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NOVEMBER, 1904

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

**SOUL-COMMUNION TIME-TABLE.**

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

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

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

November, 1904.

PORTLAND, OREGON.

Vol. xvi, No. 9— New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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" " " " British Empire, six shillings.  
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### CHILDREN OF THE DAWN.

M. G. T. STEMPEL.

CHILDREN of the twilight?  
Rather are we  
Children of the blessed dawn:  
The light around us soft and grey,  
With just a little touch of rose,  
As promise of the Coming Day.  
And oh, how wondrous will be  
The glories that it will disclose!  
Aye, children of the blessed dawn,  
Passed is our gruesome night!—  
A few more years to us will bring  
Our precious, long-sought sunrise-hour!  
Then will our Sun of Wisdom rise,  
Nor will its glory blind our eyes!  
From each Soul will be drawn  
Its radiancy:  
The separated God shall meet  
When we kneel at the Lotus feet.

The orthodox Christian tells us that sickness is a visitation of Providence, and the Christian Scientist tells us that sickness is an error of mortal mind. We say it is neither a visitation of Providence nor an error of mortal mind; it is a condition of the physical, induced by inharmonious states of the mind. Anger, envy, jealousy, revenge, lust, etc., are all open doors for disease to tear down the physical body. Every wrong you think and act is most harmful to yourself first of all. In the spiritual consciousness there are no diseases, disasters and death.

## PROGRESS.

MATERIAL PROGRESS is the offspring of spiritual progress. No sciences, arts, inventions, etc., etc., can come unless the spiritual germs are fructified in the souls of the spiritual humanity. The history of material progress of the age is a correct indicator of its spiritual growth. The fall of nations into barbarism has always been due to their receding more and more from spiritual standards and embracing the grossest materialism. The Spiritualist always sees endless progression, and by spiritual methods helps to evolve it. The materialist views everything as if doomed to annihilation, and always thinks that the apogee of civilization is reached, because he sees nothing beyond the range of his material vision. All Spiritualists know that no matter how far we may have advanced along the road of progression, there are ever grander things to be evolved.

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Appreciate your manifold blessings. You would think the common, fresh air a breeze blown from paradise if you were condemned to be down in the "stoke hole" of a transatlantic steamer for five or six days; you would consider the use of your hands a great blessing if they had been tied to your sides for a month; a crust of bread and a gallon of water would be nectar and ambrosia to you if you had been lost in the desert for several days and without food or drink. Bad experiences often make us appreciate the common, everyday blessings that we take as a matter of course.

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Consciousness does not manifest without form. There is the principle of Life; but it can only consciously manifest through form.

## KEY THOUGHTS.

Nothing in all creation can miss its purpose.

There are no ups and down or backwards and forwards in the Circle of Eternity.

This civilization is cleaning up the dirt and debris of the ages for the Coming Race.

Life is self-supplying, self-acting, self-reproducing—always beginning, always ending.

Truth is Universal; error is local. Truth is the same to the uttermost bounds of the Universe; error is always divided up into sects that never agree.

No matter how far we advance on the road of eternal progress, there will always be teachers in advance of us to give us more light on unsolved problems.

The gateway of the liberty of the spirit is the mind harmonized. Mental discord is spiritual imprisonment. The doing of all things—physical, mental and spiritual—well is harmony of being. Ill thoughts, ill manners, ill temper, all belong to the unspiritual. Spirituality means refinement of the being.

Hypnotism is the repetition of an idea with sufficient will force to bring the one hypnotized by it in subjection to the idea. Everyone hypnotizes, whether consciously or unconsciously. The drug doctor hypnotizes with drugs; the orthodox preacher, with dogmas; the business man hypnotizes, and so does the politician, etc.

The materialist says that apart from a material brain intelligence cannot exist. But intelligence must have existed prior to the material brain, because it was that which evolved the brain in the first place. Intelligence is always prior, and matter is its mode of manifestation on this plane. If this were not so, how could the intelligence involved in the seed ever accrete the matter that constitutes the visible plant. And man must always go to invisible intelligence for all things that he desires to type in visible matter. Matter void of life and intelligence cannot be.

Every thought is an embryo God.

Life's purposes are ever on the alert.

Every thought and deed tends to perfection.

Consciousness is the creative and constructive force.

Consciousness is the individualization of the soul. The growth of consciousness is the expansion of realization.

Without the seed the rose could not be, but the rose shows no trace of the seed. The plan loses itself in the execution. Life is forever, creating, transforming, remodeling.

You are the sculptor of your own mind-spirit, and the mind-stuff will shape itself to conform to your most ignorant superstitions or to your highest and loveliest aspirations. You cannot realize that the "Kingdom of Heaven is within you until you cultivate that purity of heart that induces Love and Wisdom.

Truth is like an endless thread that we can weave into a variety of complicated patterns, either beautiful or ugly. Simple in its conception it lends itself to our fancy, and we give our work a variety of high-sounding names, but the truth has not changed, we have only adapted it to our purpose, and used or misused it according to our wisdom or ignorance.

The law of life is from the invisible to the visible. The Source is hidden, the effect is seen; the Source is Infinite, the effect is finite. To have Faith in the invisible is to be one with the Source of all power; to acknowledge only the visible is to be unprofitable, unfruitful, transient, mortal. The mind is barren that is closed to all save the physical sense.

In the true sense there is no Spiritual existence for the materialist, for so long as he is encased in his materialism he can only cognize matter; he has only the physical consciousness. When the materialist dies his consciousness still lives in matter forms, for it is all the life he has grown, and it is all there is of or for him until he can grow some more.

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

## THE PRINCIPLE OF LOVE.

JOHN P. COOKE.

The man or woman who kills a reputation in private malice inflicts a more ghastly wound on kindred than the man who kills a body. He that steals away a good name does a more irreparable wrong to Brotherhood than he that steals a pile of banknotes. But the one offense is palpable, the other inpalpable and the law only recognizes palpable offenses.

But the moral standard of judgment is the main thing. The cast of public feeling is the creative center of all law and usage. It is precisely this that needs to be infused by the principle of Love. The work to be done is first of all in the private heart; and it is done by the erection of a new moral standard—the rule of kindness—the human principle as distinguished from the conventional usage.

