

Vol. 2, no. 5

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter

HEREIN IS PEACE AND SAFETY!

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.
Hallfax, 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.....	2:58 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

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

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

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated quarterly
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Our Free Reading Room at 193 Sixth street, is open to all, from 9 a. m. to 5 p. m. It contains most of the leading publications in the New Thought.

We extend a cordial invitation to both the citizens of Portland and strangers in the city to avail themselves of this opportunity to enlighten their minds in regard to the new reformatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Oct.-Nov., 1906.

PORTLAND, OREGON.

Vol. XXI, No. 5 —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.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

SPIRIT IS THE REALITY.

THE argument that nothing ever came
From Spirits or the Spiritual World
Is very ancient. The Philosopher
Said to the Seer: "All that you see I know."
The Seer, in his deep wisdom, made reply:
"All that you know I see, ' The outward mind
Shines in reflected beams and borrowed rays
From inspirations through all ancient time
Diffused, and made a part of the world's thought;
The Seer, upon the other hand, discerns
With an original insight, what the world
Takes from its ancestral authority.
All that Isaiah saw was seen before,
And yet his state was real; all ablaze
Before him shone the New Jerusalem.
The Spirit-movements of the Present Age
Approve themselves as real as the old,
Because the same objection smites at each;
That is, that they are mystical and dim.
Till they become each man's experience,
All spiritual states are mystical.
Till man unfolds new faculties of mind,
And floats into the harmony of things,
Inhales the fragrance of the blessed spheres,
And rests within the perfect peace of God
That passeth understanding, Inner Life
Seems to the mind upon its sensuous plane
The poet's fancy and enthusiast's dream.—Pollok.

Inharmony breeds inharmony. Crime committed as a punishment for crime breeds and increases, instead of lessening it. The white race can only lessen crime among the negroes in degree that they purify their own minds, for the negro is negative and receptive to the positive mental influence of the white man.

WE GROW DEIFIC.

In this life, God Power operates and manifests through the spirits of physical men and women. If you break a limb, or are on a desert without food, no God comes to heal your limb directly or supply you with food, and, unless the God within some good incarnate spirit realizes your condition, your limb would remain unset, or you would starve to death.

The orthodox idea is that when the man—who has depended all his life on other physical men and women—leaves his physical body, he comes right in touch with the Highest Intelligence of the universe—that he "knows God."

But such an one could no more comprehend the Highest Intelligence than an animal could the refined discourse of cultured ladies and gentlemen.

As far as we can see in this world, gradual growth is the universal law of all life. We have sense enough not to put a kindergarten child in the High School and ignore all the intermediate grades. Yet this is what the world, blind and deaf to spiritual things, attempts to do when it wafts men and women, totally immersed in sensual living, to the Highest in the universe.

We do not by dying become all saintly, all wise—all knowing.

The trine, from time immemorial, has been regarded as the true symbol of Deity—the One at the apex sheds down its Love and Wisdom through ever-expanding, intermediate grades to the base of the trine, where are the great masses of unspiritualized people. God is the apex of the trine and never comes down in direct contact with humanity at the base; but humanity ascends to the apex by attaining spiritual knowledge, a step at a time, through the aid of higher and ever higher grades of spirit teachers. And when one apex is attained they find themselves at the base of a greater trine, and so on without end.

There are two chief causes that induce paralysis—one is the overtaking of the brain with cares and worries, and the other is the overtaking of the stomach with an excess of food.

All articles not signed are by Lucy A. Mallory.

TEACH BY YOUR ACTIONS.

The power that uplifts or degrades humanity is in the main due to the silent force of example. Not what we merely say, but what we actually live, is the real power that makes or mars human beings.

Tell your neighbor to cultivate a flower garden in place of a yard full of weeds and he will tell you that it is none of your business; but if you cultivate beautiful flowers around your own domicile and, without saying one word to your neighbors, many of them will follow your example.

And so it is in all other things. A noble, generous, lovable character finds imitators also.

The world waits for Reformers who will set before it great examples. Fine speeches are well, but the great reforms embodied in those speeches, silently lived by those who utter them are far more potent.

