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1905

JANUARY, 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.

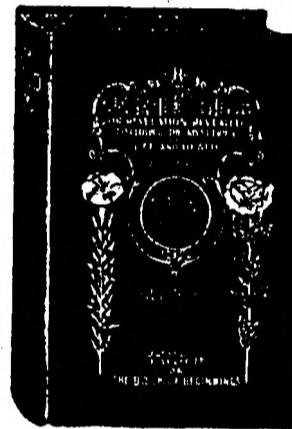
**SOUL-COMMUNION TIME-TABLE.**

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	1:43 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	2:03 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	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.

January, 1905.

PORTLAND, OREGON.

Vol. XVI, No. 10—New Series.

## THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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### GRIEF FOR THE DEAD.

O H, why should memory, veiled with gloom,  
And like a sorrowing mourner craped,  
Sit weeping o'er an empty tomb,  
Whose captive has escaped?

'Tis but a mound,—and will be mossed  
Whene'er the summer grass appears;  
The loved, though wept, are never lost;  
We only lose—our tears!

Nay, Hope may whisper with the dead  
By bending forward where they are;  
But Memory, with a backward tread,  
Communes with them afar.

The joys we lose are but forecast,  
And we shall find them all once more;  
We look behind us for the Past,  
But lo! 'tis all before!

### THOUGHTS ARE LIVING ENTITIES.

Thoughts are life essences variantly manifesting,—the grosser the thought the less life involved in it. Thoughts are taken into the mind analogously to food entering the stomach—coming according to the desire or quality of attraction at the soul or life-center—and, as is the nature of the inspired thoughts, [say moral influences if more understandable], so will be the life state of the individual attracting them. The life-elements appropriated by anything that grows,—plant, reptile or animal—respond in natural fitness to the will-impulses of its soul or central life principle at the time of appropriation, resulting in accordant environment. As unwholesome food pollutes the blood, and its depravity is imparted to the bodily structures, resulting in disease and low animal vitality, so vicious thoughts,

lacking in life-essence, yield nothing to the soul, being barren of truth or the eternal life element, while environing it with hadaan conditions of inharmony.

But in all the universe there is no force or thing without a beneficent use. Hell to the individual is to be out of consciousness of the true use of things—to exist at the outskirts of his life radius, where views are all partial, instead of living at its center, where the vision is all-including, and whence, with Godly majesty, he may wisely direct the inflowing and outflowing vital energies. Until they are so directed, man is in the root stage of his evolutionary course—until then he has not grown up into the light of spirit perception, but his sensibilities are matter-locked in the sensuous.

Here is the key that unlocks the mysteries of all the dispensations of truth, that explains all the illuminations. The dispensers and illuminators have been of the common human stock, only they wisely directed and distributed their life-sap from the vital center to secure symmetrical and perfect unfoldment, instead of profligately wasting it in the rank root-growth of deadening sensualism. The only hope of rescuing the race from the ins present and the greater ones that threaten is to cease to bring forth beings in which the animal predominates over the spiritual; and as all growth and unfoldment are from the center, the reform that will be thorough and enduring must begin with the regeneration of parents. The evil cannot be reached by legislative provision or social changes. The outflowing will be impure as long as the spring is polluted.

It may be thought by the unintuitive reader, as I concede that life runs into and includes matter, that in a measure I challenge the truth of self-conscious immortality. Not at all; as the result of severing a nerve at its terminal point is only to indraw its vitality to its ganglion or the center of the family or class to which it belongs, so all the soul wants or needs of the physical body flies to it when "the silver cord is loosed;" and it [the soul] continues to transcendently manifest through matter at will.

*All articles not signed are by Lucy A. Mallory.*

## THE ESSENCE OF LIFE.

Mind, of itself, is not limited in its movements by natural obstructions as the material body is. Living in a mental-spiritual state apart, from the material body, is not so difficult to conceive of, for to live in dream is to live in the spiritual state half separated from the body. Dreamland is the border land between spirit and matter, in which the impressions of the spiritual and material states become mixed, as in the dissolving views of a magic-lantern entertainment when the receding picture dissolves in the oncoming one, and we only catch a glimpse of the prominent features of each, here and there.

We can live, what seems to be, a long period in a few moments in a dream. So we can in the purely spiritual state, but we cannot do so when conscious of, or in direct contact with, matter, for the more consciousness is bound to matter the more we are limited to time and space. The Materialist cannot conceive of a consciousness of eternal existence, because, wedded to matter as he is, all his notions of existence must necessarily be time and space-limited. He would have us believe that life is a tangible thing, when it is an intangible essence, which we know as a state of self-consciousness, but not as a thing that we can handle, and, therefore, it ever eludes our grasp, though all the time it pursues us and we cannot rid ourselves of it.

Life is omnipotent and omnipresent; it is all-pervading, all-knowing, all-seeing, and, being an essence, it is the most potent where matter is the least solid (like the perfume of the rose), and there is deeper, stronger, more palpitating life in the "vacant space," the materialist talks of, than there is on his "solid" earth. If he could see the unseen planets linked together in "space," he would wonder at the "body of God" being so "solid;" and he would find life so universal that in all the universe he would not find an atom of space in which death could dwell.

\*  
\* \*

The satisfaction in eating does not come from a great quantity of food. It comes from the refined sense of taste being satisfied. A little good, pure food, nicely cooked, will satisfy the appetite better than a great quantity and variety.

## DIVINE UNITY.

In this more enlightened age the thought that God—the Divine Power—is something apart from the planet and its inhabitants is rapidly changing and the thought that Deity is the Life of the universe is taking its place.

God, being Love, is manifest in its divinest manifestation on the planet, only as all hearts and minds are united. The ignoring of love in any thought or action of life is the only atheism. Not alone "I and my Father are one," but I and my neighbor are one, I and my cow or ox or horse or other animal are one, for "in Him we live, move and have our being."

To recognize the Unity of Life in Love is to "know God," and this is to "do the will of God on earth as it is done in Heaven;" this is to be like the angels, who go about doing good to all forms of life.

When the Sun of Righteousness rises in our being, spiritual things will become visible, just as the material world is visible when the sun appears in the morning.

\*  
\* \*

One cannot go to sleep ignorant and wake up wise.

The educative purpose of misery in yourself is to call out your love.

Evidence does not always give faith, but faith will always create evidence.

Aim high! and no matter how high you aim, the infinite universe contains such boundless wealth for all, that it is perfectly capable of responding fully to your highest aspirations and most glorious imaginations.

Men and women cannot recognize a Savior until they can digest the truth the Savior unfolds for them. If a Savior should come direct from Heaven and tell the people just what to do "to be saved," it would take another generation before he could be acknowledged.