Two things the law of Love requires. They are of equal moment: An allegiance on the part of every human individual to the social order, as embodying the highest attainable good, and an allegiance on the part of the social order to every individual as one of the factors by means of which the highest attainable good may be secured.

The person must, as a member of the family, admit its authority and obey its law. The family must keep the person informed of his membership and must draw him close to its bosom. Love demands both processes. In one it shows its austerity; in the other, its sweet tenderness. In one it appears as constraining law; in the other, as educating and refreshing grace.

It is only Love that evokes Love. It is evidently our beloved editor's conviction that nothing but affection can win affection. That evil can be overcome by good alone. Her editorials ever stir within us sentiments of kindness, love for purposes of reform, incentives to duty of the noble and saintly type.

She is no visionary, but eminently practical. May her sweet influence of good diffused, and in diffusion ever more intense," grow from pole to pole.

Mankind are grateful when a cause for gratitude is given them. The gratitude may come late; but it comes in full measure. The workers anticipate it when they anticipate the victory of their cause. That victory—the victory of the idea—brings this honor with it as one of its concomitants. As soon as men appreciate the gift they seek out the name of the giver and lavish on him praise, often greatly in excess of his desert.

But why should not some of this great reward be bestowed on the "children of the Spirit" during their life-time? Why not give them recognition and welcome at once?

Is Life a "Mockery"? as Ella Wheeler sang:

"Why do we grudge our sweets so to the living  
Who, God knows, find at best too much of  
gall,

And then with generous, open hearts, kneel,  
giving  
Unto the dead our all?"

Why do we pierce the warm heart's sin or  
sorrow

With idle jests, or scorn, or cruel sneers,  
And when it cannot know, on some tomor-  
row,

Speak of its woe through tears?

What do the dead care for the tender token—

The Love, the praise, the floral offerings?

But palpitating, living hearts are broken

For want of just these things.

## SPIRITUAL RECEPTION.

J. H. LUCAS.

As there are degrees of aspiration and degrees of endeavor in different individuals, there are, therefore, degrees of reception. The person whose understanding is open only a little toward truth will receive but little, and one whose will is open only a little toward spiritual good will receive but little good. But one whose understanding and will are both fully open to spiritual truth and goodness, will receive abundance. It is, therefore, clear that it is according to reception.

There is one important thing to be remembered, and that is this, that many persons of learning and great mental power and very successful in the material affairs of the world have but very little or no spiritual reception.

But reception may be improved in proportion to aspiration and the removal of obstructions. Prejudices and selfish personal interests are great barriers against reception. Evils in the life, and falses in the mind pervert will and obscure the understanding.

When the understanding is established and illumined by truth and imperishable and divine good in the will and these conjoined, one with the other, the life becomes fruitful in goodness, spiritual in character, sweet and true and pure in its manifestations.

Such a soul ever dwells and rejoices in the true light, because it is always open toward truth and receptive of that unadulterated wisdom which purifies and exalts, and therefore it comes to pass in the experiences of all those who reach such permanent inward spiritual satisfaction that they enjoy fellowship with the Infinite Spirit and receive an influx from the Divine.

The inner life that is lived,—the life of reading, thought, purpose, aspiration and prayer,—dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—Maeterlinck.

## THE "SIGNS OF THE TIMES."

Every self-denial, physically or mentally pleasing, is a spiritual gain—an added impulse to the soul or Divine nature of man.

Virtues and talents being self-assertive and operating for good only, we must guard against the unspiritual in our nature manifesting.

The method is self-evident. As we overcome intemperance, ill-feeling and injustice by temperance, charity and justice, we may overcome every unspiritual impulse by an antithetical one.

As those of a physical nature are overcome, man becomes inspirational. As those of a mental nature (vanity, conceit, false pride and selfishness) are overcome, man becomes discerning—the first giving him light on effects, the other on causes. Love or happiness is the reward of the two, being en rapport with spiritual nature, undisturbed by animalistic vibrations. When the spiritual consciousness dominates, then and only then can you enter in the wholeness of Love.

As the individual, so the masses. A general harmony with spiritual nature makes a prosperous and happy people. But the people must generate that harmony among themselves to be at peace with nature.

War and dissention naturally attract reverses, discords and calamities. History records many such to the intuitive minded, as direct effects of a conflict between man and nature.

A discordant mental atmosphere inherits the same results on a large scale that an individual, out of harmony with nature, does on a small scale.

A general warfare among human kind could, under such a pressure, invite calamities that would route all armies in a way unlooked for; or perhaps bring on a cataclysm which might create marked changes on the face of the globe, as no doubt have already occurred, when selfishness or arrogance was at its height.

Our present civilization is comparatively a short one. That others have existed, comes more and more to the light every day. What Psychometry is yet to reveal may cause fear and trembling that we are again tending towards the danger line, where nature reacts with unrelenting fury.

Man at peace with himself and his fellow-men means peace with nature. The spiritual "signs of the times" are upon us, as they have been at other periods before a general break-up. But with modern printing, telegraphing and tolerance, the impending calamity may be averted. Spirit guides for peace and harmony, not war and dissention. Let the world look upward and garner from that which is being offered as the Savior ere it is too late. A cause is upon us for a higher guidance. Let it be welcomed!—Arthur F. Milton.

Time is the most evident to the thoughtless and idle.

## HARMONY OF BEING NEEDED.

Let the civilization of an analytical and harmonial philosophy be duly spread abroad—rendering men and things altogether natural, wise and spiritual—and I can assure you, the superficial, the partial, the incomplete, and the disagreeable of the outer world will rapidly disappear. Let this spirit be introduced in the soul of the multitudes, and all disagreeable appearances—says a writer—swine, spiders, snakes, pests, madhouses, prisons, enemies—will vanish; they are temporary and shall be seen no more. As, when the summer comes from the south, the snowbanks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits, and the song which enchants it; it shall create beautiful faces and warm hearts and wise discourse and heroic acts around its way, until evil and deformity are no more seen. In all this, I am consciously impressed that I am drawing a picture of man's future on earth; a period when all men will be seers and discerners of the hidden and the beautiful. Everything in that era will possess interest and truth; and will be interrogated as capable of yielding a clear and useful reply. Deformity in all things—in art, religion and morals—will disappear in proportion to the progressive refinement and harmony of the human mind. This result is mathematically certain.—From the "Great Harmonia," by A. J. Davis.

