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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

**SOUL-COMMUNION TIME-TABLE.**

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

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

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

THINK LOVE.

ALICE ESKEL.

YOUR thought is a house: it is an atmosphere  
 In which like spirits seek to live their lives.  
 Thought is a magnet that draws unto itself  
 Like elements, that give it strength and growth.  
 Think love and to thee flows Love's mighty power,  
 Angelic Wisdom from the hosts of Light.  
 Think not 'gainst Love if thou wouldst happy be,  
 For hate enslaves, while Love alone makes free.

ALL WHO DESIRE TO MAKE THE  
 WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April-May, 1906.

PORTLAND, OREGON.

Vol. xx, No. 11—New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;  
" " " " British Empire, six shillings.  
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

TO MY MARTHA.

M. G. T. STEMPEL.

Oh, most provoking Martha-part of me,  
Can you not cure your blindness, child, and see  
That all these petty wearing things of life,  
This endless trembling, this feminine strife  
Against the perfect, unrelenting Law,  
Is but a straw  
That you must rise above?

What does it matter what this harvest be?  
What does it matter, weeping one, if we  
Have joy or sorrow for a single day?  
Within us waiting is potential May.

Oh, grieving, human Martha-part of me  
Why will you cling to lesser things when we  
Might deeds perform that would true glory reap,—  
Might touch the very highest at one leap?  
But Martha will go on breaking our heart,  
Nor take her part  
Of the great "things above:"

She strives for that which is pure vanity,  
For human love, for joys that cannot be.  
She knows there is a lining to each cloud,  
Yet when the sun is hidden, weeps aloud

"Patience," the Gentle Voice whispers to me,  
"Go find the things and bring them back with thee  
The "things above" that rust will not destroy,  
The Love Supreme that is without alloy.  
She must remain on earth, but thou canst go.  
For thou dost know,  
The path to Perfect Love."

Forgive me, Martha, suffering part of me!  
Never before my duty did I see:  
With grateful tenderness, I'll gather, dear,  
The "things of God," and bring them to you here.

## MARVELOUS LIFE.

The earth is but an aerial ship floating in the ether. One of these days some one will discover the process whereby this is done—then the problem of aerial navigation will be solved, and transportation through the air will be carried on as it is now by water.

Undreamed of wonders will then be performed, and more solid matter moved in a day than can now be moved in a century with present methods.

To enumerate what will be done would seem like a fairy tale, and yet if you look abroad throughout the universe you see that which is much more marvelous and incomprehensible than this that we relate here, and that is millions upon millions of suns and planets built up in and sustained by the invisible ether, and not alone that, but all these solid bodies were at one time the invisible ether itself, and are now but the invisible ether objectified to our physical comprehension.

There are no grander and greater marvels awaiting our perception and realization in the future than those all around us now.

Man himself is a miracle—the greatest of wonders! Just think of the combination of forces—all acting harmoniously within his mind and body at the same time—which make him think and feel and hear and smell and taste and breath and digest and remember, etc., etc.

Life is. And all the endless variety of its boundless power is forever manifesting.

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\* \*

Everything has its shadows: hate is the shadow of Love; injustice, of Justice; dirt, of Cleanliness; skepticism, of Faith; meanness, of Generosity; cruelty, of Kindness; evil (so-called), of Goodness. The Devil is but the shadow of God. Those who live in these shadows believe in them, and do not realize the Substance. But without the Substance there could be no shadow, for all things are One. And there is no real power in shadows—only the influence that man ascribes to them.

*All articles not signed are by the Editor.*

## NO LIMITATIONS.

Theories, creeds, or what you call "systems of education," are but appetizers and temporary sustainers in the evolution of Life. What is good in them should be retained and the refuse rejected.

All the elements of Eternal Being are within the individual. We generally speak of the five senses as being the limit of conscious existence. This is because we have not taken possession of our other senses. There is no limit to the number of faculties that can be unfolded in our boundless progress. And the true enjoyment and real happiness of being is dependent upon the realization of higher and higher senses. The greater the refinement of mind and body, the finer the senses that can be unfolded. And then the greatest beauty and the most magnificent luxury of earth is seen as mere ugliness compared to the more interior plane of consciousness one then can cognize.

All the good of life is retained and added to. The loves, the friendships, the deepest aspirations of the soul are all ours, ever becoming richer, grander and nobler.

Faith in one's own unlimited powers (yes, boundless, for each individual is infinite in capacity and capabilities) and auto-suggestion will stimulate to activity and unfold in the individual god-like powers.

If you want something good, look into your own heart and head for it. This is the only way to get it.

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"All the world's a stage" is literally true. Men and women and children are real actors and actresses, and prepare themselves to play the comedies and dramas of life, just as mimic comedians and tragediennes do; only, instead of studying their parts out of play books, they construct their parts out of their own mentalities—the parts they study in the silence of being they play before the public. The theater mimics what is done in real life, with this distinction, that where the theater represents life in its nobler aspects it presents it in advance of its attainment in the world.

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The mental pathway of Life conditions the physical life.

## THE AWAKENING.

The Awakening that is taking place is not, like in the past, a mere belief in the saving power of some one who has attained the spiritual consciousness, but is a general awakening to a new state of consciousness by humanity the world over. It is in this way only that "all shall know the Lord (consciousness of spirit) from the least to the greatest." It is an inward awakening of the spirit, analogous to the awakening of the physical being after a long night's rest.

Spiritually we have been asleep, and many of us have been dreaming nightmare dreams, and the life we have lived has been (as in dreams of the physical being) full of illusions and delusions.

Now we are awakening to the Spiritual Day, wherein Love, as the Central Sun, is rising in the awakening consciousness of men, and the dreams of the Old Night are giving place to the realities and duties of the Spiritual Day.

Those who are already awake and alive to the New Day and its responsibilities are striving to awaken the rest, who cling to their inharmonious dreams and do not want to be disturbed. But the Universal Awakening has come, and the messengers of the New no longer want to support the heavy burden of lazy and corrupt sluggards. Each one must now begin to do something for the general good. The New Age has no use for parasites, for there is plenty of work for all to do!