It is right that the Reformer should be asked by those whom he is striving to show the better way—"Are you living that kind of a life?" If he is not, then he had better use some of the energy he spends in speech-making to living the truths he advocates, for his speech is but the "letter," but the reform he lives is energized with his spirit.

Real Divine work does not depend upon money or numbers, but on "depth of love and height of life." One individual who is living the Divine Life dominates and controls the inhabitants of a world who do not live that Life, and they all (unconsciously to themselves) do his bidding. He is their Savior, whether they acknowledge him or not.

*
* *

We judge the universe from the infantile, narrow and restricted conception of our personal life and therefore are continually complaining that our individual life is not what it ought to be. But everything in life is mathematically correct. Life is not out of gear because we have bitter experiences and feel unhappy. Life ever has been, is, and ever will be harmonious and perfect. It is because we go counter to the harmony and perfection of life that we suffer, and see all things wrong. We make mistakes in trying to solve the problems, but we learn to solve them all right sometime.

GROW THE GOOD.

As long as there is any tendency in one to harp on his own delinquencies, as well as those of others, he is not growing Godward, and is doing nothing to become spiritual.

Wrong grows by dwelling upon it in thought or action. If the architect of a fine mansion finds that the builder has put some bad material in his structure that detracts from its beauty, he casts it out, and replaces it with sound material. By replacing wrong thoughts and acts with right ones we do the same. To replace hatred with love is to change corrupt elements to sound ones. But this requires watchfulness and thought. For a wrong done to make us angry is to weaken our power to right it, for anger is a fertilizer of that which is crude and undeveloped.

*
* *

Every atom moves in a circle or orbit, just like the planet moves in its orbit. Thus every atom of matter is in motion, and the awakened spiritual vision can see all matter in motion. The reason why the physical sight cannot see the movement of the atoms of matter is because each atom moves in an orbit so extremely infinitesimal and with such lightning-like rapidity that the physical eyes cannot follow the process and a door or chair or man's physical body seem to be fixed and immovable. Life and all things connected with it are so marvelous from the spiritual point of view, and so different from the way we understand it with our gross senses, that no adequate portrayal of the wonders of existence can be conveyed to the physical man.

*
* *

Man's own spirit is the door to the Spirit World. In degree that he becomes conscious of or realizes his own spiritual nature he opens the door to the Spirit World and becomes conscious of its glories and inhabitants. And the way to become conscious of his spirit is to manifest the expression of its innermost attributes—Love and Wisdom—in his daily life.

Those who are seeking to attain spiritual consciousness should be careful not to enter into fruitless arguments, for continuous contention makes the brain callous—just as the hands are made callous by the friction induced by hard work—and then it cannot receive impressions from spiritual sources.

IMMORTALITY.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in Immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds!
—"Inspiration by Pythagoras," by Addison.

I feel my Immortality oversweep all pains,
all tears, all time, all fears—and peal, like the
eternal thunders of the deep, into my ears this
truth: thou livest forever!—Byron.

Thy eternal summer shall not fade.—
Shakespeare.

I am a part of all that I have met.—Tenny-
son.

It must be so—Plato thou reasonest well!—
Else whence this pleasing hope, this fond de-
sire,

This longing after Immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the Divinity that stirs within us!
'Tis Heaven itself that points out an hereafter
And intimates Eternity to man.—Addison.

We are born for a higher destiny than
earth; there is a realm where the rainbow
never fades, where the stars will be spread
before us like islands that slumber in the
ocean, and where the beings that pass before
us like shadows will stay in our presence for-
ever.—Bulwer.

"There is no death; what seems so is transi-
tion;

This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call "death."—Longfellow.

Look Nature through; 'tis revolution all,
All change; no death. Day follows day, night
The dying day; stars rise and set and set and
rise.

Earth takes the example. All to reflowerish,
fades

As in a wheel: all sinks to reascend;
Emblem of man who passes, not expires.
—Young.