The spiritual thought makes and the unspiritual thought mars the man. As a mere physical being, apart from thought, man possesses nothing. Man is swallowed up by the Creative Power—the thought of his being,—for in it (the thought atmosphere) "we live, move and have our being." Man's power is only to the degree that he assimilates pure thoughts—the Divine influence of the Creative Mind.

## SPIRITUAL UNFOLDMENT.

In spiritual unfoldment, something cannot be given for nothing, for it is only through the law of reciprocity that unfoldment of the spirit is possible. The desire for the Sun of Love to shine upon you is not sufficient, you must put yourself in an attitude where its Divine rays can enlighten your being. You must let it shine in your being.

In seeking for spiritual communion, so many seek with hearts tight shut and minds discordant with petty material aims. They bring no spiritual offering of tender aspiration and joyous feeling to the Holy of Holies; consequently, they go away dissatisfied, because the Light could not illumine the darkness of their underground caverns.

The Sun of Love is forever shining, but it can only respond to its like within the human heart. You must express its Light to receive its increase.

Mankind are wondering what is beyond this world, and if any way will ever be discovered by which they can traverse distances between this and other planets. The Mental-Spiritual Era evolved means whereby men were enabled to travel over and know the world. So the Celestial Era will evolve means by which men will travel and know the universe.

---

Crime is crime, and it is our duty to make its prosecution more speedy and less intricate. We should stand together to exterminate criminals.—Ambassador Andrew D. White. [What is manifest in material form is but an effect of what is first conceived in the mind; therefore, criminals can never be exterminated until people, generally, cease formulating crime in their minds. Ignorant criminals are but the hands to openly execute what people imagine they can hide in their minds. Cease thinking criminal thoughts and crime will cease. But recollect that the crime you meditate doing and do not put into action will go forth and act itself out through another susceptible mind. "He that thinketh an evil hath already committed it." Hanging the criminal increases crime, for you put the criminal into a realm invisible to your physical eyes where he can do more harm unrestrained.—Ed.]

Astronomy has already mapped and photographed enough millions of suns (each sun having a family of planets) to give a planet to

every inhabitant of this earth, and a son to shine over every six planets, and yet we bewail our lot and continue to waste all our grand forces on petty aims and low ambitions. Why doubt a Power that has given us, even in our crude state, such a magnificent glimpse of its infinite realms. And this is but the external view—a mere shadowy-symbol of that eternal and ineffable heavenly state, throned in the soul of each individual.

Your body may be in one place while your spirit may roam throughout the universe, if you are mentally and spiritually emancipated. Your body is held by the laws of matter, and your mind is imprisoned by erroneous thoughts. The truth sets your spirit free to go where it desires, even though your material body were imprisoned in stone walls.

When you can of yourself see the heavenly vision of your unfoldment, you wield its mighty power. You cannot, however, do this by effort or pleading or by anything external or internal, but by growth in Love—the accumulation of kindness and good feeling and thought from moment to moment. The heavenly vision is the natural blossom of your spiritual unfoldment.

A successful life is not one that merely has learned to know things and accumulated a great heap of them, but it is one that knows itself as an emanation of Divine Power and lives the life that enables it to grow more into the realization of its innermost Divine Consciousness.

"I am" to the extent that I recognize the universe—take it within myself and thus appreciate it. This is the meaning of consciousness. The more ignorant—blind, deaf and restricted is our consciousness. You are only that which you recognize exists.

Prophecy is seeing the spiritual cause before the effect takes place, just as the experienced gardener can foretell the whole evolution of the plant when he has the seed in his hand.

Those who do not create destroy. War, licentiousness, etc., are the occupations of idlers. The constructor must support them, and must suffer from their accumulated passions.

There are no beginnings and endings in the soul's progress. There is only ever-expanding consciousness.



## OPEN THE SOUL'S WINDOWS.

E. M. COOLEY.

A bit of wind-swept beach; the sun shining upon the sands; a shadow of a cloud upon my path, and the birds singing their way through the summer air. I am alone; the crowd of gossiping gulls see me not, nor do they care. I may sit upon the rocks and view the sunlit seas, and watch the cloud-shadows chase each other across the sandy leas, and listen to the birds call their love notes from tree to tree, or run races with the waves, and gather the treasures from Neptune's vasty deep, without let or hindrance.

Oh, you tired gossips of society, open the windows of your souls, and let the inspiration of life, the Universal Spirit of all worlds, the cause of all creations, enter your souls!

See the joy that exists in living. Observe the manifold beauties in every leaf and bird and flower! See what potentialities exist in the tiny brown seed—food and beauty for the millions! Take the one grain of wheat, plant it, and for a space of time it is passive, inert, and then the tiny green blade shoots up, developing a perfect plant, bearing fifty or more ripened kernels to go through the same process until eventually the world is fed!

Open the windows of your soul!

## LACK OF FAITH.

It would seem that an age of great knowledge and development, like the present, ought not to be at a disadvantage when compared with a relatively ignorant and superstitious one. But with all our intellectuality we have become materialistic and unbelieving, with little or no faith in the unseen. Knowledge should be combined with an intelligent faith, but the latter is lacking. In the midst of such a heavy psychic atmosphere, reliance upon a higher law will not come spontaneously, but it may be cultivated. It is an orderly, but not an easy accomplishment, and must be based upon Spiritual Reality instead of credulity and superstition. It will involve some isolation from the materialistic sweep of the time. If the normal spiritual hunger of this generation were rationally satisfied, fanatical movements would have no drawing power. A higher consciousness and a more rational rule of the ego over its subordinate kingdom may increasingly be made a practical and everyday accomplishment. The psychical and spiritual elements in man's nature may be awakened from latency and occupy their legitimate place and potency. Then the higher forces will come purely and efficiently in their own character and not be crippled by a halting and deceptive power requiring a material mask.—Henry Wood, in Boston Evening Transcript.

The centennial of Allen Kardec—the French A. J. Davis—has just been celebrated with great enthusiasm by the Spiritualists in all Latin countries.

## AWAKE YE PEOPLES!

H. G. GUILD.

When will it dawn upon the minds of present humanity:

That it is responsible for its own spiritual position, its pains, its aches, its sorrows, bad luck and poverty?

