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DECEMBER, 1908.

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.

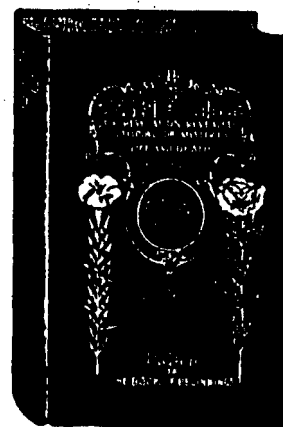
SOUL-COMMUNION TIME-TABLE.

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	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jernusalem, 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, New foundland	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	12:48 p. m.
Santiago, Chill	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash	12:18 p. m.



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

December, 1903.

PORTLAND, OREGON.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE MYSTERY OF NATURE.

THE works of God are fair for naught,
Unless our eyes in seeing
See hidden in the thing the thought
That animates its being.

The outward form is not the whole,
But every part is molded
To image forth an inward soul
That dimly is unfolded.

The dew falls nightly not alone
Because the meadows need it.
But on an errand of its own,
To human souls who heed it.

The stars are lighted in the skies
Not merely for the shining,
But, like the looks of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore
Which men are wise in knowing.

The clouds around the mountain peak,
The rivers in their winding,
Have secrets, which, to all who seek,
Are secrets worth the finding.

Thus Nature dwells within our reach,
And though we stand so near her,
We still interpret half her speech
With ears too dull to hear her

Whoever yearns to see aright,
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

Whoever hears the coarsest sound—
Still listening for the finest,
Shall hear the noisy world go round

To music the divinest.

So since the universe began,
And till it shall be ended,
The soul of nature and the soul of man,
And the soul of God are blended.

—Theodore Tilton.

WISDOM AND IGNORANCE.

WHEN we begin to comprehend that Wisdom and Ignorance are the light (Heaven) and shadow (Hell) of Deity, and that harmonious use of and adaptation to all things is Divine Power; and that discordant use of and adaptation to all things is chaos, then we will understand the purpose of life.

There is no outside power located somewhere in the universe that is all good, and another external power that is all bad. The whole universe and all it contains is good when properly used, but for lack of wisdom we create discord (we are out of harmony with the harmonious Whole) and suffer therefrom, and we give our ignorance a name and call it "evil spirits" or "Devil." But we might just as well call the infant a devil when it puts its hand in the fire and gets burned. Because the one who is just beginning to learn to play a violin makes discords that set one's teeth on edge, it does not follow that the Devil produces this inharmony; it is simply his ignorance of musical art. And so with all other things; Ignorance is the progenitor of all so-called, evils—diseases, disaster and death—that human beings inflict upon themselves.

There is not a thing or an element in the universe but if rightly used gives happiness, while if wrongly employed it makes us unhappy. And even this unhappiness is good, for it teaches us that there is only one pathway to Heaven, and that is harmony of being.

What we think, in our ignorance, are curses, we see as blessings when we become wiser.

As long as we believe that some God or Savior or spirit will do for us what we must do for ourselves, we will remain in darkness, and the Devil-Ignorance will render us unfit to enjoy life.

We will not get the prize of Permanent Happiness for nothing. We will have to strive for it with at least as much zeal as we now strive for material things, but it is worth all it costs, for it is the real life of Peace, of which the ignorant life is but the shadow.

DO GOOD TO YOURSELF FIRST.

You who "want to do good to poor, suffering humanity," have you made your own life perfect—have you done "good" to yourself? Have you made yourself healthy, prosperous, charitable, kind and loving?

It is not a question of money, but of soul culture. A smile, a word of love and cheer, costs you nothing. Are you treating your mother, wife or sister or other relative or friend with the best consideration? Are you sending out the thought of love to those who need it most, being themselves deficient in that soul-changing power? Are your aspirations pure and lofty and do you seek to fill your mind only with the purest and best mental food that you may be an honorable representative of the human family? If you are a prospective father or mother, do you realize your responsibility for the perfecting of your mind and body, that you may bring offspring into the world who shall be the children of light, instead of darkness.

You would "do good to humanity?" Do you realize that in the very act of eating your daily allowance of the flesh of murdered animals, you are helping to maintain a vast army of men, who do the killing, upon the lowest plane of brutality, cruelty and degradation?

Do you realize, you women who are so full

of bewailing over humanity's woes, that you help largely to maintain and increase those woes by your selfish and thoughtless conduct? The birds and feathers on your hats, and the seal-skin cloaks on your backs, attest that your interest in the good of humanity is not genuine.

The good of humanity has its center in each individual. Do good to yourself first of all, by manifesting that which you desire to do for humanity.

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* *

A man's status in the universe depends upon the degree of growth he has evolved. Growth is from within outward; hence, the important thing is what he is interiorly—of far more importance than what he owns exteriorly. He must grow the various phases of his being from the seed state, just as the acorn must evolve roots, trunk, leaves and blossoms to be a perfect oak, and, like the acorn, he must assimilate and concrete into himself the unconscious, invisible elements of Nature and make them conscious and visible. A man who does not grow spiritually, is as much at a disadvantage as would be an infant that would always remain such.

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* *

We rise or fall together, for we are all "One in Spirit." This is the most difficult lesson for us to learn. We speak about it very eloquently, but who is there that soulfully realizes it? There can be no perfect peace for all until there is peace for each, and peace is not bred by antagonism, but by love. And love does not mean to encourage one in wrong doing, but to so shape all things that it will be impossible for him to want to do the wrong any more.