Death is another life. We bow our heads
At going out, we think, and enter straight,
Another chamber of the king's
Larger and lovelier.—Bailey.

In the exquisite organization of the Celas-
tial substance, the range of sensible vibrations
may be increased immeasurably; and the ulti-
mate limits to which future perception and
education may advance, is possibly a mystery
transcending the research of even archangels.

MRS. LYDIA A. IRONS.

We do not think there is or could be in all
the world a more untiring and unselfish hu-
mane worker than Mrs. Lydia A. Irons. Not
only is she interested in the welfare of the
human race, but she is just as untiring in
her efforts to ameliorate the condition of all
creatures.

Mrs. Irons is located in Portland, Ore., at
present, and she is trying to organize, and
extend the influence of the International Eth-
ical Education Society, which meets every
third Wednesday in the W. A. T. parlors. This
organization aims to do away with all forms
of cruelty, whether inflicted upon mankind or
animals.

*

* *

Every community has its Silent Workers.
Those who go about doing good without
thought of sacrifice or reward. One of the
most self-sacrificing of these Silent Workers
that it has been our pleasure to meet is Miss
Emily Ferris, of this city. She earns her
own living by hard work, and yet there is no
day passes but some one's burdens are light-
ened by her ministrations, and there are none
so low but she will encourage, and help to
attain the Better Way. If every one would
follow the example of this noble lady, misery
and crime would be unknown on this earth.

*

* *

The World's Advance-Thought does not
take advertisements; it does not club with
other papers; it does not send in bills for
subscriptions that are left unpaid. It is not
a money-making scheme in any way. We have
through intuition, inspiration, and direct com-
munication with wise teachers, learned how
to apply some of the laws that govern life on
the earth, that has made the way clear for
us, and we are trying to give others the ben-
efit of our experience. Our measure is not
very large as yet, so it is not very much
that we can give, but every little helps, and
every day increases our capacity to receive.

*

* *

In losing the old we get the new. The agony
of death is followed by the bliss of the awak-
ening in spirit—the sunshine and purer atmos-
phere follow the tempest.

POTPOURRI.

Your own spirit refined, clarified and purified is the "pearly gate to Heaven." You can only realize the existence of wise and loving spirits by the vision you obtain of them through the transparency of your own spirit. If your spirit is dark, sick and polluted you have closed the "door to Heaven" by making it opaque, and the light of the spirit world, though ever shining, cannot penetrate because of your self-imposed obstructions. Hence, to realize Heaven and good spirits in your own consciousness (the consciousness of Immortality) you must yourself transform your darkness into light.

Yet still there whispers the small voice within,
Heard through gain's silence and o'er glory's
din:

Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.—Byron.

[Above the babel of the voices of sense and ignorance this "oracle of God" is still speaking to each individual soul. Heed it and it will guide you into all good; turn away from it and it becomes silent, and blind guides will usurp its place.—Editor W. A. T.]

The science that regards the earth as a molten mass, seven thousand miles in diameter, with a comparatively thin crust on which we live, is thoroughly absurd. From whence comes the fuel to feed this giant furnace, and that has supposedly burned for millions of years? And, admitting that a self-feeding fire could have been maintained in all that period, we should all have been baked black long ago. Much of that which goes by the name of "science" and that had its birth in ages of ignorance is simply childish ununderstanding. To be "scientific" one must have spiritual perception.

Good spirits need pure psychic force (generated by good thoughts, acts and aspirations) unfolded in a medium in order to communicate with mortals, for such spirits cannot approach the medium unless this aura is unfolded. This aura is the Holy Ghost or God Power that forms an atmosphere around the medium, protecting and guiding him, and in which Truth alone can operate. This constitutes the true Spiritual Medium. All others are but shadows or counterfeits of this Divine intermediary.

One whose mind is filled with the filth of hatred, jealousy, envy, deceit, etc., cannot be conscious of angelic beings.