Judge Mullins, of the State District Court of Denver, Col., has made the following declaration: "In private life I never was a party to the killing of a man or a human being. I shall never be a judicial party to such a killing. The State has no right to take a life. Capital punishment in Colorado has not deterred the commission of crime. Murders have increased. Influential persons escape the gallows. A man having no right to take his own life, surely the State cannot take that life from him under the guise of the law. I will do as my conscience prompts me in this matter. I am opposed to capital punishment. While a judge of the District Court I shall never impose such a penalty upon a defendant. If a person is found guilty of murder in the first degree and the jury fixes the penalty at death, I shall disregard that verdict if need be. The State does not give life; it cannot take life. It is contrary to reason and contrary to morals."—The Graphic.

We first build up joy or trouble mentally and then we have it physically and materially. The same law operates as in building a house—the material structure will be exactly like the mental pattern. To love everybody is to build a mental and material paradise—Heaven.

God—Causeless Cause.

## ORIGIN OF A CRIME LIES IN THOUGHT.

The origin of all crime lies back of the quick temper which held the knife.

The origin of crime lies in a thought. A crime is the result of a series of thoughts, the first of which may have lodged in the brain of an innocent child.

Men who have studied the workings of the human mind tell us that each thought makes a track upon the brain. That the same thought always travels over the same path. They tell us that the track deepens as the thought passes more and more frequently over the path until the thread-like track becomes a deep rut.

A wagon track, light at first, if constantly driven over becomes a rut. If the wheels continue to plow into the earth the track is cut deeper and deeper until it is impossible for the wheels roll out of the rut until it reaches the end of the road.

It is thus with the ruts in the brain. When the path is cut too deep the thought must follow the old course, wherever it leads.

The rut may lead to theft.

The rut may lead to lying.

The rut may lead to murder.

Every thought, good or bad, if permitted to travel again and again through the mind, leads to some act, good or bad.

Crime has its origin in a thought.

Great prisons have been built, but crime still walks among us.

The habitual wishing to possess what belongs to another too often leads to theft.

The ever-present wish to be rid of one who is hateful too often leads to murder.

Strong walls cannot control crime until brick and mortar can control thought.

And thought is free as the air. It slips past the guard, it passes through the keyhole, it scorns the grating, it laughs at walls of stone, it knows not the terror of the gallows.

Prisons cannot save us, the scaffold cannot free us, the laws cannot protect us from crime.

Ah, but where the laws are weak, you are strong.

When the walls of the prison are fragile you are powerful.

While the hangman's rope cannot choke the life from crime, you can.

When the desire for the possession of what belongs to another comes to you, turn it out. Don't wish for what is not your own. Resolve to earn what you would have. Thus a different brain track is made and this track deepened will lead to prosperity, never to theft.

Instead of wishing to rid yourself of one who is hateful, wish yourself higher and better than he. This thought-path will lead to a higher plane, where the air is rarer and the sight is clearer, and the hateful one, way down at the foot of the mountain which you have climbed, dare not even lift his eyes to the heights upon which you stand. Is that not better than a life behind prison walls?

Man is more powerful than the law.

We are more powerful than are the instruments of the law.

We can control thought, and crime begins in thought.—Evie P. Bach, in *The Sunflower*.

## "THE PURE IN HEART SEE GOD."

In an article in "Vitality," written by Walter Devoe, which was produced in "Eleanor Kirk's Idea," Mr. Devoe said:

"I do not want anyone to think that I advocate the practice of Mediumship, or the practice of calling upon decarnate spirits that hover about the earth plane for aid or intelligence. The bondage of those who become mediums for the mortal spirits is terrible. They are misled, mistaught, demoralized, and devitalized by spirits. The account of Jesus casting out spirits from the epileptic and insane should be read as literal truth."

There is far too much of this indiscriminate condemnation of mediumship by American writers as if, of necessity, all mediums become slaves to spirits of evil disposition, who rob them of vitality, injure their health, and degrade them. The fact is, mediumship, like any other natural aptitude, is beneficial when rationally and temperately exercised. Its use is never injurious whatever its abuse may be. Those who are level-headed, true-hearted, and pure-minded need have no fear, and those who are not will always be in "bondage" of some sort or other, to spirits in the body or out, or perhaps, more correctly speaking, to the consequences of their own ignorance, folly, perversion, or wrong doing.—Reason.

The old superstition which for centuries has been upheld by most of the Churches—that animals have no souls and therefore no rights—is now almost universally regarded as a fallacy which has no evidence to support it at all. An American Judge, some time since, declared that upon investigation he had found that more than half the human race believed in the immortality of animals, and that as many as one hundred and seventy authors had written books in the English language which upheld this belief. Few persons, if any, who have reached the spiritual plane of thought and consciousness, have any doubt about the future life of the animal creation, for they cannot ignore the manifestation of individuality which is apparent in all the more highly developed creatures nor escape the conclusion that Eternal Justice demands that some compensation should be made for the anguish which myriads of animals are made to endure through the tyranny of man.—Sidney H. Beard in the *Naturopath*.

The overcrowded condition of some of the New York public schools, necessitating that the children attend only half a day, proves a blessing in disguise, for, contrary to expectation, these schools have made higher averages than those that had full time.

## ONE LIFE.

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

Just read Henry Harrison Brown's editorial in the June number advocating meat eating, which means that he believes in killing little rabbits, doves, quails, lambs, calves, for their flesh. I can hardly conceive of a new thought advocate shedding blood to satisfy an unnatural appetite. Primitive and natural man—man as made by the Great Creator—did not eat meat. Henry Harrison says to eat anything you love. By this strange doctrine, he justifies cannibalism, gormandising, whisky drinking, etc., for cannibals love human flesh, just as Henry Harrison loves beefsteak; that is, he thinks he loves it, not knowing that he mistakes an unnatural and depraved appetite for love.