\*  
\* \*

Humaneness and kindness are of first importance in a man's life. As he hardens his heart with the practice of cruelty and is indifferent to the welfare of any living form, his mind also becomes hard and cannot receive the impress of Divine Wisdom from the Divine Center within him.

The soul is saved or completed through living the harmonious spiritual life. The being living in discord is lost to soul realization, like one lost in the mountains, and goes round and round in his narrow mental circle of ignorance—eating, drinking and "making money."

One realizes his soul state by the perfect and permanent joy and happiness he experiences every moment of his life. Life then is ecstasy and bliss, no matter how or where he lives.

## KEY THOUGHTS.

There is no compeller; yet all is compulsion.

Any threatened disease can be avoided if the mind is kept clear.

The most successful meeting is when you meet your Real Self, in the Silence.

The heart full of Love is ever devoid of fear, for it has nothing to fear.

Love never dies. It is self-creative, self-supplying. It cannot be adulterated.

The motto on the coin of the United States, "In God We Trust," would be actually true if it read: In this God we Trust.

An angel sees the possibilities of good in you; a devil looks for and condemns the mistakes and wrongs you have committed.

Hatred and antagonism divides the atoms of the physical body into opposing camps and creates war between them. This war is disease.

Until you see the Divinity in all things, you cannot know that you yourself are Divine. To see good in all things is to open the door to it in yourself.

Where there are a million who are content to have a Christ die for them, there are but few who are willing to so live that the Christ Spirit may manifest.

The wiser and more loving the spirit grows the greater is the capacity to rise above the laws of time and space. No law is ever destroyed, but the advanced spirit is not subservient to the laws governing time and space.

One is not conscious of his own immortality until he has attained the consciousness that all forms of life are Immortal. And he who knows that all life is Immortal cannot eat the corpses of animals. Belief in one's Immortality is not consciousness of Immortality, any more than belief in a Shakespeare makes one the master-poet.

The monarchial spirit is for the individual to do what he pleases—right or wrong—and try and regulate other people's lives by his standard of living; the true republican spirit is to live one's life in accord with the harmonious laws of Being, and allow others the privilege of living their own lives, as long as they do not interfere with his rights and liberty.

Belief in one's own Divine Self is true religious faith.

You cannot open all doors with the same key—except you have the Master-Key—Love.

Build with Love and your sun never sets; build without it and your sun never rises.

Build with Love and you are master of destiny—without it you are the slave of destiny.

The straight line represents the material; the curve, the spiritual. The material man is full of angles; the spiritual man is rounded out.

We idealize that which we truly love. Love sees perfection in the one loved. By loving humanity we see its inward perfection, and by thus realizing it we make it grow and come uppermost.

Wisdom is the direct road and shortest cut to all good; ignorance (that which men call "evil") is the indirect road and a long way round to all good. It is thus that "all roads lead to the Divine."

It is so often said: "Do the good, and destroy the evil." If we do the good there is no evil to destroy, any more than it is necessary to do anything to dissipate the darkness after we bring the light.

There are schools of teachers in the spirit world, who, if we make the right harmonious conditions, can go over our daily mistakes and correct them, just as the school-teacher corrects the work of the pupils.

Humanity's desire, in any direction, brings the supply, whether for good or bad. For years everybody scoffed at the thought of navigating the air. But now the desire is to navigate the air, and the ways and means will be forthcoming.

Life is self-recording. It is like a phonograph that records everything that we live from birth to death, just as it is, even to the minutest detail, in thought, feeling and action. It is this record that we have always with us that annoys or blesses us.

Sweeping the carpet, washing the dishes, and keeping the house clean, generally, is of great importance to your physical comfort, but sweeping the cobwebs from your brain and cleaning your heart from the filth of hatred and your mind from encrusted wrong-thinking is of far more importance to your permanent mental and physical health and happiness.

THE MEASURE OF LOVE IS THE MEASURE  
OF LIFE.

RUTH B. RIDGES.

Those of us who are awakening to spiritual consciousness find ourselves face to face with many and varied questions, they come from within and from without, and certainly we can find varied enough receipts by which we are told that if we follow the advice given we will surely be a success. It was while meditating on some of these questions and thinking over some of these so-called New Thought get rich, get well quick methods that the above statement came to me, and the more I think of it the more it appeals to me. There is a difference between living to love and living to be loved. There is a difference between the passion born of love, and the love that is consumed in passion. The one who is living to love, living to emanate and create harmony, is being happiness, not seeking it, is being love as the sun is light, and being love inharmony finds no sympathetic vibration in them. They are living to love, evil in its worst forms finds no antagonism or criticism or opposition in them, for they know that love is the all-powerful solution and when love meets evil, evil is no more, as when the ice and snow of our northern country is met by the warmth of the spring sunshine and winds.

Such love knows that when the problems are most difficult it is more love that is needed. Such love knows that when they are most misunderstood more love will bring light. Such love knows when outer things are slipping away that it is only that which is owned by right of love that remains. Such love knows that in all life's relationships, there is no sense of ownership, whether it be father, mother, brother, sister, husband, wife, property. It is only as we are in unity with any or all of these that we belong to them or they to us. Such love knows that cultivation of the capacity to love all is the only way to increase consciousness of immortality.

The next great invention will be the wireless telephone. Every invisible force of intelligence is going to be made operative in the material world, just as soon as man works in harmony with spiritual laws. Fairy land will be transformed from myth to reality.

SILENCE.

There is much help in Silence. From its touch we gain renewed life. Silence is to the soul what his Mother Earth was to Briareus. From contact with it we rise healed of our hurts and strengthened for the struggle.

Amid the babel of the schools we stand bewildered and affrighted. Silence gives us peace and hope. Silence teaches us no creed, only that God's arms are around the universe.

How small and unimportant seem all our fretful troubles and ambitions when we stand with them in our hand before the great calm face of Silence. We smile at them ourselves, and are ashamed.