That the great law of cause and effect has to deal with him individually;

That he must work his own way to sublimer degrees of soul;

That he must first conquer and rise above his lower nature by efforts of Faith, Love, Right Aspiration and Right Action;

That he is responsible to the outraged law of his Being;

That "a vicarious atonement" and the shedding of human blood will not save him from the effects of his own causes;

That God is within, and not without;

That the Master, Jesus, came to teach humanity how to think and act, so that it might save itself;

That "Christ" is a principle, not a personality;

That the "Christos" or "Christ" principle is in every man awaiting development;

That the Master, Jesus, was a finished product of the seven planes of the Universe and therefore a "Perfected Man," having power over the natural Law of the Universe;

That we, as advancing humanity, have within us the possibilities of Christhood, the same as the Master, Jesus, when we have attained the perfection of the planes;

That as we aspire and act spiritually, so will we unfold like the petals of a beautiful flower and bloom in the perfect sunshine of the true Spiritual Life;

That our lower nature keeps us in ignorance of our Higher and Spiritual Self;

That we should recognize Brotherhood as the basis of all True Spiritual progress;

That we should exchange love of the dollar for love of our Brother;

That we should cease blaming an anthropomorphic God for cruelty in keeping us in this "wilderness of woe," and inflicting pain and poverty, when the fact is that we have in some way deserved all we get by sinning against our once Spiritual Rulers, and continuing in our rebellion through numerous rebirths;

That with a return to the cultivation of the Spiritual side of our natures will come the power to redeem ourselves from the bondage of Evil, the Devil, or our Lower Self.

Awake, ye peoples! Know that ye are of one House, one Faith and one Substance! That ye are brothers, and that the delusion of Separateness has made ye slaves! Think Unity, Harmony, Love, Brotherhood! Aspire to recognition of the kinship between thee and the Father, and the Light will come into your hearts—the Light that makes all things plain.

There is no going back in the endless march of progress, but the soul goes ever forward and onward.

## THE AZTECS.

Among the peoples of antiquity the Aztecs were one of the most advanced in spiritual wisdom. Here is the advice of a father to a son:

"When thou takest a message, if the one who receives it flies into a passion and speaks ill of the person who sent it, in repeating his words modify their severity, in order that thou mayest not be the cause of a quarrel, nor of a scandal for which thou wouldst have to reproach thyself.

"Take from no one what is his; thou wouldst become the shame of thy people when thou shouldst be their honor, as a reward for the education they have given thee. If thou art good thy example will confound the wicked. By these counsels I wish to fortify thy heart. Neither despise them nor forget them; thy life and happiness depend on them."

The influence of these wise counsels is still evident among the descendants of the Aztecs. Biart says of them: "There are no people more submissive, more humane, than the modern Aztec. When his reason is not clouded by drink, he is gentle and kind, not only to his family, but to his neighbors. Serious and thoughtful, in his quarrels he never sheds blood, rarely commits a murder."

## THE CIRCLE OF LIGHT.

JOHN P. COOKE.

"Verily, goodness shall cover the earth as the waters cover the seas!"

It is a part of the work of the "Circle of Light" to show the relations of this Inner Life Light, as it breathes in the inner chamber of God's Holy Being, whence its life and power are manifested in the suns as centers of solar systems, pouring light, life and blessedness on the planetary families surrounding the suns. And even upon the moons or satellites; which are like grandchildren of the suns.

"While the Divine Rays constitute the Inner Life of all that God has created, and the human souls on the planets are developed into knowledge of God—the Father-Mother, Life—and grow into perfect spiritual rapport with that Great Mind.

This is all evidenced in the law of inspiration. Man asks and God gives. The cause and the effect seem hardly distinguishable and in the reciprocal action of the human and the Divine spirits there is a mysterious unity. Hardly has a man opened his heart in true aspiration or prayer when the tide of inspiration sets in.

"Ask and it shall be given you!

"Seek and ye shall find!

"Knock and it shall be opened unto you."

Whether we catch the rays of His inspiration or not. He shines eternally and sends forth His Light in all directions.

Then it is that self becomes lost in conscious godliness and you feel that you do little

or nothing of yourself alone, and that your words and actions are only breathings of a Holier Spirit beyond. It is the vital breath of the soul.

To see this illustrated let us revert to the days of the "Rebellion," and see a man in the hospital, worn with wounds and marches and disease, nearing every day his death and knowing that the change is already looking him in the face. There he is surrounded by no comforts—only the rudest necessities of the sick room—far away from home and friends, and those "pious drops that closing eyes require;" all feats of noble contest for right and justice and victory turned into feebleness—and yet he composedly writes these verses, showing how the deepest springs of Life have been touched and the eternal waters set to flowing:

"I lay me down to sleep  
With little thought or care  
Whether my waking find  
Me here or there!  
A bowing, burdened head,  
That only asks to rest  
Unquestioning upon  
A loving breast.  
My good right hand forgets  
Its cunning now,  
To march the weary march  
I know not how.  
I am not eager, bold,  
Nor strong. All that is past.  
I am ready not to do  
At last, at last!  
My half-day's work is done,  
And this is all my part:  
I give a patient God  
And grasp His banner still,  
Though all its blue be dim;  
These stripes, no less than stars,  
Lead after Him!"  
My patient heart,

## WHAT IS ALTRUISM?

The Golden Rule has been preached from time immemorial, but dissention, strife and war have been glorifying the pages of history unceasingly as though no such rule existed.

Altruism has been endeavoring to find a level as its modern synonym, but with a somewhat wider reach. Not that it is superior in meaning, when rightly interpreted; but as something new it is more attractive and admits amendments to the Golden Rule, which would be overlooked under the old caption.

Love is the magic word that it is intended to convey; but love has been so variously and individually defined that it has lost its universality. Altruism comes to its relief as a new principle, and will be revered comparative to its impersonal existence, until we discover the true character of those preaching it or endeavoring to impose it on others regardless of what it stands for.

Cruelty is one of the evils it is combatting, but if it is backed by a persistency in with-

holding justice from another being through sheer ignorance or a false sense of pride, it is exemplifying the very evil it is intended to allay. Soul-cruelty is as painful to bear as physical cruelty; and the acutest suffering is often borne by those whom we deprive of their rights—consciously or unconsciously committed.

There are many little ways in which we induce mental suffering to others, but thoughtlessly overlook it because it does not harm us personally. Our advocacy of altruism then becomes a mere theory as the Golden Rule does in the face of popular history. We cannot understand or apply the truism of any sentiment or principle without self-knowledge; and if Altruism stands for anything it should begin by presenting its advocates as exemplars of what it professes.

Love is not a product of exchange, but an impulse to be and do good; and if altruism is to be its modern representative, it should conform to its mother-nature.—Arthur F. Milton.

#### A CORRECTION.

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

In my late letter I said in substance: "Emerson in his Representative Men—dubbed Swedenborg an introversionist. Very well. If that was a fact, it did not militate in the least against his Heavenly Doctrine—as the members of the New Church love to call his writings. Swedenborg may have had illusions on his mind in this, to-wit: Very much that he writes of the other life will not bear the closest investigation. Suppose that there are mistakes in the "Arcana Celestia"? Let us not forget that Swedenborg wrote thirty-eight large volumes on theology after he was fifty-seven years of age.