*
* *

Wise men are mostly silent, for they know that only wise thoughts expressed can bring happiness.—LUCY A. MALLORY.

KEY THOUGHTS.

Most "Reformers" forget that reformation begins at home.

The quickest road to Heaven is by following your God-like intuitions.

When one is continually telling of how much good he is doing, and repeating what has been said of his perfection, it is a bid for flattery, and he is very far from the Kingdom or Self Center.

The spirit of whatever you cultivate grows into your being, to the degree that you expand its growth by your thoughts; therefore, if you want the happy influence of the spirit of love to abide with you, cultivate it at all times.

You must keep your mind clean of wrong thinking, and clothe your spirit with kindly thoughts and good acts, and you must nourish yourself, spiritually, with love for all living beings. You cannot have done this without exercising a good influence on others.

People, generally, do not believe in One God,—the all-inclusive Deity,—but in partial Gods. A man's God is never higher than his plane of unfoldment, or, in other words, man worships the discarnate spirit on his spiritual plane—this is the God that answers his prayers.

The soul's progression means the enlargement of consciousness. Liberty, freedom, means intellectual and spiritual expansion—a mind broad enough to give a cordial welcome to all the good intelligence in all worlds; a heart great enough to feel love for all forms of life—animal as well as human.

The fear of death kills people, just as the fear of a contagious disease is the best condition for its propagation. Fear is the pathway of lack of faith. One is, therefore, an Atheist to the degree that he cultivates fear. And fear is the concomitant of a wrong life; hence, wrong living is the way to death.

The worst children to manage are those who are bribed by their parents with material rewards to be good, instead of being so loved that obedience comes natural to them.

Your environment—no matter how beautiful and perfect it may be—will never be right until you are right. A fit of anger will cause a paradise to look ugly. All the joy goes out of your environment if it goes out of you. And, then, think how beautiful a common environment looks through the eyes of Love!

Involved in the murder of animals for food, sport, experiment and adornment is the violation of several of the commandments of the Decalogue, and also the Golden Rule. Murder, theft and covetousness, are brought into action in the killing of animals, and we certainly are not thus doing unto others as we wish to be done by.

What seems to be the hardest lesson for the individual to learn is that the most important factor in his evolution is his own conduct and not that of others. If another is angry with you, it is a lesson to teach you patience; if another steals from you, it is a lesson to teach you honesty. When you are strictly honest, no one will steal from you.

Harmonious relations that have been disturbed or broken cannot be restored by recantation. Leave the has been to bury itself! If your course has been worthy it does not need speech to justify it! If it has not been worthy, it cannot be justified, and talking it over will increase the inharmony and regret! Let go of the past! Fill up with Love and Harmony of the Now!

We continually regard the world and pick out our superiors—not superior in nobility of character, but superior because they own more things than we do, or have been put upon a pedestal by ignorant public opinion. There is not, however, anything or anyone superior to your own soul, whose superiority you ignore because you turn your back upon it and are blind to its perfection.—LUCY A. MALLORY.

MIRACLES.

THE world stands in awe before the, so-called, miracles of Jesus and others: turning water into wine, cleansing lepers, raising the dead, giving sight to the blind.

But do not see the more stupendous miracles that, daily, each man displays.

How full of miracles and of infinite possibilities is man.

How wondrous the blood and its circulation!

The nervous system and its minute ramifications!

The brain, and its capacity to retain all forms of intelligence!

The hand that heals the sick, soothes the sobbing child, writes the prose and poems of all times, limns masterpieces, plays all instruments of music, and fabricates the machines, the textures, and all the useful and necessary things we daily need and employ!

And then that mighty miracle of digestion and assimilation—that transforms with the power of Divine alchemy, food into thought, feeling and action; that takes nuts and fruits and vegetables and transmutes them into Man, by the power of God manifest in the flesh! —L. A. M.

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What is a medium? It is just what the word implies—an agent to transmit some element. Glass is a medium through which light passes, and the light will be of the color of the glass. So a spiritual medium is a medium for the transmission of spiritual intelligence (light), and that intelligence will be more or less colored with the spiritual state of the medium through whom it passes. A corrupt medium can, therefore, no more transmit pure spiritual intelligence, than a piece of black glass can transmit sunlight in its pristine purity.—L. A. M.

If you would succeed, love something—the more love, the better you will succeed.

PROGRESS IS ETERNAL.

DEN speak as if this world was always "the same old world," but it has undergone and will undergo changes that correspond to the changes, from infancy to maturity, in man.

There is no fact more patent in Nature than that of change in all things, and especially is this noticeable in those things having life most abundantly. Fossils are the slowest of all to become transformed.

What men need for swift progress is "more abundant life." Keeping dread ideas in the mind, worshiping dead precedents, eating dead flesh, dealing out death to animals and men, and keeping everybody in ignorance of a better way of living, does not and cannot give humanity "more abundant life."

Nature tells us plainly and unmistakably that each one must grow all the evolutionary phases of his own being. If we will not grow the blossom of beauty and goodness, we cannot enjoy its fragrant happiness.