The All Creator did not use one kind of life for animals and another kind for persons, there is only one Life and one source of Life. By killing an animal you destroy the same kind of life that animates your frame.

Man has no right to kill. "Thou shalt not kill," is a command of Nature as well as of Jehovah. I wish that every child in the world could be taught these lines:

"No flocks that roam the valley free,  
To slaughter, I condemn,  
Taught by the power that pities me,  
I have to pity them."

## MAKE THE TEMPLE CLEAN.

When it has been ably demonstrated that meat is not necessary to our well-being, when it has also been demonstrated that it is an injury instead of a benefit, why continue its use?

Are we slaves to the bodily habits and tastes of our ancestors? Shall the spiritual man be in bondage to the carnal? Spiritual freedom, light and beauty, health, strength, longevity, lie with vegetarianism. Economy also, if you will. This is not theory. It is fact. Take some vegetarian magazine and read up on this subject. Learn how to select and prepare the substitutes for flesh food. Clean the windows of your house, let pure light in, and rebuild—rebuild—then we can commence to talk of love, and peace, and good will. But man knows not the meaning of love when he dwells within a blood offering. He cannot feel a throb of sympathy or tenderness for the helpless creature condemned to cater to his taste, and consequently is arrogant and selfish with his fellow-men. Sympathy, love, comes with all. We are only one with all, as all life comes from Infinite Life. We, as Spiritualists, know this to be true. And we also know that all life has a continuity of existence. Or shall we take a stand on a line with our good orthodox brother, who said, "Myself and my wife, my son John and his wife, us four and no more," and shut out all life except the

human? Whether we will, or no, we have not our choice. Natural Law says all life, and nature's law is not changed by man's belief or his wishes. Brother and sister Spiritualists, shall we give up these bloody feasts and grow?

Then shall we learn the love that sends peace forth into a troubled world.—Jessie S. Pettit Flint.

## THE HUNTER AND THE HUNTED.

We give below in negro dialect an extract from Mrs. Sutherland's drama entitled "Po' White Trash." It represents a negro in the act of killing a coon. He has brought the poor beast to bay and now has him at his mercy. Just before firing the fatal shot he catches the coon's eye and is stopped momentarily by the pathetic appeal which he reads there. The negro is giving an account to the doctor, and we will let him tell it in his own way:

"An' then, Doctor, I saw that coon's eyes—I saw that coon's eyes. Doctor, I—I never saw a coon's eyes befo'. I reckon—I reckon—there wouldn't be so much hurtin' done in this world ef jes' befo' yo' hurted yo' saw the thing's eyes! An' I looked at him—an' he looked at me—an' his eyes said, 'Be yo' goin' to kill me?' Thar worn't no trees—no sky—no nothin'—jes' only that coon's eyes. 'It's on'y cowards kill what can't fight,' they says. 'It's on'y devils kill fo' fun,' they says. Everythin' thet hed ever been 'fraid—an' I've been 'fraid!—looked out o' thet coon's eyes. Ev-erythin' thet ever been hurt—and, God-a-mighty! I've been hurt!—looked out o' thet coon's eyes. 'Be yo' goin' to kill me?' An' I flinged my gun's far she'd flew an' I sez, 'No, yo' mean, scared, hunted critter, yo'!'"—Medical Talk for the Home.

The underlying thought for carrying on the vivisection of animals is that sickness is wholly a physical process due to the propagation of disease germs, which can be eliminated by the serums derived from animals. But disease is primarily caused by inharmonies of the mental-spiritual, which the physical body reflects, as a mirror reflects the exact likeness of the person. Therefore, in all past ages, the spiritual teacher was the true healer, for he gave the remedy of spiritual enlightenment and therewith healed the patient. Just as with a sickly, dwarfed plant, that has been vegetating in the darkness of a cellar, when by bringing it the sunshine, we restore it to health.

Men lean on each other. When man fails man, his God fails him. Thus we see, virtually, man, in practice, recognizes no God outside of man.

He who lives the life of harmony does not feel the need of lip prayer, for his life is a continual prayer.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

I AM NOT OLD.

**O** tell me not that I am old  
Or that I old shall grow;  
But let eternal youth be stamped  
Upon my wrinkled brow.

The eye may dim, the ear may dull,  
The cheek be furrowed too;  
The hair may streak with silver locks,  
But I grow old, oh no?

Does God grow old, do angels grey?  
Do spirits grow infirm?  
Bent, bowed upon a friendly staff  
Do the immortals lean?

We can't grow old if we renew  
Our spirits day by day;  
Drink in new life, new hope, new truths,  
And wipe the false away.

Truth is immortal, and shall bloom  
In everlasting youth;  
Old age is stamped on what is false.  
It dies, but not the truth.

—H. J. Fisher.

The Immortal Consciousness is the capacity of the being to realize the universal. The physical consciousness does not and cannot realize Immortality—universality; it is limited and restricted in its scope to this matter expression. Conscious Immortality is self-evolved. It comes through concentration. When you can realize (not merely intellectually believe) that the whole boundless universe is life, there are no dead," then you have attained that blissful goal. When you can do this, wherever you realize yourself to be, there you will be in reality. You will be as instantly on the planet Mars or Venus as you will be in London or Paris, if you so desire.

IT IS CHANGING.

When wrongs are at their worst they are on the mend. The burdens of ignorance become heavier and heavier that men may turn to wisdom and become wise—then they will have no burdens.

Look in whatever direction we may, we will find the burdens increasing. Nations, communities and individuals who ignore the march of spiritual progress are weighted down to the breaking point.

The shell of fixed ideas and crystalized systems has already cracked and the New Life is ready to come forth. Nothing of the old shell of matter worship and its erroneous systems will be retained. They were necessary only as long as the New Life was gestating and growing to maturity. But the God-Life is now to reign supreme; and the old, unchangeable shell-civilization with its selfish hardness and its exaltation of death's ungrowing mask will disappear forever and for aye.

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To set before human beings ugly mental pictures is a crime against humanity, for it is this that keeps them on a crude plane of spiritual evolution. The ultimate aim of existence is beauty and harmony of being—physically, mentally and spiritually; therefore, it should be the continual study of those who pose as teachers and leaders to bring in evidence the highest and best and noblest in every channel of thought and field of endeavor.