I am still a Swedenborgian in that I can find no other church to fraternize with.

J. F. D'ARCY.

The following words of wisdom from that great teacher, Eugene del Mar, should be entered on the tablets of memory of all who practice "going into the Silence": "All formulas, exercises and affirmations are only means to ends. They serve to form habits, and thus to build character. The practice of going into the Silence is of value only as it tends to enable one to carry into active life the spirit of the Silence. Only as it promotes concentration, purposeful thought and action, and habitual poise, is the Silence of essential value. It is one's life that tells."—Eugene del Mar.

Deity is triune—Trinity-in-Unity. On the external plane, God is material; on the inner plane, God is mental-spiritual; and at the innermost Center of Being, God is Celestial or Love-and-Wisdom. The Center of Being is the casual plane from whence proceed the mental-spiritual and the physical. Each thing or entity in the universe has involved within it this trinity of Being. The innermost plane is the Holy of Holies—Peace and Silence.

## THE FAITH OF THE SOUL.

J. H. LUCAS.

Although faith is so closely related to human welfare it long has been a matter of much discussion and controversy as to what it is, and its influence on the life and destiny of man. A writer of great experience and deep penetration says: "Real faith is nothing else than the acknowledgement that a thing is so, because it is true." Therefore, when one sees that a given statement in morals is true, honesty requires that he assent to it, or in loyalty to truth, acknowledge that it is so, and the acknowledgement is the soul's exercise of real faith.

There are those who try to separate faith from knowledge; but they both belong to truth, and genuine spiritual faith is based upon true knowledge, and therefore, is the recognition of the divine beauty and power therein contained. You will see that this is very different from dogmatism. That usually comes from tradition or assumption.

But one must see that a thing is true before he can intelligently recognize it as such, and of course, if he cannot recognize it as truth it is impossible to believe it.

And in connection herewith let it be remembered that no one who leads an evil life and pampers sensual thoughts and revengeful desires, can have living faith, because evils in the life are the prolific source of the darkest of fables in the mind. In truth, such a life leads to confusion and to a "belief in all unbelief."

True spiritual faith unites the head and the heart; that is, the truths of the understanding with the good in the will. It therefore involves the affections. One having this faith loves the good and lives it. Perhaps Saint Paul never said a truer thing than this, "With the heart man believeth unto righteousness." Therefore the faith of which we speak has its abode in the affections of the heart and manifests itself in a good outward life in the world.

In fact faith is grounded in goodness and charity, and when one is reformed, and the mind enters into spiritual thought and rises up above the five external senses into the clear white light of intuition and the sphere of Divine wisdom it may be said that such a faith has the quality of intelligence. One with such an experience can truly and joyfully say, "I do know."

How can Love, in its diviner sense, ever be realized unless all the members of the human family recognize that they are of one kindred: "Imagine for a moment a family in which one of the children adopts Christian science; another, Spiritualism; and the parents retain the orthodox Christian belief. Is it not plain that unless they all meet on the boundless, progressive plane of Love, peace and good will and fraternity would be impossible?"



# 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.

## AN IDEAL PRAYER.

NOT more of light, I ask, O God,  
But eyes to see what is;  
Not sweeter songs, but power to hear  
The present melodies;  
Not greater strength, but how to use  
The power that I possess;  
No more of love, but skill to turn  
A frown into caress;  
Not more of joy, but power to feel  
Its kindling presence near;  
To give to others all I have  
Of courage and of cheer!  
No other gifts, dear God, I ask,  
But only sense to see  
How best the precious gifts to use,  
Thou hast bestowed on me!  
Give me all fears to dominate,  
All holy joys to know;  
To be the friend I wish to be,  
To live the truth I know;  
To love the pure, to seek the good,  
To lift, with all my might,  
All souls to dwell in harmony  
In freedom's perfect light. —Light, London.

Let a man live true to the purest and best that he is capable of—this alone constitutes him a ruler over lower beings. If he lets his consciousness remain on the animal plane of being, he lives the life of certain animals—that of the tiger in his angry passions and thirst for blood, and that of the pig in its omnivorous gluttony. But the characteristics of the tiger made it a tiger-form, and those of the pig made it a pig-form. For man to copy them is to abdicate the throne of his manhood.

We must all serve our apprenticeship in this planetary kindergarten. We will not always remain the little, ignorant children of Deity. It is but necessary to unfold our spiritual faculties to be like unto our Divine Parents.

## TAKE TIME TO LEARN.

There are many who claim to be in sympathy with all progressive ideas, and think they must prevail, else we must go back to barbarism, yet, when asked to subscribe for a paper that advocates a better and more progressive life or when invited to attend meetings for the discussion of subjects pertinent to the spiritual advancement of mankind, object on the score that they have no time for anything outside of their regular daily affairs. Such people do not realize what they sacrifice themselves, nor what a stumbling block they are in the way of progression; like the majority of the world, they imagine that all good must come to them through monetary gain. Sometime they expect to get money enough to satisfy them, and then they will devote their time to showing people how wrong it is to spend life simply to pander to the physical wants—to worship Mammon.

It is this want of time for anything but getting worldly goods that is the greatest cause of all the wrong, misery and want in the world today. It is this insatiable greed, taking advantage in every possible way, without regard to neighbors or friends, so that we may accumulate, that has filled the penitentiaries, asylums, poor houses, and filled the world with tramps, beggars and uncleanness in every form.

How soon the millennium would come if all those who talk of the better way would live the better way.

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The animal man does not ask whether the religious, political, and social systems that he adheres to are true and for the best good of humanity. He is drawn to them—just as material objects are held to the planet by the law of gravity—by the sheer tendency of a large moving body to attract to itself all minute bodies within its atmosphere. Quantity and numbers are the paramount objects with him. Crowds and great material possessions attract him. Where "two or three are gathered together" he is not to be found. His God is the God of Material Preponderance.

## PURITY INVOLVED IN CRUDITY.

The highest, purest and holiest life is involved in the crude and degraded life, just as gems are found embedded in the dirt, but its beauty is not made evident until it separates itself from the dirt and is ground into harmonious form and polished.

The Kingdom of Heaven is involved in every being, for "God is no respecter of persons." To claim that the Divine Life is involved in some, and not in others, is to make Deity a respecter of persons. The recognition of the Divine principle and consciousness in all is "the knowledge of God," and this recognition is at hand, and in this way "all shall know the Lord from the least to the greatest.