*

* *

The members of a sect, calling themselves the "Holy Rollers," were driven out of a town in this State, because they were destroying their household effects, in order to live a Christ life. The people might destroy their lives through riotous living, and ruin the lives of their offspring by their example, yet there would be nothing done to prevent it; but when they destroy their furniture, because they think that this is the way to follow the teachings of Christ, they are considered insane, and unfit to live near those who do not do this.

* *

The New York Court of Appeals, in the case of the people vs. Pierson, declares that dependence upon faith healing in the case of sickness is criminal negligence. According to this decision, Jesus Christ himself, if he were now here in the physical body, would have to stand trial for criminal negligence, by professing to heal the sick with the simple formula: "Thy faith hath made thee whole."

THE FRIENDS OF CHARACTER.

JOHN P. COOKE.

ONE of the taints, one of the most fatal defeats of intelligence is the weakening of character which superstition always accomplishes. For it makes a living reliance upon character,—which is educated will,—of the smallest avail; nay, it is apt to make manliness and womanliness, to make virtue and sincere excellence, all but impossible; and for this reason, that it induces men to depend for their salvation here, and hereafter, on something outside of themselves; or something quite other than goodness, on something that is foreign to honesty, truth, courage, honor, and the fidelity of the loyal heart,—the sincerity of the Spirit.

If there is one thing that is true, everywhere and always—true without the least admixture of error or qualification—it is this: That men are saved by what they are! What they are at heart; what their quality is; what the substance of their intellectual, moral and spiritual nature is, must determine their places here, or there, now or hereafter in this universal and omnipresent world of Divine Law.

For this educated, ethical will, this thing that we call "character," there is no proxy. It brooks no substitute.

The man or the woman, alone, such as he or she is or has made himself or herself, goes to the bar of Heaven, or progresses to the next degree of the spiritual life, in legitimate, ethical standing. Whether that standing be high or low; worthy or unworthy; good, bad or indifferent. Whatever you are, you are!

As Buddha wisely taught: "All that we are is the result of what we have thought. It is founded on our thought, it is made up of our thoughts. If a man thinks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him." "Hatred does not cease by hatred." "Hatred ceases by love." This is an old rule, and a very true one.

Oh, Light of Heaven! grant that all might lay its great truth to heart!

By one's self controlled, self is the True Path of Peace attained and realized. Thus is it brought into expression; into realization and actuality.

The ethic quality, the nobler human qual-

ity of Love, of Justice, of Truth; this it is that absolutely decrees a man's rank and destiny. Upon this God's government reposes—reposes as in the truth and certainty of mathematics. Upon this the moral evolution of human society rests. The day must come when Goodness shall cover the earth as the waters cover the bed of the Atlantic.

"Get the Truth once uttered,
And 'tis like a star new-born
That drops into its place,
And which once circling in its placid round,
Not all the tumult of the earth can shake."

Man is born to conquer Nature and not to follow it.

You cannot believe in God until you believe in yourself.

Man never dies, nor is he ever born; bodies die, but he never dies.

As soon as you make a sect you protest against Universal Brotherhood.

Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.—Swami Vivikenanda in Star of the Magi.

We imagine that poverty consists in having but small means, but real poverty is to make our being useless. Good vision, perfect hearing, capacity to think clearly, and to speak our desires, perfect health—these are our real riches. If we rightly use them our possibilities are endless; but bereft of them, millions of money cannot replace them, and yet how many destroy mind and body in their ignorant and greedy strife for gain. L. A. M.

Mr. W. J. Colville's engagements at Seattle, Wash., and Victoria, B. C., were, as they always are, very successful. He spoke to enthusiastic and overflowing audiences. He is now fulfilling a three months' engagement in California, and is now lecturing in San Francisco and Oakland.

Mr. J. A. Lesourd, one of Portland's best citizens, has entered into the spiritual realities. Mr. Lesourd was a "great soul." He saw life from the heights of right living. He was a Spiritualist in the true meaning of the word—ever honorable, kind and true in all the relations of life.

You mistrust your own soul to the degree that you falsify its perfect principles.

FROM MOTHER VIRTUZIA.

I HAVE a word for those human souls that I may find through the printed page.

I must speak; speak until I can unstop the ears of the spirit in each one. Until the apprehensions of the inner life shall awake and hear and heed. Then they shall feel, as in an ecstasy what a blessed, what a measureless thing is birth. The second birth. The birth into spiritual consciousness. I must work, I must find expression until each soul shall know of the Love, the Living Goodness that enfolds you and mantles you round about, encircling you with the myriad blessings of its life-giving arms.

The Birth, so often dreaded by the half vivified spirit, is the very thing that makes life, here and now, endurable. Filling it with bright Hope—inspiring it with the anticipation, the joys, the possibilities of Being!

But for those in the Inner Life who pour their love upon you, you would have no quickening thrill of Divine Life; of the Perfect Love, the ever growing gladness of heart and soul.

For these measureless blessings are echoed down the vaults of time from the matchless Love of the Infinite and Unchanging Goodness.

Were it not so, your days would be dead and devoid of Aspiration—indifferent to the innate gladness of being.

The imagination, that super sensuous, inner nature, would be famished; yes, starving amid an abundance of life that was unknown and unsuspected.

You would be starved, stifled, famished in the material prison-house of your body, and your little, feeble, glow-worm spark of life would die out, leaving the poor husk, shrunken, dead, withered and purposeless.