Silence teaches us how little we are—how great we are. In the world's market-places we are tinkers, tailors, apothecaries, thieves—respectable or otherwise, as the case may be—mere atoms of a mighty machine—mere insects in a vast hive.

It is only in Silence that it comes home to us that we are something much greater than this—that we are Men, with all the universe and all eternity before us.

It is in Silence that we hear the voice of Truth. The temples and the marts of men echo all night and day to the clamor of falsehoods and shams and quackeries. But in Silence falsehood cannot live. You cannot float an untruth on Silence. A falsehood has to be puffed aloft and kept from falling by men's breath. Leave an untruth on the bosom of Silence, and it sinks. A truth floats there fair and stately, like some stout ship upon a deep ocean. Silence buoys her up lovingly for all men to see.

\* \* \* \* \*

Silence is the only real thing we can lay hold of in this world of passing dreams. Time is a shadow that will vanish with the twilight of humanity; but Silence is a part of the eternal. All things that are true and lasting have been taught to men's hearts by Silence.

These fair churches and cathedrals that men have reared around them throughout the world have been built as homes for mere creeds—this one for Protestantism, that one for Romanism, another for Mohammedanism. But God's Silence dwells in all alike, only driven forth at times by the tinkling of bells and the mumbling of prayers.—From the "Diary of a Pilgrimage," by Jerome K. Jerome.

## ASTRAL MEDIUMSHIP.

To form a proper conception of the above it is primarily necessary to know what love is—materially and spiritually.

Man as an animal being, is governed by sensation, volition and emotion (impulse), just as the lower creatures are. But in the human state these principles of life are subject to spiritualization—becoming intelligence or reason, will-power and sympathy. The combination, the three acting as one impulse, in either case constitutes the creative force. Man terms that love, but it is animal love.

But, as in the aforementioned, the creative force is also subject to spiritualization. It then becomes spiritual love. In either case, however, it represents life—is life, or the principle which creates life.

In its animal state, or as animal love, it creates material life. In its spiritualized state it also creates life, but not as we understand it. There is a compromise, however, between mortal and spirit life, provided the creative force in man attains the spiritualized state before transition takes place.

This compromise is the creation of an astral body, neither material nor strictly spiritual, fashioned out of the material elements taken in or attracted to the body of the still incarnated spirit after the animal forces have become spiritualized.

In the latter state the spirit becomes positive to matter; but what the body imbibes becomes part of the spirit always, in its negative or animal state attaching itself to the spirit directly, but in its positive state surrounding the spirit as an astral body.

This astral body, when perfected, is capable of detaching itself by the will of the owner, or by aid of scientific spirits who understand the modus operandi. When detached it may be sent off to distant parts and seen by clairvoyants—often by the naked eye, when slightly materialized. But under the new power that spirits have attained on the earth-sphere, they utilize such astrals as mediums for the materialization and etherialization of discarnate spirits. Or, those possessing an astral body are utilized as mediums for materialization, etc.

That spirits often resemble the medium is accounted for by the fact that the astral is a perfect counterpart of the medium or owner. But when the spirit manifesting has experience or is strong enough to impress its identity to

the full, the medium's likeness becomes lost, and we have what is called a perfect "materialization."

Though age is an obstacle to the practicalizing of such mediumship, sitting for it might bring forth results, interesting and beneficial, to private circles—the reasons being obvious. Hindu adepts develop their astral body at an early age, because regularly trained for it by a generally temperate life. When perfected there will be no need of dark seances, but spirituality must be the life principle of the aspirant.—Arthur F. Milton.

## BE TRUE TO SELF.

Though the tempests may rage, generated by the passions controlling us, there is always the still small voice of conscience being heard above the roar.

In every human spirit there is hidden a virtue—a bright gem that is not of the earth earthy—which if cultivated makes the man of mark; though if forgotten turns up every now and then with peculiar force or influence on our everyday life.

It is this hidden treasure which prevents total depravity and is the final rescuer of the soul from misery. It is the divinity within, and who is true to that is also true to his fellow man. To abandon it because of failures is not brave. Our principles are the colors under which we must fight our way to spiritual victory. Surrender is defeat without material gain, because there can be no retrogression. Who has once tasted of the beneficence of spirit cannot cope with minds accustomed to material bargaining exclusively. We cannot be hot and cold at the same interval so we might as well remain warm under the soothing influence of spirituality.

There is even calm in sorrow that comes through being true to principle. Suffering is spiritual growth; and to do the painful right is often the worst kind of suffering. But peace follows.

Be true to self and despise your former self rather than your neighbor. Nothing great was ever gained without great effort; and the soul is never maimed beyond recovery. Nature heals its wounds and when it becomes master over its body we can call it our own.—Arthur F. Milton.

Truth lives forever; error vanishes.

**MAKING OUR BROTHER DRINK VINEGAR.**

H. G. GUILD.

If we believe in Brotherhood, how can we assail, in a spirit of captious criticism, the belief of any person who, be he orthodox or pagan, is living up to his present light? I have long since ceased to find fault with and sneer at my brother, who is doing the best he can to work out his destiny. I have no quarrel with anyone who happens to believe in the "vicarious atonement," and I have no desire to compare my standard of wisdom with that of some other soul whose understanding does not agree with my own. For, be it known all persons are not in the same stage of spiritual development, and are therefore not equally equipped to perceive and grasp wisdom. And I am persuaded that, as we have different individualities and personalities, we also have different methods of apprehending the Truth, yet the Truth exists eternally the same, and unchanged by our views of it. What matters the plan of "salvation," so that it is self-satisfying to the individual at present? Isn't it infinitely better to believe something than nothing? If the mind of a person is fixed upon some phase of Truth, even though it be hazy and ill-defined, at the present, and not according to our egotism, why should we, who assume to be on higher ground, seek to throw mud at that person's conception of Truth or religious belief. The theory of such action is certainly uncharitable, to say the least, and does not accord with the true spirit of brotherhood, which should be the basis of our thought and action. Without Charity, how can we hope to unify mankind in the work for better conditions? Eliminating the principle of Charity for one another, we are become "As a tinkling cymbal and sounding brass."