If "as a man thinketh in his heart, so is he," it is self-evident that no preacher has any right to direct the thoughts of his congregation to a hell of torment, or a doctor to keep his patients' minds filled with diseased thoughts, or an editor to set forth thoughts and pictures of crime, war, hunting, and other bad suggestions.

A man's life, here and hereafter, is rooted in his dominant thoughts, and, if these are inharmonious, they act as dark spectacles, through which he sees all environments and beings distorted, and he will so view them until he cultivates loving thoughts, for it is only through the sunshine of Love that he can realize the lovely springtime of Being.

"The pure in heart see God." Heaven can only be realized as we have it within our being. It can never be attained by going or coming. It is not other beings that we need first to bring into harmony, but it is our own life we must purify, and then through its crystalline clearness we will see the inherent purity in all things, and, by thus recognizing it we will cause it to grow in them.

#### OPEN YOUR SPIRITUAL EYES.

The materialistic "scientists" having had all the props of the all-is-matter theory knocked away, have taken a slight step in advance by claiming for a "subconscious mind" what formerly they claimed for matter—the "subconscious mind" of the individual in a flesh body, to which are credited all the occult phenomena. A spirit in the physical form is said to be alone possessed of a "subconscious mind."

The following theory, advocated by Dr. Noble, in regard to the method of production of the mechanical phenomena of Spiritualism, we clip from the "Literary Digest":

"There is no doubt of the occurrence of these things. That a table will tip without visible aid and answer questions intelligently, as will also the planchette, anyone can demonstrate to his satisfaction easily. Some mediums give quite remarkable exhibitions of power over inanimate objects. Just how and by what laws this is accomplished we are certainly unable to say. Psychologists are inclined to believe, and some positively assert, that mind has the power to act upon matter without the aid of material objects and through space. To the writer the idea is not unreason-

able. He is further inclined to the view that through some not understood way the messages received and answers given by material objects come from the so-called subconscious mentality of the individual whose mind is operating. The principle reason for this view is, that observation has taught him that, in matters unknown to some one present at the test, the responses are as apt to be inaccurate as otherwise. Were the communication from a departed spirit, there should be no error."

The very fact that the critic has not unfolded his spiritual consciousness bars him out from being a competent judge of the source from whence spiritual manifestations emanate. "Spiritual things are spiritually discerned." He is in the position of a man who has always lived in darkness speculating from whence the light comes, and claiming that it emanates from himself instead of the sun.

The mind of the medium certainly cannot produce the phenomena, for all psychics know that any activity in the mind precludes the manifestations from becoming evident. And the phenomena that the mind is anxious to receive are, generally, those that do not happen. It is through some awakened faculty of the incarnate spirit, acted upon by decarnate spirits, that the phenomena are produced, for a negative (medium) spirit and a positive decarnate spirit are as essential to create the spirit force, as the union of the positive and negative poles of an electric battery are necessary to evolve the electric current.

Dr. Noble imagines that a communication to come from a decarnate spirit must be void of error, and this with the evidence before him in his daily life that the majority of incarnate spirits are falsifiers. Some decarnate spirits can only make their identity known by using the same erroneous language they used while in the physical body. Spirits are not made perfect by dying, but by living in harmony with the law of Being. Perfection is not a gift, but comes by growth, here or hereafter.

## AN EDUCATED ANIMAL.

The celebrated Berlin horse, Hans, who can distinguish the time of day on a watch or clock and beat it out with his hoof, spells, counts, multiplies, tells the difference in colors, coins, etc., is creating great interest among all classes of people. The horse has been educated by his owner, Van Osten, an old schoolmaster. The commission of scientists appointed to examine him has stated that trickery is impossible. It is not necessary for his master to put him through his lessons. He will do them for any one who speaks German.

It is not too much to say that this glimpse of the education of an animal opens up possibilities yet undreamed of. The time may yet come when educated animals may be able to speak to us. The language of the primal man was not very far in advance of the few sounds emitted by the horse or dog to express approval or disapproval. A child left totally uneducated would express itself by similar sounds.

Scarcely anyone has had the patience to educate animals, that this old schoolmaster has exercised in educating his horse, for the reason that animals, generally, have been regarded as beneath human notice. Animals have been trained to do stunts in a circus, but this is probably the first time where a schoolmaster has taken up the education of a horse, and he has been richly repaid. The scientists say that his horse knows as much as a twelve-year-old boy.

What Luther Burbank, of California, is doing with vegetables, fruits and flowers, and Van Osten with his horse, are foregleams of unlimited possibilities that will be realized when man shall have attained spiritual understanding.

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Great success is attending the new experiment being made with the convicts in the penitentiary at Jackson, Mich., by substituting kindness for severity. The prisoners are al-

lowed to play baseball with outside clubs, and circus and theatrical performances are given in the prison. They are allowed to converse with each other on the recreation grounds an hour each day, and the majority of them are paid for their labor and other privileges are granted them. The punishments for disorderly conduct are withdrawal of these privileges, which are highly appreciated by the prisoners, and consequently, there are seldom any infractions of the rules.

It would not take many generations to do away with crime and criminals if this method was practiced all over the world. Before a criminal can be reformed into a law-abiding citizen he must be taught to respect himself, and he must feel that he will be respected if he does right.

There are very few who are so degraded that they will not respond to kindness.

## BE KIND AND LOVING.

There are so many ways in which people are thoughtlessly cruel to animals: for instance, rearing little kittens and making pets of them for a few months and then turning them out when winter comes to suffer and starve in the cold and rain.

Tenants move into some house and get cats or dogs for pets, then when they move away the pets are left to starve.

Parents get pets for the children and then let the children abuse them in all manner of ways.

It speaks well for the intelligence and reasoning faculties of the dog, that it will stand an immense amount of abuse from children without retaliating, when if an adult would treat it the same way, it would fly at him in anger and tear him to pieces if possible.

Until parents treat everything kindly and teach their children to do so, they will treat each other cruelly. Children will desert their parents in their old age; they will not have any respect for themselves or anyone besides.

