Court is against the Constitution.

"THOU SHALT NOT KILL."

Kings and Emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which Kings and Emperors are always so much occupied, and of which they are the organizers, what is it but preparation for murder?

The masses are so hypnotized that, although they see what is continually going on around them, they do not understand what it means. They see the unceasing care Kings, Emperors and Presidents bestow on disciplined armies, see the parades, reviews and manoeuvres they hold, and of which they boast to one another, and the people eagerly crowd to see how their brothers, dressed up in bright-colored, glittering clothes, are turned into machines to the sound of drums and trumpets, and who, obedient to the shouting of one man, all make the same movements; and they do not understand the meaning of it all.

Yet the meaning of such drilling is very clear and simple. It is preparing for murder. It means the stupefying of men in order to convert them into instruments for murdering.

And it is just Kings and Emperors and Presidents who do it, and organize it, and pride themselves on it. And it is these same people whose special employment is murder-organizing, who have made murder their profession, who dress in military uniforms, carry weapons (swords at their sides), who are horror-struck and indignant when one of themselves is killed.—Leo Tolstoi.

"How to Live Forever," by Harry Gaze. Price \$1.25. Stockham Pub. Co., 70 Dearborn street, Chicago, Ill.

The "Free Commune," by J. L. Jones, Corvallis, Ogn. Price 10 cents. An exposition of the relations between individualism and collectivism.

We are glad to see that J. M. Murray, who was one of the most sincere attendants at our Soul Culture meetings, has organized a New Thought Church in San Francisco, Calif.

"Scientific Christianity, a weekly journal, devoted to healing along biblical methods. Price \$1.00 a year. Address: Manager. Paradise Pub. Co., 2343 Indiana Ave., Chicago, Ill.

El Regimen Naturalista, monthly. Organ of the Spanish Vegetarian Society. Sent gratis to members. Price 50 cents a year. Edited by Don Juan Padros, Calle del Duque de Rivas, 8, Madrid, Spain.

The "Nucleus," monthly. Price \$1.00 a year. Edited by Nora E. Hulings Siegel. A "New Thought journal of the self." Address: The Nucleus Pub. Co., 742 W. Seventh street, Los Angeles, Calif.

The "Acanthus" is edited and published by Reginald Coryell, at Custer City, Idaho, a hundred miles from a railroad. Although notified by Mr. Coryell that he had sent us a copy, we have not yet seen it.

"Pre-Natal Duty," by Mrs. Mary Barteau. Price 25 cents. Published by the Mazdaznan Publishing Co., 3016-18 Lake Park Ave., Chicago, Ill. A most valuable work for the enlightenment of ignorant, thoughtless parents.

The "Truth-Seeker," monthly. Price 6 shillings or \$1.25 a year. Published at "The Retreat," Ermington, Parramatta River, Sydney, Australia. This magazine is doing much to advance the cause of spiritual truth in Australia.

The "Testimony of Science in favor of Natural and Humane Diet," by Sidney H. Beard. Price five cents silver. Address the Order of the Golden Age, Aighton, England, G. B. If you will send for this well written booklet and read it understandingly, you will never again eat flesh, if you are a flesh-eater.

"Our Young Men," by Mrs. A. S. Hunter (Bridge of Allen, Scotland, G. B.). Price 10 cents. Mrs. Hunter deals with a subject that is a source of much heartache to parents, but every evil is fed by its appropriate food, and as long as murdered flesh is eaten by young and old, the awful penalty for disobedience of the Divine Law must be paid, for out of cruelty and murder, and eating the evil product thereof, comes lust, drunkenness, gluttony and other countless ills that plague the race and make the life that would, in its normal state, be happy, not worth the living. Address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England, G. B.

God does not condemn or judge man, but man condemns and judges God every day, and the more spiritually ignorant the man, the more he judges his God. Man is in Hell because of this judgment of Infinite Wisdom. It is of this judgment that it was said: "Judge not at all." The man who realizes God (spirit and truth) is submissive, not arrogant; humble, not vain. "My ways are not your ways."

Children destroy because of ignorance. So do men.

BE OPEN TO CONVICTION.



SYMPATHY.

IN life—not death—

Hearts need fond words to help them on their way;
Need tender thoughts and general sympathy,
Caresses, pleasant looks, to cheer each passing day;
Then hoard them not until they useless be;

In life—not death—

Speak kindly. Living hearts need sympathy.

—Selected.

Those who do not see very deeply into the purposes of life judge from the surface of things. They say, such a person is good and another is bad, and commend the one and blame the other. But men are moved upon by the general currents of thought, just as at one time the branches of the tree rest in the sunshine, or at another may be torn from the trunk by a cyclone.

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Nothing is destroyed. Form changes; but the form changed may be resumed at any time. There is so much regret expressed because of lives destroyed in the war between Russia and Japan. But life cannot be destroyed or lost. The victory of Japan over Russia is a spiritual victory—it was won through the foresight given them by their spiritual understanding.

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The general attention being directed toward Spiritualism is one of the best evidences that the spiritual consciousness of humanity is awakening, and this perception of the New Spiritual Light must of necessity increase, instead of decrease, as the Spiritual Sun rises higher in the consciousness of the masses of earth.

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