The Sun of Righteousness will appear in the clouds of Heaven (the darkened mind) and illuminate it. The universe has always been complete in itself, but the blindness to its perfection is in the lack of recognition of the good by undeveloped spirits. Heaven exists in man, but the embryos, gestating in darkness, know it not.

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"War will continue while there are motives of rivalry between man and man; nature will not forego that potent means for securing the survival of the fittest." Is it true that warfare secures the survival of the fittest? Have the men who have given the world all that is truly valuable in art, science, literature, inventions, etc., survived because they took up arms and murdered their fellow men? No, it is the brutally strong who survive by the gross means of war; while the truly great men are generally the first to succumb in a bloody warfare. It is the lowest motives that generally lead to war. The same instinct that causes the burglar to break into a house and steal, actuates those who influence men to go to war. It is the pirate in man's nature that hoists the blood-red flag of battle, and it is anxious to kill the pirates of neighboring nations who are after the same spoils as himself.

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Let no one be discouraged because of their humble station in life. There are among the arch-angels those who began life as human beings among the most savage and degraded tribes of men.

## A GREAT MOVEMENT.

The meetings of the Northwestern Ethical Educational Society, held the first and third Wednesdays of each month, are doing a good work in extending the influence of humanitarian work. The meetings are well attended and each member has constituted himself or herself a committee of one to prevent cruelty in any form wherever it is possible and to help to educate people to humane ideas.

This Society expects to have headquarters at the Lewis and Clark Centennial Exposition, to be held in this city in 1905. We wish that all who are intending would establish branches in their several localities. The constitution and by-laws will be sent to any one who will send a 2-cent stamp to pay postage. If further information is desired, write either to Lydia A. Irons, Spokane, Wash., or to 193 Sixth Street, Portland, Ogn.

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The exposure of widespread corruption among all ranks of society is not an evidence of its total depravity, but is a sign that the Divine Light is rising in human consciousness and that the illumination of the dark and hidden is exposing it to the light, prior to its disappearance. The emanations rising from a malarial swamp, when the sun shines upon it, may be disease-breeding, but when the sunlight has dried the swamp, it becomes the best land for the cultivation of nutritious crops.

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There is no true religion apart from morality. Most of the evil in this world comes from teaching that belief in some creed is necessary for the salvation of the soul and eternal happiness. Simply complying with the outward forms is not a religion. Morality must be a living force in the individual—felt, not merely acted. Religion is what we would have others be.

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Victor Hugo said: "In the twentieth century war will be dead, the scaffold will be dead, royalty will be dead, and dogmas will be dead; but Man will live! For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole Heaven!"

## UNIVERSALITY.

WALLACE YATES.

Prof. E. L. Larkin, scientific writer for the Examiner, has stepped out of the usual routine of science to comment on the remarkable contrast between the horrors of the present war in the East and the beauties of peaceful progress as exhibited at the St. Louis Exposition. He remarks that it does not seem possible that war and this Fair can be in action at the same time on this planet, and says that after many years of research he is "unable to detect a trace of law ruling human beings, whether singly or collected into nations." He wonders at the fact that kings can order thousands of men into the very jaws of death while the instigators of these bloody wars sit calmly in safety and watch fools slaughter each other at their behest!

We are afraid that that jumble of theology known as modern Christianity can bring no comfort to Prof. Larkin. Its God is a God of caprice, who has only a crude division of sheep from goats to apply to the infinite variations in degree of the vices and virtues of his unfortunate subjects—men. Slayer and slain, and the king who has ordered the murder, may all go together either to eternal bliss or torment if their belief or non-belief in a monstrous conception of Deity happens to agree! Limits of space forbid enlarging on this subject, but one may suggest that if Prof. Larkin will consult the tenets of ancient Buddhism or its great modern exponent, Theosophy, he may find some explanation of why men differ so, and may further perceive that Reincarnation will show logically at least, if not demonstrably, why men on the same planet manifest such opposite and varying tendencies and characters. While Karma may make clear to him that it is possible and probable that the Law of Cause and Effect applies just as unerringly to humanity as to the crude material which it seems the province of modern science to claim as her exclusive field. At least, "many years of research" have decided the writer that his only comfort in this "vale of tears" is a firm belief in these doctrines and their evident agreement with the theory of the Universality of Law.

Someone has said that one-half the misery of life at least, if not more, comes to people from not being able to make both ends meet; yet how unnecessary is the nervous strain and worry of mind which arises from the foolish attempt to keep up appearances which is beyond one's income. Pretense is detrimental to self-respect. Much better say at once "we cannot afford it," never apologizing for the smallness of the house or the lack of domestics, never pretending to be other than we are. If we would only stop and think how little we need to enjoy life, instead of how much, how infinitely happier we would be.—Oregon State Journal.

## RATIONAL DIET OF A TRUE LIFE.

I. T. S. ALLWELL.

Unfortunately, the advocacy of the use of meat was a sad disappointment to me, and cannot fail to be harmful to some. However, even the Bible has many ambiguous statements, though it is the "staff of life" to millions.

In support of a strictly non-meat diet I wish to quote Dr. Josiah Oldfield, who writes strong words in Enclopedia Britannica: "Flesh is an unnatural food, and therefore tends to create functional disturbance. It is affected with terrible diseases (communicable to man) as cancer, consumption, fever, intestinal worms, etc. There is little wonder that flesh-eating is one of the most serious causes of ills that carry off a large per cent."

The reason why so many Vegetarians look pale, gaunt, and morose, is often due to the fact that the stomach, weakened by the flesh-use, is not in a condition to properly digest and assimilate the vegetable products; add to this a poor selection, and harmful combination, and but slight improvement could consistently be expected.

An officer of the U. S. N. writes from the Philippine Islands about the inhabitants of Jolo: "Of piratical tendencies, their territory, even to the present day, is regarded with dread. They never eat meat, but subsist upon a diet of rice, fish, fruit and vegetables, and yet withal are perfect types physically."

Again: As the present war would seem to indicate, the Japanese soldiers are physically, mentally and morally superior to their meat-eating antagonists.

In conclusion let me say that of all the good literature which now and then reaches me, the incomparable, ever even-minded and soul-sustaining "World's Advance-Thought" stands at the very head, and is truly named.

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Clara Wilson, a child 2½ years old, was shot and killed, Sunday last, near Butteville, by Charlie Combest, the 10-year-old son of Mrs. Louise Combest. The killing was accidental. The girl was a niece of Mrs. Combest, the parents residing in California. The two children were alone in the house at the time of the accident. The boy saw a bird on the fence, and taking a 32-caliber revolver from a shelf he stood in one room, shot through another and out the open door. Just as he fired the little girl stepped across the doorway and receive dthe bullet in the back of the head. Death was instantaneous. [It was just as much a crime to shoot the bird as it was to shoot the child. But it is generally thought that innocent animals have no rights, and boys and men can torture, ma'm and kill them as they please, and scarcely ever the voice of man or woman is raised in their defense and to decry the injustice of the evil proceeding.—Ed.]