Physically naked we come into this world, our only possession a body of flesh, for this is what we need in order to manifest our life in a material world. But when we depart from the physical, we leave even that body here, showing us that "flesh and blood cannot enter the Kingdom of Heaven" and that it is not needed in the life of the spiritual consciousness. Yet the flesh body is the main and only concern of the millions from birth to death, and very few have any conception of a life apart from a flesh body; hence, the belief of the multitude that a resurrection of the physical body is essential in order to "live again." Yet life is spiritual and is the organized spirit permeating the flesh body.

Victory will perch on the banners of the woman suffragists in all the States of the American Union when women, generally, will study to think more broadly. Next to the opponents of woman suffrage, for downright harm to the cause of woman suffrage, stands the narrow-minded, bigoted woman-suffragist with some special vanity or hobby that she values higher than the emancipation of woman. We think that Mrs. Abigail Scott Duniway came nearer winning years ago, because she stood for woman suffrage in the broadest sense of the term and diplomatically kept free from all side issues.

For a season, for purposes of growth, the seed is hidden in the darkness of the soil, before it manifests in the light. Spiritualism thus far has been germinating, hidden from the consciousness of humanity at large, but that which has been hidden will now be revealed in the light of day. "All shall know the Lord (spirit) from the least to the greatest."

The very fact that only an infinitesimal portion of any individual's faculties receives but a small share of training in this brief physical life, compared to his unlimited desires and capacity for progress, should be of itself proof that somewhere the opportunities exist for the further development and refinement of his life that he failed to attain to while in the physical body.

Nearly all in this enlightened age realize more or less that cruelty to animals is not right, but they continue to be cruel because they do not realize that bad results come from it.

MANY IN ONE.

We are pleased to submit to our readers an article from the pen of Eleanor F. Baldwin, who is the "Woman's Viewpoint Editor" of the "Evening Telegram" of this city, and which appeared recently in that ably-managed and progressive newspaper. Mrs. Baldwin is one of the great woman writers of the times. She is inspirational, original, always kindly and optimistic, clear and interesting:

"Everything is one thing. The visible is a resultant of the invisible. No one in modern days has felt this truth so keenly or expressed it in so many and such beautiful ways and exulted so joyously in it, as Emerson. To him the psalm and the singer, the murdered and the murderer, were one.

"A very absurd proposition on the face of it,' perhaps you say. Yes, on the face of it it is very absurd; but why not look deeper than the face of it? If you look among the poems of that St. John, of the Old Testament, Isaiah, you will find this in good old Hebrew phrasing: 'I form the light and create darkness. I make peace and create evil. I, the Lord do all these things.' Since God is good, since God is love, this is to say that there is no evil, as we understand it? No, no, God wants none of our weak-kneed apologies for this world of his in which we shunt off as much of it as we do not like or approve of on a rival god whom we call the Devil. God asks nobody to attempt apologies for a world in which 'I the Lord,' I who create good, and I who also create what you call evil, I the all-powerful, all present, hold individual sway. He asks only that we recognize and believe in that sway.

"The Orientalists call our division of a universe into a di-verse which we call good and evil, the doctrine of "dualism" as opposed to monism or one-ism.

"But if everything is one thing, and that thing good, how is it we are so horribly deceived by appearances? Because there is such a thing as limitation of perception. Do you suppose the mosquito who bites a tattered, drunken denizen of the New York slums and then goes to Oyster Bay and gets a drink of the Presidential blood of Roosevelt knows the difference between the two personalities? What do you suppose the bears and the birds of the wild know or comprehend of our complex human life? With the indiscriminating mosquito, with the wild birds and the sly old

bear, it is not a question of good and evil, but of limitation of perception, and as surely as the sun rose this morning, just as surely does evil fade and dissolve with the broadening of perception and in exact proportion to it.

"There is another way to express limitation of perception; there is the knowing and the not-knowing evil, so called, is always the result either of immaturity, incompleteness, or not-knowing. What is in the making, what people do not know or comprehend, they either dislike or fear. To dislike or fear is to shun, to avoid, or to seek to antagonize and destroy, from this lack of understanding between men and men, between one set of men and another set of men, between one race and another, between one nation and another, comes antagonism, conflict and all that follows in their wake. To broaden perception is to deepen the feeling of kindness, to dissipate fear, to dissolve antagonism, to make the lion and the lamb lie down together with the lamb outside the lion.