Without the spiritual activity of the Inner Life, there would be nothing to urge you forward and inspire you to arise and shine in the True Life! There would be, for you, no grand Fount of Inspiration.

Then love and help one another.

If I have Life, I can impart it to you.

If I have Love, I can bathe you in its influence.

If I have Truth, I can reveal it to you.

If I have Light, I shed its rays over you.

And by the powers of Life, Love, Truth and Light I quicken those powers and attributes and Divine qualities within you! Thus ushering into your life the birth of the spirit. The

way of Joy! The way of Peace! The way of the Blessed Life—that Life

“Where Love is an unerring Light
And Joy its own security.”

Man must be more than a living soul. He must be a quickening spirit!

NOT A CRITICISM, BUT A LEAF FROM
EXPERIENCE.

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

WHO says that “hypnotism and mediumship are psychic processes destructive of individual life” cannot speak from experience. For if he does, how could he have survived it? And if he does not how can he assert it?

“It all depends upon their use,” as you rightly comment.

It also depends upon the forces or life-principles inherent in the factor hypnotically influenced, or to whom mediumship comes or in whom developed.

The morally weak, as well as the strong, may be acted upon in either case, if sensitive; and all sensitives are subjects of both—only with differentiated effect, according to the adjustment of these forces or their relations toward each other.

A sensitive with inspirational qualities will express himself in accordance with his education or mental development; his power of logic; his tastes; his good or bad qualities; his passions or virtues; his desires or feelings; and his love of self or his aspirations for perfection—the most active inclinations ruling, and both revealing that which may be ordinarily hidden.

This may be applied to every degree of sensitiveness and every phase of mediumship. “As a man thinketh (or doeth) so he is.”

ARTHUR F. MILTON.

Much is said about the strength of spirits extraneous to one's self; about the power of Jesus, Peter, Paul and John; the power of “our spirit friends over there;” but if the people who exalt the power of discarnate spirits are told that they themselves have equal spiritual powers involved in their own beings, they are incredulous and deride the thought. Yet we cannot know of the power of discarnate spirits until we have unfolded the power of our own individual spirits.

Truth active in man is alive; in a book it is dormant.—L. A. M.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

DISCARD BLACK.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LAWS OF CREATION.

WHAT do you suppose creation is?
What do you suppose will satisfy the soul, except
to walk free and own no superior?
What do you suppose I would intimate to you in a hundred
ways, but that man or woman is as good as God?
And that there is no God more divine than Yourself?
And that is what the oldest and newest myths finally mean?
And that you or any one must approach creations through
such laws? —Walt Whitman.

WHAT IT IS TO BE A SPIRITUALIST.

PURE thinking is the magnet that attracts
wisdom from the supernal spheres—true
and abiding and satisfactory knowledge of the
spirit world.

If you do not become a Spiritualist in
thought, you cannot be a Spiritualist, no mat-
ter how often you witness spiritual phe-
nomena.

One should not begin the investigation of
spiritual phenomena until he understands the
Spiritual Philosophy. In other words, one
must get the religion of Spiritualism first—
without it he cannot attain Spiritual Commu-
nion. And the one who investigates without
this preparation will either become discour-
aged and pronounce it all fraud, or he will be
drawn into something that it may take a long
time to get rid of.

All truths must be individually worked for.
This applies to spiritual truths as well as to
the arts and sciences. No one would ever
become a musician if he were to give up try-
ing, because of the discord he makes in trying
to learn.—L. A. M.

WHY do people dress in black and surround
themselves with the "trappings of woe"
when their loved ones die, if they really have
"gone to Heaven," as they claim? This then
should be a joyous occasion, more joyous than
the celebration of birth or marriage. The very
fact of donning black at the death of the body
of a friend, and enshrouding one's self in woe,
misery and grief, is positive proof that we
are far from sure of a happy, spiritual exist-
ence hereafter, for no one is ever miserable
over a good that he is positive about. Where
there is no loss, but consciousness of gain, it
is natural to feel happy, and show it in our
dress and appearance.

Black is not a symbol of life, but represents
negation of life. In fact black is detrimental
to healthy, vigorous life, as can readily be
proved. Put a yard of black cloth and a yard
of white cloth over the grass on the lawn in
summer, and at the end of a few weeks, the
grass under the black cloth will be dead and
withered, while that under the white cloth
will be alive and green.

Black is the symbol of materialism—the
color of the mud; and the very opposite of the
sunshine of Heaven. If the loved ones have
"gone to Heaven"—the abode of light and joy
—why not strive to conjoin ourselves to that
supernal sphere? Sorrow severs the connec-
tion between ourselves and friends who have
entered this heavenly sphere, for "sorrow
cannot enter there."

The average funeral, with its trappings of
woe and the despairing looks of the attend-
ants, could certainly not be improved upon,
in its horrible and discouraging features, if
the departed had gone to the orthodox Hell.

The fact is that people, generally, have not
the least conception of spiritual existence.

They know only the physical body and when that is gone, they have no actual belief in a state of existence apart from a physical body. Some of them hope that they may live hereafter, but that thought is coupled with living again in a flesh body and satisfying physical wants.

The wearing of mourning is also a sign of thoughtlessness—of adherence to custom, without thought or question. Even the "heathen" Chinese are ahead of us in the white garments—the white wedding robes—they don at the transition of a friend.