## PATENT MEDICINES.

W. M. D.

Below you have the percentage of alcohol contained in the secret nostrums named, as given by the Massachusetts State Analyst, and published in document No. 34:

	Per cent. of alcohol by volume.
Lydia Pinkham's Vegetable Compound.....	26.6
Paine's Celery Compound .....	21.0
Dr. Williams' Vegetable Jaundice Bitters..	18.5
Whiskol, "a non-intoxicating stimulant"...	28.2
Golden's Liquid Beef Tonic, recommended for the treatment of alcohol habit.....	26.5
Ayer's Sarsaparilla .....	26.2
Thayer's Compound Extract of Sarsaparilla..	21.5
Hood's Sarsaparilla .....	18.8
Allen's Sarsaparilla .....	13.5
Dana's Sarsaparilla .....	13.5
Brown's Sarsaparilla .....	13.5
Peruna ....	28.5
Vinol, Wine of Cod-Liver Oil.....	18.8
Dr. Peters' Kuriko .....	14.0
Carter's Physical Extract .....	22.0
Hooker's Wigwam Tonic .....	20.7
Hoodland's German Tonic .....	29.3
Howe's Arabian Tonic, "not a rum drink"...	13.2
Jackson's Golden Seal Tonic .....	19.6
Menssner's Peptonized Beef Tonic.....	16.5
Parker's Tonic "purely vegetable".....	41.6
Schenck's Seaweed Tonic, "entirely harm- less" .....	19.5
Baxter's Mandrake Bitters .....	16.5
Baker's Stomach Bitters .....	42.6
Burdock Blood Bitters .....	25.2
Green's Nervura .....	17.2
Hartshorn's Bitters .....	22.2
Hoofland's German Bitters, "entirely veg- etable" .....	25.6
Hop Bitters .....	12.0
Hostetter's Stomach Bitters .....	44.3
Kaufman's Sulphur Bitters, "contains no alcohol" (the truth is, it contains 20.5 per cent. of alcohol and no sulphur)....	20.5
Puritana ....	22.0
Richardson's Concentrated Sherry Wine Bitters .....	47.5
Warner's Billious Bitters .....	21.5
Faith Whitcomb's Nerve Bitters.....	20.3

Beer contains only from two to five per cent. of alcohol, and woe be to the one who is caught selling it without a license. Some of the above contain ten times as much, making them stronger than whisky, sherry, port, claret and champagne wines. And every Dick and Tom can sell one or all of them without a license. Men and women who would blush to be seen drinking wine or beer, will drink of these secret nostrums, smack their lips and say: "How stimulating and good," and not think that from thirty-five to forty-seven per cent. of alcohol is making the worms in their stomach squirm.

One completeness begets another

## IMOGENE C. FALES.

REV. GENEVRA LAKE.

Imogene C. Fales, whose demise, some few years since, left a gap in the ranks of progressive women, hard to fill, had a singularly comprehensive view of the great industrial struggle now going forward, and these lines are written as a merited recognition and remembrance of the noble work which she performed for our common cause.

I have seen no account of this service—not even a suitable obituary, although I have made considerable effort in this direction.

Of all peoples, the vanguard of thinkers, along the line of the new civilization, cannot afford to permit a single brave soul to slip away unnoticed and unhonored, or to linger in scorn, contumely and isolation, on this imperfect and inhospitable Planet.

Mrs. Fales saw, clearly, the imperative need that woman should shake off the fetters of subservience, indifference, and inaction, and, with her brother man, mount the ladder of the loftiest effort.

Nothing in the English language, probably, excels her burning reply to Archbishop Corrigan's attack upon Socialism, which ought to be found on every woman's desk.

I have read a copy of "The True Life," and I am glad to say that the faith in God, and helpful admonitions, with which its pages teem, have been a source of satisfaction. The statements of cures, by Mrs. Chynoweth, are indeed encouraging to afflicted souls.

When it was announced that Stephenson was constructing his first locomotive engine for passenger traffic in England, the "Quarterly Review" published the following profound remarks: "As to those persons who speculate on making railways generally throughout the kingdom, and superseding all the canals, waggons, mails, stage-coaches and in short every other mode of conveyance by land and water, we deem them and their visionary schemes unworthy of notice. What, for instance, can be more palpably absurd and ridiculous than the following paragraph"—in which a prospect is held out of travelling twice as fast as stagecoaches. "We should as soon," adds the reviewer, "expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets as to trust themselves to the mercy of such a machine going at such a rate."

"One of the most potent and most continually operative causes of crime is the vast volume of criminal suggestion flowing in upon the public mind through various means, but especially through the public press. In the detailed accounts of criminal actions in the average newspaper there is minute instruction in crime as a fine art. The reader is taught both how to perform the criminal part and how to evade his merited punishment."—President Hopkins.



## BUDDHISM AND CHRISTIANITY.

CHRISTIANITY is founded on the dictum: "Without the shedding of blood there is no remission of sins." To contrast this kind of a basis for a system of morals with the teachings of the great Buddha, the founder of one of the so-called heathen religions of the world, a subscriber sends us the following extract from the writings of the poet Whittier. An animal being about to be slain in the presence of the king, Buddha interposed and said:

"Let him not strike, great king," and there-  
with loosed  
The victim's bonds, none staying him, so great  
His presence was. Then, craving leave, he  
spake  
Of life, which all can take, but none can give—  
Life, which all creatures love and strive to  
keep,  
Wonderful, dear and pleasant unto each,  
Even to the meanest.....  
.....The king came near,  
Standing with clasped hands, reverencing  
Buddha;  
While still Buddha went on, teaching how fair  
This earth were if all living things be linked  
In friendliness and common use of foods,  
Bloodless and pure; the golden grain, bright  
fruits,  
Sweet herbs which grow for all, the waters  
wan,  
Sufficient drinks and meats.—Ingersoll Me-  
morial Beacon.

## CRUELTY OF HORSE RACING.

"Now let us look for a moment at the simple facts. An animal is set apart, trained, and tended with the utmost care—it is specially fed, clothed, and stabled, and, in short, treated with much more consideration than many human beings. Then, on a certain day, this nervous, pampered, artificial creature, rendered by its environment utterly useless for any good or honest purpose, is taken to a racecourse and there condemned to suffer untold torture. Few people who read in the sporting news such phrases as 'when the whips are cracking,' 'finished gamely under punishment,' etc., stop to think how they really mean that men specially expert in the use of whip and spur have in that mad dash down 'the straight,' goaded and tortured their terrified and often spent and tottering mounts with such surpassing cruelty that, if it were adopted on the King's highway, it would be regarded as brutal in the extreme, and would be visited with rigorous penalties.