That species of intellectualism which says, I am right, and therefore have all the Truth, is one of the greatest bars to spiritual development that can be imagined, unless it is to believe that there is no such thing as spiritual development, and even then, I would not berate the man who holds to the latter idea. He has a right to his opinion. And, after all is said and done, he is my brother. Much trouble arises because we do not understand the other fellow's viewpoint, and we often assume certain things with reference to another's position, with out being at all sure as to the angle

from which he viewed the matter upon which we take issue.

Why all this folderol about what the other fellow does or does not believe? What is it to me if someone else doesn't like my views on this or that question? Can I help the other fellow's opinion? Certainly not. If I am satisfied to hold my opinions, the other fellow ought to be satisfied that I am satisfied. It may be urged that I am not consistent in not allowing the man who criticises other people to have his opinion. This brings the whole matter back to the starting point. Have I a moral right, from the standpoint of Brotherhood, to arraign my brother for his beliefs? Here I leave the matter to the conscience of the reader, be he Jew, Gentile, Agnostic, Pagan or Infidel, so-called. The thing for which I strive most, is to have a feeling of Brotherhood for all men, and Charity is a virtue worth cultivating in any case.

**FOR AN INTERNATIONAL CONVENTION.**

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

The ultimate object of the little article which I enclose for your publication is first for coming in touch with large progressive souls who are interested in the welfare of humanity, and, second, after having found them, to call an International Convention for the purpose of devising ways and means for a more systematic work along the lines of force and harmony. I will derive no financial benefit from it in any way.

CHARLES. W. DICKSON

Spokane, Wash., April 2, 1906.

**A GREETING OF LOVE.**

Greeting to You, Oh Soul:

Are you living in the freedom of Love and light of Truth? Do you know that Love is the one Infinite, Divine, Creative, Governing Principle of this Universe? Do you feel that some action should be taken to concentrate the forces of Love, to the end that its light may be systematically disseminated throughout the world? This is not a bid for any financial gain, but an honest appeal to souls of light; and every earnest soul that desires to co-operate in this work will kindly address a communication to

C. W. DICKSON

West 32 Second Avenue, Spokane, Wash., U. S. A.

All newspapers and periodicals please copy.



# 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.

TO KEEP A TRUE LENT.

**I**'s this a fast to keep  
The larder lean  
And clean  
From fat of veals and sheep?  
Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?  
Is it to fast an hour—  
Or ragged to go—  
Or show  
A downcast look and sour?  
No; 'tis to fast from strife,  
From old debate  
And hate—  
To circumcise thy life.  
To show a heart grief-rent;  
To starve thy sin,  
Not bin;  
And that's to keep thy Lent.

—Robert. Herrick.

LET THERE BE LIGHT!

All institutions, of whatever character, shall be open to public inspection from cellar to garret!

Those who have something to hide, something inimical to the welfare of individuals under their control, will no doubt oppose any investigation, and call it despotic and tyrannical. But the time has come in the evolution of humanity for all things to be exposed to the light.

Nothing that is carried on in accordance with wise and loving methods will oppose investigation. And that which is hidden in darkness and kept in ignorance and cruelty can no longer foment its diseased and depraved states to go out in the world and propagate itself in negative natures.

A TERRIBLE INDICTMENT.

The indictment against flesh eating:

Every morsel of flesh food is the product of murder.

To procure the animal's whose dead bodies feed the multitude of flesh eaters, unspeakable cruelties are perpetrated on the animals in transit on the railroad cars, by crowding them together and leaving them unfed and unwatered for a long period of time.

In winter the stock men let countless numbers freeze and starve to death for lack of shelter and food.

Animals, transported by ship, arrive with broken limbs, great bruises on their bodies, etc.

Animals are kept in close, foul smelling barns, and, when let out into the fields, eat the grass containing the diseased germs of consumption, etc., expectorated by the farmers' families and help and thus become diseased. To try and counteract the diseases, veterinary surgeons inject serums into the bodies of the animals, giving them fevers and the diseases are not lessened.

Thousands upon thousands of men and women (and their offspring, as a consequence) are brutalized by doing the horrible work of the slaughter houses.

The corpses of animals, hung up in the butcher shops, breed flies and other noxious insects, which become conveyors and infectors of disease germs, and the diseased flesh purchased by consumers infect those who eat it with cancer, consumption, smallpox, and other diseases, and sending countless numbers to early graves.

The display of the bleeding corpses of animals hardens the budding sympathetic nature of the youth of the land, leading to cruelty in various forms; and also marks the gestating offspring of unnumbered mothers with blood-thirstiness and cruelty. Young Pomeroy, the son of a butcher, was a monster of cruelty, as a youth—his mother waited on the customers, to relieve her husband, before he was born.

Flesh eating creates a thirst for liquors, to

burn up the fermenting poison it generates. Saloons are the most numerous where great slaughter houses are. Vegetarians lose all desire for liquor and there are no drunkards among them.

Flesh eating incites to combativeness, and sustains war, police courts, etc.

Calves that have furnished vaccine matter (that is to say, whose bodies are infected with smallpox) are sold in the markets as food.

To furnish "pate de foie gras" for the flesh eater, geese are crucified, and food rammed down their throats before a hot fire, until their livers become diseased; lobsters and eels are boiled alive; and other atrocities, worthy of an age of barbarism, are inflicted on innocent animals for the benefit of the consumer of corpses.

#### TRUTH MUST BE LIVED.

A pint of pale ale, and a chops are things yearned after not achievable except by way of lunch.—Tennyson, in letter to Fitzgerald.

Despite this love of Tennyson for this food, he was the most spiritual of all the poets. Nothing in all literature is so full of the most beautiful and most spiritual philosophy. See what Thought, using ale and pork, gives us in this XCIII poem of "In Memoriam." It is the perfect direction for entering the Silence.—Now.

The poem that "Now" refers to is this one:

"How pure at heart, how sound in head,  
With what divine affection bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

"In vain shalt thou, or any call  
The spirits from their golden day,  
Except, like them, thou, too, canst say,  
My spirit is at peace with all.