Black is the symbol of the night of existence—the realm of shadows, nightmare and sensual sleep, the storm and the cyclone.

If you want to be healthy and happy and enter into the spiritual life of your translated friends, do not put on garments that represent regret and misery. If you want to manifest a heavenly spirit do not dress in black. If you want to be cheerful and courageous, do not put on that which represents woe and discouragement.

We often hear the expression: "Oh, I am too old to put on so light a color!" So they make themselves appear old and hideous by trying to dress old.

Take a woman seventy years of age and let her be dressed in pure white and she will look at least forty years younger than she would when dressed in black.

If you would be young, dress young, look young and feel young! —LUCY A. MALLORY.

*
* *

In the spiritual world (not the spirit world) the developed spirit is as beautiful as its cultivated love. There there are no black or brown or white people, but all shine with the lovely radiance of Divine Love and Wisdom. What we call a negro or an Indian here, is simply the house of flesh that that certain spirit inhabits for its education, but, spiritualized, all life is One in spirit and in truth.

ITS ORIGIN.

THE old civilization is the vivisectionist's civilization,—any torture and pain may be inflicted upon other living beings in the interest of our own welfare,—and this is the point of view in social, political and sectarian matters, maintained by those who sustain vivisectionists in their practices. If it is permissible to torture animals in the interest of our diseases, it logically follows that it is permissible to inflict pain and torture upon them for "sport," to satisfy the abnormal cravings of the stomach, and to please our vanity; hence, follows the skinning alive of beautiful, affectionate seals; the wrenching of wings from live birds; the horrible torturing of geese to enlarge their livers for a "delicacy;" the shooting and maiming of harmless pigeons and other animals for "sport;" the cruelty practiced upon Persian sheep to obtain Persian lambs' fur; the "sweat shop" for the benefit of "bargain" counters; the kidnapping of respectable young girls by the purveyors of lust; the brutalizing of an army of men as slaughtermen (murderers) of animals for food; the criminal offspring that many of these men bring into the world as a necessary result of their terrible occupation; the cruelty and torture inflicted upon millions of animals in transit to, and within, the slaughter houses; etc., etc.

And the people who sustain this Hell upon earth wonder why "the Lord so afflicts us?" and want to know, "what have we done that our daily life should be such a torment, filled with misery, disease and all manner of terrible happenings and burdensome cares?"—forgetting that as we sow, so must we reap, and that believing that "Jesus paid it all" neither lessens the burden nor the evil results to themselves.

And the origin of all these horrible evils is the outcome of the selfish idea that Heaven is for me and my little set, and a Hell of torment is the portion of all the others.—L. A. M

PERPETUAL YOUTH.

WALLACE YATES.

OSTEOPATHY has taught us many things of interest to our physical well-being, or rather has recalled to our consciousness many things we had forgotten. To my mind, the greatest interest in the new pathy is its relation to the rising demand for perpetual youth, or physical immortality. It is a little singular that the name of the founder of Osteopathy should be in such opposite contrast to the essence of the new ism—which is motion.

Some thirty-five years ago, Dr. Trall put forth a work called the "Family Gymnasium," which gave a series of movements having special reference to their effect on the internal organs; and some of us in our parlor gymnastics have been using these flexions, extensions, rotations and spreadings, actively, which the patient now passively permits the Osteopath to perform upon him on the operating table.

Watch a child at play for an hour or two, and the chances are you will observe it go through all the motions voluntarily and with a delightful unconsciousness of their effect on his nerves, which we now have to perform with an effort of the will and with special reference to our "health," or else, after a long period of lazy inaction, we have to call upon the osteopath to overcome lesions due to stagnation of muscles and joints. The secret of old age creeping on us while, as physiologists tell us, our cells are constantly being renewed, is that we have foregone the activity of the child and adopted the conventionally deliberate movement of "maturity," which gradually encroaches on our normal activity as a neglected briar-patch does on the farmer's field. Why mankind has fallen into habits like these might be hard to answer from the standpoint of reason. Of course, observation shows us that excess in indulgence of the various appetites is the immediate cause of decrease of activity, but the predisposing cause lies deeper, and lack of actual knowledge of the Wherefore accounts for the priestly invention that men are continually tempted of the devil!

If your room is in disorder and dirty, you cannot be comfortable, then how can you expect to be happy when your mind (the house not made with hands) is in a like condition?

THE WORSHIP OF THINGS.

BLESSED is he who is not swept off his feet by the present tidal-wave of materialism. Wealth is good and not to be despised. But the son or daughter of the modern wealthy man is under a serious handicap in the attainment of character, usefulness and even success, in the ordinary sense. An environment of affluence in the formative period of life imposes a severe test. The poor man who, from force of contrast, cherishes envy and bitterness is also under a serious handicap of another kind, but no less destructive.

Material advantage, as the supposed "sum-mum bonum," has always been the "ignis fatuus" which has led untold thousands into the quicksand. We always are just about to be happy. Optimism is good, but it must be well based. If, when eight miles an hour by stage coach was good progress, the traveler could have had a glimpse of the future modern limited express, he would have exclaimed, Oh, what bliss! Think of traveling forty miles an hour in a parlor! Suppose the sender of a letter which required three weeks' time and twenty cents postage for its carriage of a thousand miles could have looked forward to the telegraph, the telephone and "the wireless." He would have proclaimed them as characteristics of the Millennium. Pope's familiar sentiment, "Man never is, but always to be blest," is true to the letter of conventional materialism. But in the pursuit of spiritual ideals the path shines brighter and brighter.