"We needs must love the highest—when we see it.' We never fail to love the highest we do see, and the broadening of the perceptions, the pushing back of the barriers of fear and not-knowing, is a work that all nature, the so-called inanimate as well as animate, is engaged in. This it is that constitutes the divine right of work.

"You don't think stones work? or the granite foundations of the everlasting hills? But they do, and work hard. Imagine the tremendous cohering force exerted by the rocks when it takes giant powder to rend them asunder. Think of the labor involved in crystallization, in the forming of stalactites. O, yes, the rocks work all right, and hold in reserve for plans, and so for us, that from which sentient life is made. Well, then, if they work they must be alive—come now. See what a ridiculous position you are in. Certainly the rocks are alive, and they can be killed.

"O, yes, the stones are alive; in fact, this is a living, working world. Everything works—except some very poor or some very rich human beings, and don't for a minute think that either the one or the other will escape the punishment that follows surely if not always swiftly this violation of a universal law.

"But the trees and the flowers, surely they are allowed to live and grow in lovely laziness? Not so, Their growth is the result of work, often of prodigious labor.

"There is a story of a mushroom that forced its way right up through a cement pavement in a place of California; do you think that mushroom had no will power, no determination, or that it did no hard work to make that cement pavement yield it a reluctant right of way up to a broader life, out into the open where it could see its god, the sun? The sooner we recognize that all that is sub-human is just like the human only not so much so, the sooner we shall realize and delight in the realization of the fact that we live in a universe—that everything is one thing.

"Now the mushroom is seconded or distanced, just as you happen to look at it, by a tree that tunneled its way through a brick. Do you think the tree didn't work to do that?

"Mr. John Oliver, a South Carolina planter, has a wonderful curiosity on his farm. It is a sycamore tree three feet high, which has actually penetrated through a solid brick simply by the force of its own growth, and come through healthy on the other side. It seems that the brick was imbedded solidly into the top of the soil, and that a seed was buried some inches beneath it. When the seed put forth a sturdy sprout it slowly, week by week, ground its way through the resisting sand and clay of the brick and finally emerged on the top side.

"Do the lower animals as well as the rocks and the flowers and trees work? There is but one possible answer to that question. They are every last one self-supporting except those which we have caught and made work for us, or else made them shame-faced little idlers like the fashionable lady's pet poodle."

Harry J. Moore, the well known inspirational speaker, has recently filled a very successful engagement with the First Spiritual Society of this city. Large and enthusiastic audiences greeted him at all his lectures. He has left for San Diego to fill a six months' engagement with the First Spiritual Society of that city.

We had a pleasant visit from our friend, Mr. H. R. Kincaid, editor and publisher of the "Oregon State Journal," of Eugene, Oregon. His paper is always ably edited with good, clean matter and he is one of the foremost in advocating progressive ideas. The "Journal" is now in its forty-third year.

STRAY LEAVES.

JESSIE S. PETIT FLINT.

A straw is said to show which way the wind blows;

So also, a falling leaf from the fading stem of time.

* * * * *

The leaves fall and the flowers fade—even the buds of promise are sometimes blasted,—yet life struggles on for expression.

This is the Law of Being.

* * * * *

The wind blows.

The storm is gathering force.

Yet I, sheltered, inactive, wait.

The time is not yet for me to move.

I must unfold powers not yet in bud, and only hidden within stem and branch.

Who can find the bloom, or know the color?

Yet the perfume is even now penetrating each leaf and twig.

* * * * *

Simplicity is truth unadorned, direct—forcible. An argument that cannot be gainsaid, and yet graceful in its simple form.

Was Nature ever less than graceful?

* * * * *

Truth! Who has encompassed it?

Who has measured, or held it captive?

We grasp but the fragments, and reveal ourselves by the part which we hold.

* * * * *

Welcome—Thou art Nature's guest.

She opens her door wide to the one who can understand.