"They haunt the silence of the breast,  
Imaginations, calm and fair,  
The memory like a cloudless air;  
The conscience as a sea at rest:

"But when the heart is full of din  
And doubt beside the portal waits,  
They can but listen at the gates  
And hear the household jar within."

There is a difference between the earthly scribe, who does not live the Divine Life, that is occasionally depicted through him (as if he were a mere phonographic cylinder) and the true Divine Poet who lives the life depicted, and thus uplifts the world. If Tennyson could eat a piece of the corpse of a hog, cruelly

murdered to furnish him with its flesh, he was not "pure in heart" and "sound in head," neither did he have the "Divine affection" that has love for all. If he had been truly "at peace" with all, he would not have allowed any one to hurt even a pig for his selfish benefit. And eating this dead animal's body would certainly help to keep up the "din" in his heart, and thus exclude him from the communion with angels. Setting forth a truth as an amanuensis, is a very different proposition from living it. Progress halts because the world is full of teachers of truths they do not live; hence, they render them ineffective.

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\* \*

To recognize our discarnate relative or friend, or a spirit that lived unnumbered ages ago, does not depend upon "coming" and "going" of such spirits, but it depends upon our power of spiritual realization. If we will not or cannot realize that such discarnate spirit exists and is present with us, it is as if it did not exist as far as we are concerned. To spiritually realize discarnate spirits we must refine the physical body and our materialistic state of mind, so that veil may become transparent. In fact, we must make our life clear, and through its crystalline purity, as through a clear glass, we can then see all that lies beyond. Nothing has "come" or "gone," but we have unfolded to the state that can see all there is, and, realizing its immeasurable wealth, our desires are satisfied and we are permanently happy.

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\* \*

This New Age will bring forth virtual miracles in the form of new inventions, compared to which those that we are now acquainted with will appear to be mere kindergarten toys. Man is coming out of his cocoon of limitations, and becoming acquainted with the endless and wondrous possibilities of an Infinite Universe, as he unfolds more and more his spiritual nature.

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\* \*

The worst enemies are those of your own household—the wrong that you allow to manifest through your own being.

## MY EXPERIENCE IN DIET REFORM.

REV. GENEVRA LAKE.

[Paper prepared, by request (in token of the author's lifelong advocacy of nonflesh food), to be read at the St. Louis World's Fair.]

To contribute helpful thought to this convention (at the invitation of the distinguished President of the V. S. A., Rev. Henry S. Clubb) is the object of this brief paper. Twenty-eight years ago, in a most unexpected manner, I became conscious of the admonitions of a supermundane being, who directed my mind to the desirability of abstaining from the use of flesh food, etc. At this time I had never given the diet question attention, nor had I met persons interested in, or read anything upon what is known as "food reform."

Circumstances, attendant upon a severe bereavement, had so impaired my health (never robust) that I was suffering greatly, in a variety of ways, but chiefly with stomach difficulties.

The suggestion made by my spiritual visitant much impressed me, but it did not overcome the appetite of habitude. This, however, I soon discovered, was a matter that could be disposed of by the vigilant monitor, in a way which it is not necessary herein to describe.

Suffice to say that, from the very first, the tabooed dishes were entirely discarded, and with appreciable benefit within a very few weeks.

As may be presumed, the result aroused my interest, and I began immediately to study the science of physical nourishment. I discovered, as all earnest students have done, that the field was an exceedingly extensive one, and I regard myself as still a learner therein.

Probably that which most profoundly engaged my mind was the ethical aspect of the question, which I soon began to present in all my public ministrations, covering a period of nearly a quarter of a century. For, in freeing myself from the impurities and absurdities of the former diet, in substituting the more wholesome, attractive, and easily prepared vegetarian and fruitarian fare, my mental powers were increased, my moral fibre toughened, and my spiritual senses noticeably augmented—a sequel so gratifying that it would scarcely have been possible for me to refrain from communicating to my congregations the interest and enthusiasm which I felt, and which, as years have passed on, I am happy to say has not

abated, albeit my attention and energies are necessarily engrossed in other grave and imperative problems.

\* \* \* \* \*

In conclusion, it may be said that my experience is quite unusual. I am of the opinion that the majority of rational food adherents (I have had opportunities to converse with hundreds) are not induced to abandon the deplorable habits of eating, which almost universally prevail, at the suggestion of an invisible associate—"a comrade of the skies."

May I not, therefore, rightfully claim that I am specially blessed, not only in having been able, with this simple diet, to so fortify the "tabernacle of the flesh" that it has endured a strenuous life satisfactorily, but that I have also been made aware of the interest of discarnate intelligencies, who, obedient to Divine Wisdom, seek to aid us in our effort to ascend Mt. Aspiration by a somewhat original route?

Wishing the convention every possible encouragement, and its individual members personal cheer, I am cordially and sincerely your fellow-worker in the establishment of Truth.

Olympia, Wash., U. S. A.

[We have only now been able to obtain a copy of the above for publication.—Ed.]

—Like Truth, Helen Wilmans comes uppermost again, and her new magazine "Men and Gods," takes the place of "Freedom," and will no doubt wield even a greater influence, for the severe persecutions that its editor has passed through has increased her power of helpfulness. Mrs. Wilmans has proven that she possesses a power that the average person has not yet unfolded, to be able to resume her work with increased vigor after the trials and persecutions she has passed through. Her cause is just and will prevail. As the Post-Office officials still stamp any letters, addressed to Helen Wilmans or Mrs. Post, "fraudulent," and return them to the writers; any of our readers who desire to address her for healing or to send her a dollar for a year's subscription to her unique magazine, will please address all letters to Wilmans Publishing Co., Seabreeze, Fla.

—In ancient times there was but one Judas out of twelve disciples, to betray the spiritual man for money, but the proportion has increased since then—it is eleven to one now.

## RELIGION A NECESSITY.

To Lucy A. Mallory: I received a copy of your most invaluable paper but yesterday, and I note an article by Wallace Yates, "The Christian Farce," in which it is gravely asserted that there was "an original gospel allegory written, from which the present four have been constructed." Will Mr. Yates pray tell us of the original, and who wrote it; and also give the evidence that "the present four have been constructed from it"?