It is an obvious fact that material invention and prosperity have not increased human happiness. The accomplishments of today not only do not produce peace and harmony, but actually render life more trying and burdensome.

It is not the fault of the things or the improvements, but of their worship. The Highest must have the first place, otherwise disorder and penalty follow.

If one's life is in things, what will become of him when they are swept away? Who will wish to enter the next stage of existence in a denuded condition? If things or even his "business" were his life, then he has lost what to him is his life or soul. Life as a force cannot cease, but the prevailing consciousness may hardly know itself. Who

would be a stranger in a strange land without chart or compass? Whatever his religious belief, creed or profession, he has accumulated no capital for the conduct of business. In a spiritual realm he should have a spiritual equipment.

The idolatry of things is so pervasive that it surrounds us like a fog, and so the Real is hidden from our obstructed vision. Things must be subordinated to their due position and proportion. What a mistake if we pervert or invert our God-given faculties!

The simple life, the high aim, pure aspirations and spiritual development make up the ideal man. Even though surrounded by the visible seething surface of things, it is within our power, and also our highest privilege, to link the ego to the Eternal and Unchangeable.
—Henry Wood, in *The Magazine of Mysteries*.

THE DIFFERENCE.

To the Editor of *The Universal Republic*:

DURING October, 1903, at North Yakima, Wash., there were one hundred and sixty cases of typhoid fever at one time. There were sixteen deaths in one week, and five in one day.

My son was in that city the 15th of October, and was told by a resident the above facts. It was not reported in any paper. Why?

No prosecution of the physicians followed as the result of this great loss.

One small boy died in New York City that did not have a doctor, and all the great dailies reported the fact that a follower of Dowie had been arrested for the death of this boy. Strange, was it not?
F. P. WAGNER.

Every thought is a pathway to an Eden or to a jungle filled with wild beasts. All thoughts lead to the spirit world. Spirits do not "come" to you—you go to them on the pathways of your thoughts. Thoughts are spiritual wires; you are the receiver, and the discarnate spirit is the giver. But you can only receive from the source with which you make connection; therefore, as long as your thoughts are good, you cannot receive from an evil source, and vice versa.—L. A. M.

The "abundant life" is the spiritual life, where all the faculties of being are conscious. It is not "abundant life" to see only so far as the vision of the physical extends. L. A. M.

"HEATHENS."

DR. Labshankar Laxmidas writes to the Humanitarian League of London:

"It is my very pleasant duty to report that His Highness the Jam Saheb Jasaji, the ruler of the native State of Jannagar in the Bombay Presidency, has forbidden by law within his territory blood-sports throughout the year, and the slaughter of animals for any purpose whatever during the two months of Shravan and Purushottam (the latter occurring once every fourth year), and on certain other days during the year. His Highness has thus proved himself a great benefactor of poor helpless animals."

And also to "The Animals Friend," the following:

"You will be very glad to learn that at a meeting of Jains, held at Bombay on the 2nd inst., it was resolved that Jains shall not in future use feathered caps or tortoiseshell articles. Now that the wealthiest and the most humane community in India has realized the terrible cruelties to birds and tortoises, I hope to serve your Society and its objects much better with their help."

Christians call these people "heathens," but they certainly are in advance of Christians in regard to the abolition of blood-sports and refraining from murdering animals during religious holidays. The man who is kind to animals need not fear his state of existence after death of the physical body.—L. A. M.

ART FOR PROGRESS.

ART for art's sake may be very fine, but art for progress is finer still. To dream of castles in Spain as well; to dream of Utopia is better. . . . Some pure lovers of art discard the formula "Art for Progress," the Beautiful Useful, fearing lest the useful should deform the beautiful. They tremble to see the drudges, hand attached to the muses arm. They are solicitous for the sublime if it descends as far as humanity. Ah! they are in error. The useful, far from circumscribing the sublime enlarges it. Is Aurora less splendid, clad less in purple and emerald; suffers she any diminution of majesty and of radiant grace—because, foreseeing an insect's thirst, she carefully secretes in the flower the dew drop needed by the bee?—Victor Hugo.

LIFE AFTER DEATH.

FOR a long time I have believed that the human soul survives the death of the body, for the evidence that such a belief demands for its justification, seemed, to my mind, to be existent. Although it did not amount to absolute demonstration, yet I felt that the accumulated testimony of those who have declared that they have had personal communications from the dead (so-called), constituted, when combined with the conclusions which can be logically deduced from well attested psychic phenomena, and when supported by the inner voice of Intuition, a rational basis for such a conviction.

But there have been moments in the past when I have been tempted to question whether, after, all, our common hope concerning human immortality may not possibly be due to inherited tendency and early education; and then I have yearned for definite knowledge concerning the life beyond the grave.

This state of mental uncertainty, of mere belief, has now, however, finally passed away; for I have recently been permitted to pass through experiences which enable me to speak from the standpoint of personal experience concerning this matter.

Hitherto I have believed, now I know, that when the physical body is laid aside, the soul retains its individuality and its consciousness.