She limits thee not to a personality—a group, a circle—but the whole universe is thine as far as thou art able to grasp it.

The sea with its myriad treasures, the earth with its latent potencies, the very air we breathe,—all are thine.

Messages are in the whispering leaves, the liquid notes of the birds, the lowing of the creatures, the hum of insects,—they are for thee.

But more than all messages, is the communion of life with life—the free-masonry that binds all together in spite of diversity of expression. This, too, is for thee.

It is impossible to compute thy riches, they cannot be measured, for sea and sky and earth are thine, and all therein.

Noble souls love the future angel in the present devil.—Lavatier.

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.

HOW SHALL I A HABIT BREAK?

How shall I a habit break?
As you did the habit make,
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread, the strands we twist
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil unhelped alone,
Till the wall is overthrown.
But remember as we try,
Lighter every task goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn and step ashore,
Shallower is there than before.
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone,
Ere content or love be won;
First across the gulf we cast
Kite-born threads till lines are passed
And habit builds the bridge at last,

—Anonymous.

There is help in the Silence. From its touch we gain renewed life. In it we are healed of our hurts and strengthened for our work.

Amid the babel of voices we are bewildered. Silence gives us peace and hope.

Silence gives no creed—only that God's arms are around the universe. How small and unimportant appear all our troubles in the Silence, for then we are omnipotent.

Silence teaches how great we are. It teaches us that we have all eternity and all the universe. It is in the Silence that we hear the voice of Truth. All things true and lasting are given the Silence.

CULTIVATE THEIR SELF-RESPECT.

The State should make some effort to enable criminals, who have committed a crime for the first time, to retain their self-respect, for habitual criminality results from the criminal having lost his pride and self-respect, owing to the stigma that his residence in jail or penitentiary puts upon him.

An educational, probationary establishment should be instituted, in which criminals, who have committed crime for the first time should be incarcerated, and this institution should in no wise be considered as giving its inmates the stigma of a prison. If it were placed under the management of wise heads and sympathetic hearts, there is no doubt that at least two-thirds of the inmates could be won to lead respectable lives again.

The experience of the officers of the Juvenile Court of Multnomah County, Oregon, proves that youthful criminals can be saved from permanently entering the pathway of crime, if their self-respect is not destroyed by sending them to prison.

The excellent work done by Judge Arthur L. Frazer, and the officers under him, in the Juvenile Court is embodied in a report for the year ending June 10th, 1906.

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Woman will be fitted for the rough and thorny walk of the masculine professions when she has got a rough beard, a brazen front and hard skin, but no sooner.—Prof. J. S. Blackie. [And yet women are entering what such as Professor Blackie considers the masculine professions and are succeeding well in them, because they are taking the roughness out of them and are eliminating those things in them that require a "brazen front."—Editor.

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Liberty is essentially a spiritual attainment. When true Liberty abides in the souls of each and all (its true birth place) then Silence will take the place of noise. The panoply of white-robed Peace will be in evidence, instead of the trappings and tinsel of the warrior.

WHAT DEVILS ARE.

Leigh Hunt, in the "Seer," says: "The word devil has not been translated at all; it has simply been repeated, and thus given rise, in many instances, to a manifold and painful delusion; it was a Greek word for an evil speaker, a thrower of stones, and came from a verb signifying to cast through or against; *diabolos* signified simply an accuser—a calumniator. The Attorney General is designated in law Latin as the King's or Royal Accuser; that is to say, Devil,—*Diabolus Regis*."

The man going round the world condemning everything is a Devil—the accuser. Every minister that has stood up in his pulpit and accused people of sinning, is, according to the right definition of the word, a Devil, and has thus increased the Hell or discord he condemns people to, for wrongs grow and increase by condemning them.

"Resist not evil," said the Christ, but every accuser (devil) makes wrong grow by calling attention to and resisting it.

"Neither do I accuse (act the Devil to) thee. Go, and sin no more," said the Christ to the woman caught in wrong doing.