## EACH AGE HAS ITS IDEAL.

J. F. D'ARCY.

The particular type of religion that fits one age may not fit another age.

Religion may be ahead of the moral ideal or it may be behind it.

The moral ideal goes on keeping step with the social experience of the race. Creeds must utter the highest and finest things that man thinks and feels. It was savagery, unutterable, horrible that made Jephtha offer his own daughter as a sacrifice to the Lord, and only savagery that made her submit to it, and yet Jephtha thought it to be a stern religious duty.

When Theodore Parker stood for the very highest, tenderest and truest moral ideal of his age, not a church in Boston could abide him; and in the prayer-meetings of the day they were beseeching God to remove him, because they thought he was such a force for evil—"The Man of Sin, the Soul of Boston." A week of prayer was appointed to pray to God to remove him. No Unitarian church in Boston could abide him.

The soul has need of some outside influence to restrain or guide it. The inspiration of Socrates, he was persuaded, was imparted to him from time to time, as he had need, by an internal voice, which he called "demon"—not a person, like an angel or devil, but a divine sign, or supernatural voice.

"That which hath been is that which will be, and there is nothing new under the sun."

"The highest compliment man ever received from Heaven is the sending to him 'As disguised and discredited angels.'"—Emerson.

"But fairer sights have met our eyes, and broader lights have shone."—O. W. Holmes.

A clay tablet tile printed in the reign of Sargon, about 700 B. C. and still preserved, says that three hundred and fifty kings had ruled Assyria before him, implying that the nation had existed for 7000 years.—"History of Culture," p. 63, by Hittell.

## WOMAN'S RIGHT TO GOVERN.

REV. GENEVRA LAKE.

There is an oft repeated saying that men represent women in government.

So serious and so common an assertion should be inquired into.

In what do you represent us, gentlemen? Did you represent us when you enacted a law

to give the father the custody of the child, though the mother had bestowed her very life forces to build up this new being? Did you represent us when you enacted the law by which our property, after marriage, became yours?

Did you represent us when you so arranged that the joint earnings of yourself and wife were all yours, and she became your "relict" or "leavings" (entitled to but one-third of what she had helped to earn) at your death? Did you represent us when you instituted the religion of polygamy, practiced by your illustrious ancestor, Abraham, by which we were taught that in order to obtain Paradise hereafter, we must live in hell here? For whatever may be said of the religious nature of woman, I want to impress upon you the fact that man has been the founder of religions.

Do you represent us when you make it customary to pay us only half the wages you receive for just as much work, done just as well? Did you represent us when you enacted the law which gave you absolute control, not only over our property, but our persons? Did you represent us when it was lawful for a man to beat his wife when she did not obey him? Did you represent us when you enacted a law by which damage done to us could be paid to you, as we were your property? Did you represent us when you made adultery the only cause for divorce? Did you represent us when your progenitor, Moses, wrote: "and thy desire shall be to thy husband, and he shall rule over thee?" or when Paul inscribed:

"If a woman learn anything, let her ask her husband at home?"

Have you ever represented us, gentlemen, in the jail, at the gallows, or on the tax-list? In fact, do you really represent us in any way? I trow not. Man cannot represent woman; woman cannot represent man; the sexes are complements, each the equal half of the home, as they should be of the government.

If man symbolizes wisdom, as many claim, woman certainly symbolizes love; and neither of these elements can safely be spared from the governmental sphere.

As the sexes unmistakably complement each other, by each reflecting, as it were, an opposite side of life—so in the Government should the two sexes unite, that their blended love and wisdom might solve, the better, the problem of self government.

## "ON, EVE, ON."

REV. H. S. GENEVRA LAKE.

I can tell each clouded mind,  
 Of whatever Age or Kind,  
 Drilled by custom and by Creed,  
 That no soul can e'er "succeed,"  
 Ever climb the sunlit height  
 'Till it sense the wrong from right.  
 And the evils we deplore,  
 Which we narrate o'er and o'er,  
 Were evolved when man essayed  
 Rule o'er matron and o'er maid.  
 Every plain with blood bedewed,  
 Which the human sight has viewed,  
 Every cannon shriek and spear  
 Is the product of her tear,  
 Take this truth and bear it on!  
 Ours the conflict not yet won;  
 Sometime, over field and fen,  
 Where have roved the feet of men,  
 Calling hosts to mad attack,  
 Beating hosts as madly back,  
 We shall stand, and then shall say:  
 "Ours is now the 'Right of Way'  
 To the better, brighter day;  
 God will never hear your cry  
 Till we find our liberty;  
 Not till every woman's form,  
 By your spirit bruished and worn,  
 Shall erect and perfect stand,  
 O'er her life supreme command,—  
 Not till then shall madness cease,—  
 Not till then shall white-robed Peace,  
 Over land and over sea  
 Chant the song of victory,—  
 Of an Earth redeemed at last  
 From the awful shadows cast  
 By the errors of the Past,—  
 As the "devils" cowering flee."  
 Olympia, Wash., U. S. A.

## W. J. COLVILLE'S REPLY TO DR. PEEBLES.

Dr. Peebles asks a few definite questions in your valuable paper, to which I wish to append brief answers.

1. Without attempting to speak authoritatively I define "thought" as contemplation, meditation, concentration of attention upon an idea or object. Thinking is a process which induces the vibration of substance, therefore the vibratory effects of thought may be regarded as primarily psychical and secondarily physical.

2. Intuitive ideas enter the mind, usually, unbidden; thought is a deliberative process. We can think about what we have received intuitively, but to think implies deliberation, not simple receptivity to divine or spiritual influx.

3. By "transference of thought" (possibly an imperfect term) is signified communication of information without employing ordinary physical channels of communication. My own belief is that we by thinking steadfastly in a given direction set waves of ether in vibration and that we also co-operate (often quite un-

knowingly) with unseen intelligences who are in accord with our intents and purposes.

4. To assume that thoughts produce anything without the thinker's energy may be unwise, as thoughts have no existence apart from the energy which gave them birth; still it is conceivable that the effects of our thoughts may be far greater than we realize, and that after we have set a current of force in motion the consequences of that motion may far exceed our knowledge.