"Christianity saved the human race to the globe. Before it made its advent, faith was dead and morality had disappeared. The population of Spain had decreased sixteen thousand in a few years. The nations that bordered the Mediterranean looked upon one another as partners in a common despair."—Professor John W. Draper.

Religion is a necessity; without it no great people ever lived. No great people ever can live. It is german to the human heart. Our civilization is a great Christian civilization. The Christian nations are crowded with cities where innumerable spires glitter in the sun. The children of one mother crowd around the fireside and that mother is almost sacred in their eyes. It teaches the absolute equality of all souls before God. That means that all souls must stand equal before the Divine tribunal, and the Divine laws. That means liberty—that liberty which is liberty, as God is God, sacred, holy and just. Then comes domestic peace and "civilization soars phoenix-like to Jove."

"The invention of the printing press and the publication of the New Testament is the cause of modern civilization. If Christianity is not a divine religion, how can its success be accounted for in the early Christian centuries?"—Wendell Phillips.

"For the welfare of every living being, for the Trinity and Oneness of Life," I plead.

J. F. D'ARCY.

You can live either the ghost life or the spiritual life, as you choose. One is the cloud that hides the sunshine, and the other is the sunshine itself. The ghost world is outer darkness; the spirit world is inner light. Most men or women (in or out of the physical body) are living the death-in-life of the ghost. Spiritual unfoldment is their only salvation.

## A LETTER FROM AN OCTOGENARIAN.

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

The World Advance-Thought of February came to me laden with many beautiful sayings—none so beautiful as those of its editor. I read every word of it and enjoyed it very much. I would like to have some more copies, if you have them on hand, to send out as missionaries to the heathen in this country.

The article in relation to Ann Lee, the founder of the society called "Shakers," was very interesting to me. When I was a boy I lived with Shakers. Many years ago, in one of their evening meetings their "Mother," as they called her, Ann Lee, appeared to them. I saw her and many of the Society saw her. She was brighter than the noonday sun. She is loved and acknowledged by all her true followers as the Mother of the New Creation (as Christ was the Father), the bride, or the Lamb's Wife of the New Creation. I think she was as near perfection as one could be, clothed with mortal flesh.

SIMON EMERY.

The "Sunflower" of Lily Dale, New York, has made a very commendable effort in the cause of progress and pure diet, by devoting its issue of March 3d, 1906, to Vegetarianism. It has fairly published the opinions of both Vegetarians and flesh eaters, and set forth the results of eating vegetarian food and flesh food. And it has set several thousands of people to thinking on the subject of Vegetarianism, for which it deserves the thanks of all lovers of humane principles. The "Sunflower" is one of the foremost Spiritualist weekly papers, and is ever full of progressive ideas. Price \$1.00 a year; 5 cents a copy. Address: The Sunflower Pub. Co., Lily Dale, N. Y.

Mr. J. M. Greene, of 1250 Tenth street, San Diego, Calif., has addressed an open letter to Congressman S. C. Smith, of California, asking his aid and influence to prevent the limit of time (which is now twenty-eight hours) during which cattle may be transported in railroad cars without food, drink or change, from being extended by proposed legislation in the interest of cattle dealers. Existing cruelties connected with the transportation of cattle by rail are terrible enough without making them worse. In a wiser age the welfare of all forms of life will take precedence over all other forms of legislation.

### IN HONOR OF WORK HORSES AND DRIVERS WHO TREAT THEM WELL.

To honor its equine laborers and the men who treat them well, Boston will hold on Memorial Day a parade of work horses on Commonwealth avenue which promises to be quite as unique and notable in its way as New York's annual parade of light harness horses on the Harlem River Speedway.

The purpose of the parade is not merely to afford an attractive spectacle to the thousands of spectators who will witness it, but by means of the exhibition to arouse more interest in the welfare of work horses and thus promote the cause of kindness to animals.

Owners of harness and saddle horses, from a sense of pride, usually look after them, partly to create as much show as possible, partly to compete at exhibitions where looks count for a great deal; but the working horse is too often regarded merely as an object of usefulness and is made to work as hard as possible with little or no care from the driver beyond that which is absolutely necessary to keep the willing slave capable of doing its daily task.

Since rewards as a rule are the strongest inducements to do better, and humane feelings may often be strengthened or awakened when a form of compensation is in view, the Work Horse Parade Association has provided prizes medals and ribbons for distribution by a committee of judges among the meritorious entries in the Memorial Day parade.

Unlike the usual horse show, however, its awards will not be determined by the beauty, style or action of the competing animals. In this novel exhibition the value of a horse counts for less than good condition, while advanced age is in his favor, not against him. The older the horse the more consideration he will receive, provided younger horses do not excel him in bodily condition. The judges are instructed to consider only these points:—

1. Does the horse go sound and breathe freely?

2. Is he free from sores or galls?

3. Is he in good, hard working condition?

4. Do his manners indicate that he has been kindly treated

5. Is his harness comfortable, well-fitting and not unnecessarily heavy?

Classification of horses in the parade will not be according to size or type, as is customary at other horse shows, but according to age and length of service in the ownership of the exhibitor or his predecessor in business. One division is open to horses owned and worked by exhibitors not less than fifteen years prior to date of entry, and another division is for horses not less than ten years in service. Work horses of all kinds may be entered excepting those used in hacks and cabs but no horse that has been docked or that is sick, lame, out of condition or otherwise unfit for work will be permitted in the parade.

In reality the parade is to be more in the nature of a competition for drivers than for horses, their care of the animals shown, as evidenced by condition on the day of the parade, controlling the award of prizes in all classes.

In the four years since the Boston Work Horse Parade Association inaugurated these exhibitions marked improvement is said to have been noticeable in the treatment and condition of the horses seen on the streets of Boston. The value of the parade is now recognized by the Massachusetts Society for the Prevention of Cruelty to Animals and by the Humane Education Society, both of which organizations will give gold and silver medals to encourage entries in the coming exhibition. There were about nine hundred horses in line last year, and it is expected that fully one thousand will parade on Memorial Day.