I have been permitted to hold prolonged conversation with human souls who are now discarnate, and to receive from them such communications, such evidences of their personal identity, such utterances concerning mundane and spiritual facts, as prove conclusively to me the reality of their post-mortem existence and the retention of their individual mentality.—Editor Sidney H. Beard, in the Herald of the Golden Age.

[Mr. Sidney H. Beard, the editor of the "Herald of the Golden Age," is one of the great and genuine Reformers of the age. He has freely devoted his time, talents and means to the advancement of the New, the True and the Good in the consciousness of humanity. To one who has been so faithful to the best within him, the consciousness of continued existence, after death, could not long remain hidden. The consciousness of the spiritual

realities will add a luster to his great work that will make its influence more deeply felt throughout the world, for the spiritual life is the causal plane, from whence all progress proceeds.—Ed.]

A delightful person to have about is one who persistently sees the silver lining to all domestic clouds. One should, of course, do the best to prevent clouds from coming, but when they are there and can not be helped, it is the pleasantest way to make as light of them as possible.

"If you can't have what you want, you must want what you have," is a good old saying to live by.—The Light of Truth.

Both incarnate and discarnate spirits "control" by the thought. The force of the being who controls is involved in the thought. If you accept a thought from another (whether it be from an incarnate or discarnate spirit) you enable his spirit to control your life to the extent of the power of the thought. Therefore beware of what you allow to enter your mind. Guard well your thoughts. Ignorant people fear evil spirits, but the weapons of those spirits (evil thoughts) they hug to their bosoms as the greatest good.

Oh sweeter than honey, brighter than the stars that shine resplendent in the summer sky, art thou oh Soul of Love! Thou the wise inspirer to noblest deeds, to purest thoughts, to all that is good and true and excellent! Thou the Queen o'er all the nether world that walks in darkness and comprehendeth thee not! Thou glorifier of all the sordid things of life. Thy gracious presence is the very sunlight of life and happiness.

The United States of America is the foreshadowing of the United States of the World—the Universal Republic.

"Till the war-drum throb'd no longer,
and the battle flags were fur'd,
In the Parliament of Man,
the Federation of the World."

Life must be built out of the substance of joy and happiness to be permanent. It is choked out of the physical form because we build it of shadows.—LUCY A. MALLORY.

NO MORE INSANE THAN WE ARE.

DEAR MRS. MALLORY:—Three years ago, during a visit to a large city, I had access to a second-hand bookstore, in which I found a variety of samples of "New Thought" publications.

I came home on a brief visit, and found my friends, among whom were three sisters, a father and brother, so engrossed in money-making that to discuss my new views with them separately would have been next to an impossibility. I desired to address them all together some evening in the vestry of the church to which we all belonged. The use of the church was granted me by the minister, to whom I had submitted some of my views; and, leaving me to perfect my preparations, he went directly to the town officials and reported me a victim of mental derangement.

Court being in session, and my husband on the ranch a number of miles distant, matters formulated so rapidly that on his arrival, all he could do to help me was to secure a deputy sheriffship, go with me to asylum—of which I was then a legal inmate—and secure my parole of the Governor. My acquittal, which occurred after the death of my husband, was on condition of sane behavior.

My offense was, written and openly expressed opinions on ethical matters; and now, by nearly all my friends—and enemies—I am considered insane.

In secret session with my pencil, directly after my doubtful acquittal, I reviewed the situation on manuscript, for local circulation only; but, owing to pecuniary embarrassment, resulting from the disgraceful manner in which my husband's fine property is being handled in the courts, I have determined to hold out a hand to my friends of the New Thought, thinking it just possible that they may be able to help me in the sale of the book, which I hope to be a forerunner of better things in the future.

I hope to do as I have been done by: i. e., I want to enthuse others with the truth, even as you have enthused me. I want more of your teachings—more Truth—and I feel that you will be willing to help me enthuse others (make them crazy), when you have read my first effort at teaching.

P. S.—If you care to review the book—"The Idiot and the Insane," by the "Madwoman of

the Rockies,"—and think you can make it an object to me, please let me know, and I will take pleasure in forwarding you a copy.

(MRS.) HELEN PHILBRICK.

[Mrs. Philbrick does not state the price of her book, but those desiring to purchase it can address her at Etna, Montana.—Ed.]

LET GO.

THERE is a way to stop these [unpleasant] experiences. It is to avoid extremes, and as the children say, "Let the old cat die." Take into consideration that there is nothing outside of principle and spirit that will yield the slightest real satisfaction. Cease to calculate and contrive. Stop talking about ways and means. Fold your hands and let the things that belong to you flow in. Ever since the race learned to use its hands it has meddled with everything within reach. It has grabbed the bauble and rejected the substance. In their eagerness for possession the people have laughed at honor and made use of every means to clutch the prize which seemed the only thing worth having. Of course, they did not know that the rheumatism, paralysis, and other crucial limitations were the direct results of these unscrupulous methods, or that what might be called an honest hurry and worry for the things of sense would produce similar manifestations. Very few persons are even now acquainted with this fact, but those who are, are making good use of the information.

Stillness is an absolute condition in the matter of letting one's own flow in. The dual swing provides no facilities for this gracious and necessary reception. We must be open to all good things and anxious about none. Get out of the swing and listen—not with strained ears, as if longing for a revelation from the outside—but for the still small voice of the Spirit, the whisper of intuition which always rewards the votary who desires to escape the travail of dualism.—Eleanor Kirk's Idea.