5. The New Thought program is lamentably deficient if it does not undertake to prove the continuity of individual life beyond physical dissolution, and in so far as New Thought advocates omit this important element their program lacks much that it requires to render it complete. It is but fair to admit that there are people in the world just now whose interests seem concentrated upon physical health and worldly prosperity, and to these the question of life beyond the grave does not appeal as forcibly as it appeals to others.

6. If Dr. Peebles or any other gifted writer will kindly suggest to the New Thought Federation a good substitute phrase for "Thoughts are things," I will very gladly in my speech before the convention in St. Louis move its adoption.

Now as to the good doctor's lack of hair, if he really cares very much about his benevolent and venerable baldness (which I greatly doubt), I quite believe that by suggestive treatment his hair can be thickened; but that is a very unimportant aspect of the New Thought movement, because when a man is hale and hearty, though over 83 years of age, a little hair more or less is insignificant. All that is new is not necessarily true; all that is true is certainly not new in the broadest reasoning of those words, but good Dr. Peebles may rest assured that all New Thought advocates are interested in preventing and vanquishing those conditions which induce "obsession," while many Spiritualists, alas, seem powerless to rid themselves of dark influences or they would not write such piteous letters to the newspapers. Speaking for myself alone I can truthfully declare that for the past twenty-five years and over I have never once been misled by following a direction conveyed to me by my spiritual directors, and these faithful guides who never desert me most positively declare that by constantly dwelling in thought upon high and holy influences those who are now "demon obsessed" can be relieved from their sufferings, but they must live hygienically in order to protect themselves against unpleasant consequences. Hypocrisy and deception are never justifiable, but no one can fairly be styled hypocritical or deceitful who boldly proclaims what he or she conceives to be true.—W. J. Colville, in *Progressive Thinker*.

Man ~~must~~ persist in believing that the inconceivable is conceivable, or he will never make a discoverer.—Goethe.

## ANCIENT VEGETARIANS.

EVERY great and commanding moment in the annals of the world is the triumph of some enthusiasm. The victories of the Arabs after Mahomet, who, in a few years, from a small and mean beginning, established a larger empire than that of Rome, is an example. They did they knew not what. The naked Derar, horsed on an idea, was found an overmatch for a troop of Roman cavalry. The women fought like men, and conquered the Roman men. They were miserably equipped, simply fed. They were Temperance troops. There was neither brandy nor flesh needed to feed them. They conquered Asia, and Africa, and Spain, on barley. The Caliph Omar's walking-stick struck more terror into those who saw it than another man's sword. His diet was barley bread; his sauce was salt; and oftentimes by way of abstinence he ate his bread without salt. His drink was water. His palace was built of mud; and when he left Medina to go to the conquest of Jerusalem, he rode on a red camel, with a wooden platter hanging at his saddle, with a bottle of water and two sacks, one holding barley and the other dried fruits.—Emerson.

## A VEGETARIAN NATION.

As is well known, the Japanese are physically a small people, yet they are capable of remarkable feats of strength and endurance, and as recent events have once more shown are full of courage and daring. The Japanese themselves attribute their high average of physical strength to a plain and frugal diet, and the system of gymnastics called jiu-jitsu, which includes a knowledge of anatomy and of the external and internal uses of water. It is claimed that the average standard of health in Japan is much higher than in China, though the Japanese are a very much smaller race. In 1899 a commission was appointed to consider whether by a meat diet or by other means the stature of the race could be raised; but the conclusion arrived at was that seeing that their feats of strength and enduring powers were superior to races much taller than themselves, the lowness of their stature did not matter.

In the matter of diet they are frugal to a degree, rice being the staple food in every Japanese house, and appearing at every meal. Japanese troops have often made record marches on a diet consisting solely of a little rice. Vegetables and fruit are grown in abundance, and their value as a regular part of diet is realized far more than in this country. Indeed a laborer is content to work a whole day on a dinner of tomatoes, cucumbers and salad. Salad is eaten cooked as a cure for sleeplessness. Milk is scarce because it does not pay to keep cattle to produce milk alone, and the meat is not eaten.—British Medical Journal.

## FROM CONABLE'S PATH-FINDER.

Now, when we know that beer contains only two to five per cent. alcohol and that the California wines contain only about six to eight per cent., the wonder is that our Christian Temperance Union friends do not take up the cudgel against patent medicines instead of filling up on these alcoholic drugs and making their crusades against less harmful beverages; but the good Lord and all His disciples know that intoxicants are bad enough; that all should be suppressed in the interest of the common good of all classes of people.

Still we like to see people consistent in their efforts at reform. To really be consistent the fight should be made at the very fountain head of the causes leading up to dissipation and excesses. There will never be any marked success in this field of reformatory work until the question of meat-eating is disposed of. The people who do not eat meat never form an appetite for either alcoholic or tobacco stimulants, or any other sort; not that every meat-eater wants to drink whisky, but the meat-eating habit—meat being purely a stimulant—creates an appetite for stronger stimulants. Some are able to suppress the appetite for the stronger stimulants, while others are not.

No work along the lines of reform ever availed that did not strike at the fountain-head of the iniquity. You can preach temperance and legislate against intemperance—against the saloon and its environs—and they will all go on just the same until the thing that creates the desire and the appetite for the stimulant is disposed of.

More than twelve hundred families have discontinued the use of meat since the first issue of this magazine appeared on the scene of warfare against the stuff. With the elimination of meat from the dietary, the desire for other forms of dissipation is removed—not the moment you discontinue meat eating, of course, but as soon as the poison is thoroughly freed from the system and the functions of the body are educated away from the deadening effects of the meat habit.

[Conable's Path-Finder is doing valiant work for the cause of human betterment and justice to all, including animals. If you want a magazine that is original in thought and stands squarely for principle, first, last, and all the time, send Bro. Conable a dollar for a year's subscription. Address: The Path-Finder Pub. Co., Box 1045, Los Angeles, Calif.]

Rev. H. S. Genevra Lake, of Olympia, Wash., received an invitation from the V. S. A. to be present and speak at the International Congress of Vegetarians. She sent a paper, which, if we can secure a copy, we may publish.