R. A. Lawrence, who organized the first parade and the Work Horse Association, died shortly after the last parade was held. Henry C. Merwin is now the president of the association. Randolph K. Clarke and Arthur Perrin are the vice presidents. Lewis A. Armistead is the secretary and Joshua Atwood is the treasurer. The parade is purely a charitable undertaking. No entrance fee is required and the officers receive no compensation for their services.—New York Herald.

### JAPANESE SPIRITUALISM.

The original religion of the Japanese was Shintoism, from "Shin" deity, and "to," the way, meaning "the path of the gods." O Kakura-Yoshisaburo writes thus in his new work: "The Japanese Spirit: It is not easy to imagine the spirit of the deceased to be something different and distant from our actual living self. The departed, although invisible, are thought to be leading their ethereal life in the same world in much the same state as that to which they have been accustomed to while on earth. . . . We have ancestral shrines where we speak with our departed over the altar. . . . True, we say and think we believe in death, but all the while this thought-to-be death is nothing else than a new life in this present-world of ours, led in a supernatural way. (Rather, spiritual way, we should say). The essential self of the departed is ever present, though not always visible." This is straightforward spiritism, and, in confirmation of the same, Vice-Admiral Togo, when addressing the soldiers in Tokio, turned his eyes heavenward and addressed the dead—so-called dead—soldiers thanking them for their loyalty to their country's flag. His address to these ascended Japanese spirits was beautiful and thrilling inspiring.—Message of Life, New Zealand.

Honey is not extracted from the flowers "over there," but from the flowers of Life here and now. Don't waste time extracting gall here, and expecting honey "over there."

## SIGNS OF PROGRESS.

A noticeable and in every way satisfactory change has come over public feeling with regard to the ethics of sport during the last few years. We recall how a few years ago our protests against the cruelties of hunting folk used to bring down serious threats on our heads and the Magazine was turned out of houses where but for the "unreasonable" view it took on this subject, it would have been welcomed. But things are different now. Sport is everywhere a legitimate subject of discussion, and he who closes his eyes to the fact, and contents himself with calling us faddists, is falling behind the times. Since our last issue The News, formerly the Church Standard, has printed an excellent letter by Mrs. Fyvie Mayo on the Eton College Beagles, under the title, "A Custom of Cruelty," and the Editor, the Rev. C. Bullock, appends a challenge to "any of the responsible masters at Eton" to answer the impeachment if they can.

The Daily Mail, on February 8th, printed a long article boldly headed, "The Wickedness of Fox-Hunting," in which the writer, Mr. Marriott Watson, speaks out very plainly about the sport itself and the people who indulge in it.

In Broad Views for February, there are three articles on the subject. The first is a common-sense denunciation of the "Modern Jugger-naut," the second a rather feeble defence of the practice by one who apparently still finds enjoyment in it himself, and the third a "Super-Physical View," dealing with the question of the evolution of life on the earth as affecting both animals and men, by "An Occult Student." His conclusions naturally are averse to the continuance of blood sports of any kind.

In the London Magazine for February is a "lest Sport?" in which Mr. F. C. Selous, Sir Algernon Legard, Bart., the Hon. Stephen Coleridge, Rev. J. Stratton, Lady Florence Dixie, Dr. Gordon Stables, and others, are represented under the title "Which is the Cruel-est.—The Animal's Friend.

## BY ONE WHO KNOWS.

Luther Burbank, the California man who originates new kinds of flowers and plants and fruit, at a recent gathering in San Francisco, made the following statement:

"Did you ever think what is the most pliable and the most precious product of all the ages? It is not pigs, mules, books or locomotives, cotton or corn—but children. Children cannot be treated alike. Each has his or her individuality which is the most valuable of all endowments. If all were alike no progress could be made and right here comes the weakest point in the present educational system. If we hope for any improvement of the human race we must begin with the child, as the child responds more readily to environment than any creature in existence.

"We in America form a nation with the bloods of half the people of the world within our veins. We are more crossed than any other nation in the history of the world and here we meet the same results that are always seen in a much crossed race of plants; all the worst as well as the best qualities of each are brought out in their fullest intensity, and right here is where selective environment counts. All the necessary has been done and now comes the work of elimination, the work of refining, until we shall get an ultimate product that will be the finest human race which has ever been known. Many years will pass before the finished work is attained, but it is sure to come. The color, the perfume, the size and form that are placed in plants will have their analogies in the composite, the American of the future."—Suggestion.

We are glad to learn from the New York Tribune that during a recent cold period in Switzerland thousands of swallows fell exhausted and half frozen at Lucerne and Zurich, and that the birds were collected and taken care of by humane people there, and when they had sufficiently recovered were shipped by train to Italy and there set at liberty to continue their migration southward.—Our Dumb Animals.

Mr. Aflalo, well known as an advocate of all blood sports, had an article in the "Fortnightly Review" (January), reviewing the sporting literature of last year, in which he writes as follows: "One tries not to see a spirit of apology creeping into many of the latest works on shooting and fishing, but it is there, if only between the lines, all the same. Sir Henry Pottinger, whose volumes on sport in the land that has lately recovered independent existence as a State are among the most delightful of the year, devotes several pages to such apologies, and more than one other writer has it in the spirit, if not in the letter. I venture to regret such an attitude."—The Animal's Friend. [Slowly, but surely, the New Consciousness is transforming the cruelty in man to humane principles.—Editor.]

The Humanitarian School of Laren (Holland) which was established in 1903, issues a satisfactory report of the two years of its existence. Starting with seven pupils, the roll now numbers twenty, notwithstanding a few removals. The object of the instruction given is that in addition to teaching all which may be useful and attractive to the child mind, everything shall be excluded from the curriculum which would interfere with the primary basic maxim that all creation is one, and that we must cultivate love for all that has life.—The Vegetarian.

The only way the world can be reformed is for the individual to change his point of view.