"And this leads to the object of the present article, which is to enquire why, notwithstanding the splendid sports and games, including, of course, legitimate feats of horsemanship, which are common to our race, this pernicious thing has gained so prominent a place in spite of its inherent cruelty and the gambling, dishonesty, vulgar extravagance, idleness, and vice which are associated with it. The answer would

seem to be simply because our leaders and people of standing, while generally admitting its ill-effects, lend it their countenance by attending the great meetings on our principal courses. Now, this is to be much deplored, for, without doubt, if the support of decent-living people who grant its evils were withdrawn from horse-racing, it would be doomed as effectually as cock-fighting and other vicious and cruel sports which once flourished under similar conditions, but have now entirely disappeared, or are patronised only by the lowest and most depraved."—Australian Herald.

## THE DOGS REMEMBERED.

A good many years ago the whistle of the Gatzert belonged to the old steamer Telephone. The captain of the latter was a man by the name of Scott. While going down the river Scott formed the habit of having all the scraps from the table thrown over at Cathlamet. Naturally the dogs at that place made it a point to meet the Telephone every time she went by. And it is many a good morsel of meat they got for their trouble. On various occasions the boat would be late, but as soon as the mongrels heard her whistle they pricked up their ears and made for the landing, knowing that dinner was in sight. There were other whistles blowing at frequent intervals all throughout the day, but the animals paid no attention to them. But as soon as the first shriek came from the Telephone they immediately began to howl and make for the landing.

Finally the Telephone was taken off the run and the Bailey Gatzert was supplied with her whistle. Two months had elapsed since the sound of that whistle had penetrated the hills in the vicinity of Cathlamet. But when the Gatzert neared the town and began to toot to indicate her arrival, it was comparatively no time until the bank of the river was lined with curs of every description. They jumped into the air and appeared to be almost overcome with ecstasy. They recognized the old whistle and thought they were going to get another meal. The skipper did not understand the situation, and the next time he went down there I instructed him to be sure to feed those dogs.—Capt. E. W. Crichton in Portland (Ogn.) "Telegram."

Every Sunday morning at the same time throughout the country, which is ten o'clock Boston time, there is concentration of thought with the view to influencing the minds of those who are indifferent or slightly inclined to the belief that vivisection is wrong. This will continue every Sunday morning for an indefinite time, or until it is felt that the cause has been won.—Boston Journal. [This movement is an outgrowth of Whole-World Soul Communion, and another evidence of its mighty power to extend its harmonizing influence.]

Inharmony in the being is disease, disaster and death.



### A WONDERFUL HORSE.

Berlin, Dec. 10.—Dr. Carl Stumpf, professor of psychology at the University of Berlin and a member of the Royal Academy of Science, and two colleagues, Dr. C. von Hornbostel and Dr. O. Pfungst, have ended months of experiments with Von Osten's horse, Hans. They find that the secret of the animal's replies is in his powers of observation, which enables him to perceive while he looks at his questioner the instant he has reached a correct answer. Thus they found the horse was unable to tap out a correct answer to a question when the person putting it did not know it, for example, how many persons are in the group behind me? The questioner did not look behind and Hans did not give a correct reply, nor was he able when wearing blinkers to perform the simplest counting.

Stumpf does not doubt the good faith of Von Osten, but he concluded that the horse's long training had taught him to detect the eyesight changes in the bearing of his questioner as he reached the right number of hoof-beats in spelling or in using the counting apparatus.

This sharpness of observation in itself is most remarkable, as the horse notes the movements or changes in expression invisible to others and of which the questioner is unconscious. This conception of the horse's abilities is the only one to cover all circumstances. Dr. Stumpf says he talked with the naturalist, Schillings, about this and Schillings agreed with him.

[These scientists make the horse's performance still more wonderful, by trying to explain it away, for they claim that he can read both the mind and the expression of the eyes of the individual, which is more than most human beings can do.—Editor.]

### WHERE FEAR IS ABSENT.

There is a little island three miles long in the Pacific about 800 miles west of Hawaii and belonging to the United States, called Laysan, and until a Government expedition of scientists visited it lately it has probably never been visited by human beings. It is a breeding-place for myriads of birds, which migrate thither from all parts of the Pacific.

The tameness of the birds on this island is astonishing. "Wherever we went," said W. K. Fisher, who directed the expedition, "we were free to watch and learn, and were trusted by the birds. It was a most touching and unique experience and one which demonstrates all too forcibly the attitude of wild creatures which have not yet learned that man is usually an enemy."

Even such ordinarily wild birds as ducks were here entirely docile, and would allow themselves to be stroked like pets. The albatross would come up to the men and make friends with them, looking inquiringly into their faces as if to find out why the expedition

was there, and carefully examining the camera, etc.

The different bird colonies each have their own territory and do not trespass on one another's reserves. The whole island is simply crowded with birds, and they build their nests one above another, beginning with the petrels which burrow under the ground—suggesting the modern city idea of people living in flats.—Magazine of Mysteries.

The Vegetarian Society meets the second Wednesday in every month, at 8 P. M., at 193 Sixth street. All are cordially invited. Non-Vegetarians are specially invited to come and talk the question over.

We would be glad to have every one of our readers send a 2-cent stamp for a copy of the aims, objects and rules of the Order of the Golden Age, of which Mr. Sidney H. Beard, of Barcombe Hall, Paignton, England, G. B., is the founder and president. Mr. Beard is also the editor and publisher of the "Herald of the Golden Age," which circulates in all the civilized countries of the globe. He is one of the foremost reformers of the age and is doing a grand work in humanizing and harmonizing humanity. Join this Order, and send him 50 cents for a year's subscription to the "Herald of the Golden Age," to the address given above.

The "New Philosophy," by Arthur Crane, Room 447, 129 Third street, San Francisco, Calif. The publisher's note says: "Truth is not for sale. No one can buy a copy of this book and no one can have it at all unless he receives it as an absolute free gift and can get a message without feeling under any obligation whatever. As long as I can earn enough to do so, I will send a copy of this book to every applicant gratis and postage free." This generous offer is in exact accord with the beautiful truths the book contains.

"W. C. T. U.—Twenty Eventful Years," by Lucia H. Faxon. Additon. This book portrays the history of the Oregon Woman's Christian Temperance Union from 1880 to 1900. Mrs. Additon is the National Organizer, lecturer and state historian of the organization. She is now the president of the Oregon W. C. T. U. Mrs. Additon is a faithful worker and a progressive woman, and is ever foremost in all good works, and much of the success of the W. C. T. U. is due to her untiring efforts. The book can be had at the W. C. T. U. Rooms, corner Sixth and Oak streets.