Growth in any direction is simply the repetition of an act or effort. Permanent happiness is the goal attained by growth in good-doing. Every little kindness in thought or act is adding to that growth.

## THE UNIVERSAL REPUBLIC.

The "Little Sioux Hustler" is a weekly newspaper, edited by H. W. Kerr, Little Sioux, Iowa. Editor Kerr is a progressive and aspiring man. He devotes a portion of his excellent journal to "Thoughts from Manywheres -- Original and Otherwise," and invites any of his readers who have original ideas and do original thinking to contribute to that department. He is doing more good for the advancement of the world than many more pretentious newspapers, that put self before principle.

If there are any who are afraid of inheriting the family pet diseases send for the October "Nautilus"—or, better still, send fifty cents for one year's subscription and read the article on the first page: "When Sins Come a Visiting." The "Nautilus" is one of the best "New Thought" magazines published. We feel a family interest in it, because it was born in this city and its editor was born here. However, she likes the Eastern life best now—perhaps it is because William is there. William and Elizabeth are fine teachers.

Mrs. Colby, the editor and publisher of the "Woman's Tribune," has given up her residence in Washington, D. C., and is now located in this city, and will publish her paper here. It is the only woman suffrage journal on the Pacific Coast. Mrs. Colby has been laboring for years in behalf of women, and has done a great amount of work for their upliftment. We hope that our readers will send in their subscriptions at once and help to encourage her in her work. Price \$1.00 a year. Address: Woman's Tribune, Portland, Oregon.

We have received from that wonder-worker in plant breeding, Luther Burbank, of Santa Rosa, Calif., "Fundamental Principles of Plant Breeding." Mr. Burbank is one of the great pioneers to show the world what marvelous results evolve from intelligently directing and training the creative forces in plants. And if this can be done in plants why not in human beings—plants of a more intelligent growth.

We have just received one of the most beautiful home songs that has of late come to this office. It is called "Your Mother," written by J. T. Rider. This is a song that everybody ought to buy and everybody ought to sing. Regular price 50 cents. By sending 19 cents in postage stamps to the Theatrical Music Supply Co., No. 44 West Twenty-eighth street, New York, a copy will be sent post paid.

"The Western Lady" is a new sixteen-page monthly, published at Portland, Ogn. It is published "for the purpose of helping woman in her struggle for a higher place in the world." We note, specially, an interesting article on "How I became a Literary Woman," by Mrs. Abigail Scott Duniway. The price of the "Lady" is 50 cents a year.

"The Herald of the Golden Age" (Paignton, England) is one of the finest magazines published for those who want to grow spiritually.

"How to Gain Health" and "Why We Suffer; the Remedy," two booklets, by Katherine Holmes. Price 25 cents each. Address the author, 2 Jane street, New York City, N. Y. Simply written, and the advice is priceless to those walking the ignorant path of life.

The "Light of Truth" is admirably holding up the spiritual torch of altruism and universal brotherhood. Only 50 cents a year for this splendid weekly, 16-page journal. Address: The Light of Truth Pub. Co., 409 Ellsworth Bldg., 355 Dearborn street, Chicago, Ill.

The "Folly of Meat Eating," a 16-page pamphlet, by Otto Carque, will do much to advance the cause of a pure diet among flesh eaters. Publishers by Kosmos Pub. Co., 765 N. Clark street, Chicago, Ill. Price 10 cents a copy, or 25 copies for \$1.00.

"Vaccination Brought Home to You," by R. Swinburne Clymer, Ph. D., M. D. Published by G. H. Hebe, Terre Haute, Indiana. Price not stated. Works of this character are hastening the day when vaccination will be done away with entirely.

"Let There Be Light," "And There Was Light," are two popular lectures by Dr. Geo. W. Carey. They contain much stimulating food for thought. Price, 25 cents for the two. Address the author, 337 Summer street, West Somerville, Mass.

"Rational Methods of Treatment," by M. F. Clarke. Price 25 cents. Published by the New Life Publishing Co., Lewiston, Idaho. This booklet contains more valuable information for both sick and well than many more expensive books.

Every Spiritualist blest with children should subscribe for the "Progressive Lyceum," edited by John W. Ring, National Superintendent of Lyceum Work, Spiritualist Temple, Galveston, Texas. Issued weekly; price 75 cents a year.

"Shakerism, Its Meaning and Message," by Anna White and Leila S. Taylor. Price \$1.50, by mail, post paid. Address all orders to Anna White, Mt. Lebanon, Columbia Co., N. Y.

"A Course of Instructions in the (new) Science of Biochemistry," by Dr. Geo. W. Carey, 337 Summer street, West Somerville, Mass. No price stated.

"Self-Healing Through Suggestion," by Henry Harrison Brown. Price 25 cents. Address: "Now" Folk, 1437 Market street, San Francisco, Calif.

Spirits, in and out of the physical body, are one, just as the two eyes are one in vision, though each has separate sight.

When you can take the "silence" into the noisy world with you, you will transform it to harmony.

BE OPEN TO CONICTIVON.



THE SILENCE.

**B**E STILL! The crown of life is silentness.  
Give thou a quiet hour to each long day  
Too much of time we spend in profitless  
And foolish talk. Too little do we say.

If thou wouldst gather words that shall avail,  
Learning a wisdom worthy to express,  
Leave for a while thy chat and empty tale—  
Study the golden speech of silentness. —A. L. Salmon

UNCONSCIOUS BARBARISM.

On a visit to the Adirondacks we saw and heard much to show the need of humane education.

A good Philadelphia mother told us how her son, sixteen years old, had been shooting loons and other small game for fun, and she now sent him with the best guides into the woods that he might shoot a deer, and she trusted "that Divine Providence would protect him."

A guide's wife told us how a New England clergyman came up there a few years ago and shot so many deer for fun and left them to rot that the guides threatened to shoot him. A New York divine, while we were here, was found catching frogs to cut off their legs for bait, all for fun.

There is a vast deal of unconscious barbarism which it is our work, by the wide dissemination of human literature at home and abroad, to endeavor to overcome. That is why we send "Our Dumb Animals" to the editors of nearly twenty thousand papers and magazines in this country, and a multitude of teachers, clergy and others.—Our Dumb Animals.

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