## THE UNIVERSAL REPUBLIC

"Insomnia, by Dr. Alfred Baumgarten. Price 15 cents. Address: Benedict Lust, N. D., 124 East 59th street, New York, N. Y.

The "Abuse of the Marriage Relations," by Dr. E. Rosch. Price 25 cents. Address Benedict Lust, 124 East 29th street, New York City, N. Y.

"A Conspiracy to Establish a Physicians' Trust by the American Medical Association." To obtain this pamphlet address the "National Druggist, St. Louis, Mo.

"Is Meat-Eating Sanctioned by Divine Authority?" by Sir W. E. Cooper, C. I. E. Price 10 cents. Address: The Order of the Golden Age, Paignton, England, G. B.

"Voice of the Magi," monthly. Price 50 cents a year. E. H. Adams, editor. A journal of occult science, philosophy and religion. Address: Voice of the Magi, Waldron, Ark.

Address Laura G. Fixen, Chicago, Ill., for program of the sessions, lecturers and mediums engaged at the City of Light Assembly, Lily Dale, N. Y., July 13 to September 2d.

Send 25 cents to the National Purity Association, 81 Fifth avenue, Chicago, Ill., and get valuable literature, worth 80 cents. Mention this magazine and a copy of "Purity Journal" will be included.

The "Life Power and How to Use It," by Elizabeth Towne. Price \$1.00, postpaid. Address Elizabeth Towne, Holyoke, Mass. Mrs. Towne's latest work is written in the best spirit of her never-failing optimism.

We acknowledge receipt of "Pre-Natal Culture," by A. E. Newton, (price 25 cents); and "Marriage in Free Society," by E. Carpenter (price 25 cents). Address Stockham Publishing Co., 70 Dearborn street, Chicago, Ill.

Mr. Otto Carque requests us to state that he will be pleased to receive friends and members of the International Ethical Education Society, at the parlors of the Sanitas Food Co., 402 West Seventh street, Los Angeles, Calif.

"Better Than Magic—Planetary Day and Hour Book," by Llewellyn George. Price 50 cents. "Your lucky and important days and hours. How to find and know them without intricate calculations or casting a horoscope. For all purposes what to do and how to do it." Address I. Hulery Fletcher, 266 Clay street, Portland, Oregon.

"Now" Folk announce that they will conduct a New Thought summer school, from May 1st to October 31st, 1906, at their "Now" Folk Mountain Home, near Glenwood, Santa Cruz County, Calif., via S. P. R. R. Narrow Gauge,

special campers' tickets from San Francisco, \$3.00 round trip. For further particulars, address Everitt R. Chappell, 105 Steiner street, San Francisco, Calif.

"Conable's Path-Finder" can be had for the year 1906 for 25 cents; foreign subscriptions 25 cents extra. Bro. Conable has reduced his splendid dollar magazine during 1906 to this ridiculously low price with the view of obtaining a hundred thousand subscribers. We wish him success. He is offering a diamond for the price of a paste stone. Address: The Conable Pub. Co., 1429 Arnold street, Los Angeles, Calif.

The Order of the Golden Age and its organ, "The Herald of the Golden Age," whose headquarters and offices are at Paignton, England, G. B., are doing a grand work in forty countries, in the interest of a fruitarian diet and humane treatment of animals and the awakening of the spiritual consciousness of humanity. Sidney H. Beard, the President of the "Order" and the editor of the "Herald" is a shining light among the great Reformers of the world, and he will live to see his efforts crowned with success, and his work for the Good and True appreciated by the whole world.

Among all the myriad magazines that are published in these enlightened days there are none in advance of "Suggestion." And new features appear in each number. We are glad to see that it has opened a department in behalf of animals, which is very interesting. If you are not acquainted with "Suggestion," send 10 cents for a copy, or one dollar for a year's subscription, and you will get great value for your money. The New Psychology mailing cards that "Suggestion" is sending out are great thought awakens. Address: Suggestion Pub. Co., 4020 Drexel Boul., Chicago, Ill.

"A Comprehensive Guide to Natural, Hygienic and Humane Diet," by Sidney H. Beard, editor of "The Herald of the Golden Age." Price 50 cents. We highly recommend this most excellent book to all Vegetarians and investigators of Vegetarianism, as, beside its simple cooking receipts, it contains a fund of valuable information in regard to food values, labor-saving appliances, etc., that is not found in the average Vegetarian cook book. And, furthermore, the spiritual influence and hygienic advice in its pages is beyond price. Address: The Order of the Golden Age, Paignton, England, G. B.

"Don't keep your eyes on the man you have just heard something bad about. It is more important that you keep them on your mouth."

Do thine own task, and therewith be content.—Goethe.

BE OPEN TO CONVICTION.



PASS IT ON.

**H**AVE you had a kindness shown?  
Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Turn to hope your brother's fears,

Pass it on.

—Denver (Colo.) Graphic.

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### THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 193 Sixth street, Portland, Ogn.:

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the first Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend any of these meetings.

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This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

### A RARE COLLECTION.

We had the good fortune of viewing recently, the magnificent collection of Oriental Art objects and furniture owned by Mrs. G. Denny of this city, at 375 Sixteenth street. There is nothing to equal them on the Pacific Coast. They were collected by Mrs. Denny while Judge Denny was adviser to the King of Corea. This being the finest collection of Oriental Art objects owned by a private individual, it is strange that those who are in quest of such rare treasures have not yet seen Mrs. Denny's collection.

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Our age is retrospective. It builds the sepulchers of the fathers. It writes biographies, histories and criticism. The foregoing generations beheld God and Nature face to face; we through their eyes. Why should we not also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight, and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in Nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to Nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines today also. Let us demand our own works and laws and worship—Emerson.

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Most people will only recognize Truth when the being is stripped naked of material things. Happy the man who allows no material thing to stand in the way of his soul's illumination. If the idolatry of things stands in the way of the rising tide of Truth, the former will be swept away.

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Humanity is now realizing its New Birth. It is being born into the New Consciousness—just as a babe is born into the world—stripped of all externalities.

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Let them obey who know not how to rule themselves.

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