Elizabeth Towne has made a wonderful improvement in changing her success(ful) paper to a handsome 32-page magazine; and the price remains the same—fifty cents a year or five cents a copy. In changing your silver for her magazine, the gain is all on your side. Address Elizabeth Towne, Holyoke, Mass.

## THE UNIVERSAL REPUBLIC.

"The Gray World," by Evelyn Underhill. Price \$1.50. Address the Century Co., New York City. It tells of a little London slum-child who dies in a hospital and finds himself in a Gray World, so lonely and awful that the whole strength of his soul demands release. So he goes back into the material world, into the body of a middle-class London family's only son. The lad grows up "silly" and "queer," say those around him, failing to understand the boy, who never forgets the Gray World whence he came. Slowly and dimly he grows to realize that in himself, and there only, lies all hope of escape from the Gray World when death claims him again. How he comes, after years of lonely seeking, into an existence which seems to him to promise hope of supremacy over the Gray World and its terrors the book tells.

A course of "Ten Lessons in Practical Modern Astrology" is especially arranged to teach the science in a manner that will enable the beginner to calculate the planets' places and aspects, and delineating a horoscope for birth or for any year in life. With this simplified instruction any one with ordinary education and ability can become a proficient Astrologer.

This course conforms with the true relation of the Signs to the Constellations according to Astronomy of today, therefore, accurate results are always obtained. Numerous illustrations. Price \$15.00.

Answering questions through Horary Astrology is our specialty, \$1.00. Address Llewellyn George, 266 Clay street, Portland, Ogn.

Rev. H. S. Chubb, of Philadelphia, Pa., writing to Rev. H. S. Lake, says of the International Vegetarian Convention, held at St. Louis: "It was the largest and most enthusiastic of all the Conventions that had been held in that hall. The last session was of increasing interest to the last, and occupied eight hours without intermission."

"Pre-Natal Duty," by Mrs. Mary Barteau. Price 25 cents. Published by the Mazdaznan Publishing Co., 3016-18 Lake Park Ave., Chicago, Ill. This booklet is priceless to all who have no knowledge of their pre-natal duty. All should procure this work who have their own happiness, as well as the happiness of their future offspring, at heart.

"Practical Methods for Self-Development," by Elizabeth Towne, Holyoke, Mass. Price \$1.00. Less than the price of a doctor's prescription, and a lasting cure for the blues, ill health and ignorance of what is good for you.

We have just received a copy of "La Cloche d'Alarme" (the Alarm Bell) edited by the well-known reformer, Paul Passy, and published at 20 Madeleine, a Bourg-la-Reine (Seine), France. It is sent out to all free of charge and depends for its support upon voluntary contributions.

The "Everlasting Covenant," by H. E. Butler, of the Esoteric Fraternity, Applegate, California. Price 25 cents.

"Balance in Diet," by Alice Braithwaite. Published by the Scottish Health Reformer, Meikleriggs, Paisley, Scotland, G. B. Price 5 cents a copy.

"The Gnostics and Their Mission," published by the Imperial Council of the Empire of Peace, at Mount Carmel-by-the-Sea, Los Angeles, Calif.

The "Talisman" has changed its title to the "New Thought Journal." Price \$1.00 a year. Address: The Talisman Pub. Co., 52b Station Parade, Harrogate, Yorks., England, G. B.

The "Sermon on the Mount and an Interpretation," by Annie Rix Millitz, interprets from the point of view of the spiritual seer. Price 50 cents. Address: The Absolute Press, P. O. Box 155, Brooklyn, N. Y.

The "Human Aura and the Significance of Color," three lectures by W. J. Colville. Price 25 cents. Address Frederick Cole, 1773 Broadway, New York, N. Y. Everybody will want to read these interesting lectures.

We almost invariably hear about what "we expect our spirit friends to do for us;" but there is also a question: What can we do for them? Let us recollect that we must sow blessings if we desire to reap them.

"The Occidental Mystic" is a new monthly magazine devoted to Spiritualism, Astrology, Palmistry, etc. It is published and edited by Arthur S. Howe, 6 Cottage Row, San Francisco, Calif. Price 10 cents a copy; \$1 a year. It is beautiful typographically, and has a variety of matter for the seeker in new fields of thought.

The famous "Mazdaznan Encyclopaedia of Dietetics and Home Cook Book" has just come to hand. It gives receipts for cooked and uncooked (Vegetarian) foods. It contains 144 pages of valuable information. Price 75 cents in paper covers; oil cloth \$1.00. Address: Mazdaznan Pub. Co., 3016-3018 Lake Park Ave., Chicago, Ill.

We desire to call the attention of Vegetarians and those investigating the merits of living on unmurdered diet to the "Food of the Future," by C. W. Forward, which has just been issued from the press of George Bell & Sons, Publishers, London, England, G. B. It is one of the best summaries of arguments in favor of a non-flesh diet, and is thoroughly convincing to all who are not blind to reason. The preface by Ernest Bell is fine. Price 50 cents, postpaid.

"How God Tests Souls on the Moral Firing Line," by Rev. H. S. Genevra Lake, box 502, Olympia, Wash. Price 10 cents.

BE OPEN TO CONJECTURE.



LOVE OVER ALL.

**T**HERE'S never a rose in all the world  
 But makes some green spray sweeter;  
 There's never a wind in all the sky  
 But makes some bird wing fleeter;  
 There's never a star but brings to heaven  
 Some silver radiance tender;  
 And never a rosy cloud but helps  
 To crown the sunset splendor;  
 No robin but may thrill some heart,  
 His dawn-like gladness voicing;  
 Love gives us all some small sweet way  
 To set the world rejoicing.

As a result of a new prison labor law, more than 1,400 men confined in the penitentiary at Joliet, Ill., are wholly idle. Excepting for an hour's drill daily, they spend their entire time in their cells. Every day there is like Sunday here. Unless work is soon found for the prisoners, the state of Illinois will have to add 1,400 new rooms to its insane asylums.—Prison Mirror. As ignorance and idleness are the progenitors of crime in the first instance, it is self-evident that they must increase criminal tendencies in criminals. Industry and enlightenment are the antidotes of crime, and it is the bounden duty of the state to see that the best conditions for their furtherance are enforced among its citizens, in and out of prison.

"A Message of Love," by Fannie Quick, is a neat booklet that verifies the saying: "Good goods are done up in small parcels." This message of love is a treasure house of spiritual wealth to the one receptive to its teaching. Address: Fannie Quick, Rock Port, Mo. No price is given.

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