That which you do to yourself you do to all mankind, and vice versa, for there is only the One and all are It.—L. A. M.

We must first succeed alone, that we may enjoy our success together.—Thorean.

Notice.—Lida May Luther, of the Capitol School of Oratory, New Thought entertainer and lecturer. Permanent address, Station A, Columbus, O.

"Mind," the leading exponent of the New Thought, has donned a new dress, indicative of the great progress this leading magazine is making in public favor. Price, \$2.00 a year; 20 cents a copy. Address: The Alliance Pub. Co., 569 Fifth Ave., New York, N. Y.

All Spiritualists and investigators of Spiritualism will be interested in E. L. Dohoney's latest work, the "Constitution of Man in the Physical, Psychical and Spiritual Worlds." It is a practical analysis of the constitution of man. Address: The Reed Publishing Co., Denver, Colo.

The "Los Angeles News," of November 7th, edited by Abraham Perry Miller, the poet-editor, is a banner number of twelve pages, illustrating with fine photogravures the great progress that is being made in East Los Angeles, California, the city that the "News" so ably represents. Five cents in stamps will bring you a copy of the illustrated number containing much information of Los Angeles proper, as well as of the "East Side."

"Talent," (the first organ of the Lyceum profession) monthly; price \$1.00 a year. Address: The Talent Publishing Co., 156 Fifth avenue, New York. With the change of management "Talent" appears enlarged and in a handsome new dress, and the editorial quality as excellent as was Editor Spedon's. We herewith give a small, spicy sample of "Talent": "What is the keynote of good manners? B natural."

"The Scottish Health Reformer and Advocate of Rational Living." Price, 50 cents a year. Address: Manager Scottish Health Reformer, Meikleriggs, Paisley, Scotland, G. B. There is a spiritual atmosphere about this monthly publication that cannot fail to do its readers good. We wish it every success.

Among the very best of Spiritualist publications is the "Sermon," of Toronto, Canada, edited by B. F. Austin, B. A. We have always felt that great success would finally attend Brother Austin's noble efforts. The title of this truly spiritual monthly magazine has been changed to "Reason," and forty-four pages of interesting matter is now given for the old price,—50 cents a year; a single copy is cheap at that price. Address: The Austin Publishing Co., Toronto, Canada.

Our esteemed and much valued contemporary, "The Light of Truth," keeps pace with the progress of the New Age. It has moved from Columbus, Ohio, to Chicago, Ill., has put

on a new and beautiful dress, and adopted a grand motto—"Advocating Altruism and Universal Brotherhood," and, best of all, gives its readers the spiritual food that is in thorough harmony with its motto. Subscription price, \$1.00 a year. Address: Light of Truth Pub. Co., 409 Ellsworth Building, Chicago, Ill.

"On Leaving the Body or Within Two Worlds," by Sylvester A. West, editor and publisher of "The Christ," Rock Port, Mo. Price, 25 cents. Full of instructive and valuable information for the student of Occultism.

"Mental Mechanics—a New and Original Study in Hypnotism—Trinity of Mind Process," by W. Simon Charles, F. T. S. Only course containing Mental Charts; price, \$2.50. Published by Sun Worshiper Co., The Temple, 343½ Yamhill street, Portland, Oregon.

The Utah Plain Dealer, of Salt Lake City, Utah, is the first publication edited and published by the colored people that has come to our table. We welcome it heartily. We have more than ordinary sympathy for the colored folk, as we were the first one in Oregon, in early days, who gladly took the privilege of teaching a colored school, when there was no other white teacher who would consent to fill the place. And there was some very bright scholars among them.

Philadelphia has a Vegetarian church, presided over by the Rev. Henry S. Clubb, who for over seventy years has followed the doctrine of Vegetarianism. A Vegetarian mission is connected with the church, and the following figures tell their own story. In a short time 70,000 guests have been served with lodgings and 460,000 guests with meals. There a week's lodging, with three meals each day, with the use of bath, a shaving set and the laundry, costs \$1.12. The lodging is clean, the bath of porcelain, the shaving set better than the average barber's and the laundry is well equipped.

"New Thought Primer—Origin, History and Principles of the Movement," by Henry Harrison Brown, editor "Now." Price, 25 cents. Address: "Now" Folk, 1437 Market street, San Francisco, Calif. The "Primer" should be widely circulated by all who desire that the world should understand the true history and principles of the New Thought movement. Mr. Brown is one of those rare writers who is fair to all sides, and does not withhold credit where credit is due. We are especially pleased to see that he appreciates the part taken by modern Spiritualism and Andrew Jackson Davis as progenitors of New Thought ideas.

God is not a being, but All-Being—the unity of all forms of life in love.—L. A. M.

OPEN TO CONVICTION.



LET US DO OUR PART.

THE trouble, I think, with us all
Is the lack of a high conceit,
If each man thought he came to this spot
To make it a bit more sweet,
How soon we would gladden the world,
How easily right all wrong,
If no one shirked, and each one worked
To help his fellow along.

—Ella Wheeler Wilcox.

It is rarely the case that a spirit newly born into the spirit spheres can manifest through one yet in the flesh, for such a spirit must first learn the law whereby it can communicate with incarnate spirits. It is only those who have well unfolded their spiritual natures in earth life who can communicate

We ascend upward, like the spider, on the web of pure thought we have spun out of our own being.

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