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Animals usually get no wages in kind treatment for the labor they do for us or for the milk, butter, eggs and wool they provide us with. Horses and oxen may have labored a lifetime for us, cows given their milk, sheep their wool, yet in return for all this, in the end, men think nothing of having them murdered in return for the money they bring.

Chattel slavery, in its worst form, still exists in the relation between men and animals.

If a tithe of the injustice practiced upon animals were done to men, the world would stand aghast at the wrongs perpetrated.

The Anglo-Saxon race denounces bull fighting as barbarous, but in a bull fight the bull is allowed at least to defend itself. But few are the Anglo-Saxons who denounce the myriad cruel and cowardly murders that take place daily in the slaughter houses and the woods, where millions of innocent animals are brutally done to death.

The first preparatory step to spiritual unfoldment is to cease criticising your neighbor, and to focus the searchlight on your own failings.

NOT THE SPIRIT OF LOVE.

In a work on "Moral Philosophy," in use as a text book at Stonyhurst College, the author, Father Richaby, S. J., in the section dealing with our attitude towards animals, writes as follows:

"Brute beasts, not having understanding, and therefore not being persons, cannot have any rights. . . . There is no shadow of evil resting on the practice of causing pain to brutes in sport where the pain is not in the sport itself, but an incidental concomitant of it. . . . Nor are we bound to any anxious care to make this pain as little as can be. Brutes are as things in our regard; so far as they are useful to us they exist for us, not for themselves, and we do right in using them unsparingly for our need and convenience. . . . We have no duties of charity, nor duties of any kind, to the lower animals, as neither to stocks and stones."

[Ignorant, indeed, of all that makes the spirit alive, must the man be who can utter such sentiments as these, and especially out of place are they in the mouth of a minister of a religion, whose God set the example of kindness and love before him. As well might we say that babies and idiots "having no understanding" cannot have any rights" we are bound to respect. Sick and dying people are often void of "understanding," shall we, therefore, cruelly abuse them?

But where is the Golden Rule in all this cruel sophistry—the Golden Rule voiced by the Savior whom this minister professes to follow? How would he like to be done by as he teaches should be done with the animals? Is he not hindering the spread of the "knowledge of the Lord" according to this text: "When the knowledge of the Lord shall cover the earth as the waters cover the sea none shall hurt or destroy in all my Holy Mountain. Editor.]

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All that society calls crime, and for which they hold criminals in contempt, incarcerate them in jails and penitentiaries, and inflict the death penalty upon them, is involved in the cruel treatment by society of animals for food, sport, experiment and adornment, and from the point of view of spirit life convicted criminals have committed far less crime than respectable society as a whole.

Make not your thoughts your prisons.—

HELL AT CLOSE RANGE.

ELLEN SNOW.

Mothers, fathers, sisters, brothers, teachers, friends—all who have children or love children:—I pray you listen to my entreaty.

No health, no happiness can ever come to your little ones through the torture and murder of sentient beings.

No murderer can have the intuition to know what innocence needs. All inflicted torture breeds disease, either in mind or body, or in both,—in the torturer and the tortured. These two aphorisms cannot be gainsaid by any intelligence sufficiently developed to reason clearly.

To breed disease is devil's work.

Pain will never cure pain, filth will never cure filth, like will never cure like,—except in the esoteric sense, for all evil carries within itself the seeds of its own destruction.

When any outrage upon the sensibilities of the finer portions of a community becomes intolerable, their thought-emanations—showing to human view in speech and action—rise and dominate savagery and superstition, and compel an influx of sanity and common sense.

In the largest city of America an institution has been established and endowed where pitiless "research" is to be carried on to perpetuate the memory of a little child who knew nothing of cruelty.

There living animals will have everything done to them that the utmost ingenuity of perverts can devise; for no man who is sane can believe that "stimulating" nerves (necessarily without anesthetics), joining arteries to veins, removing organs, inoculating living organisms with any sort of toxic compound that can be found or made, or any other of the thousand and one devilish inventions of unbalanced mentality—will ever result in health to any one, either of body or mind.

And as a fitting addendum and completion to this torture-house for unoffending creatures, it is proposed to build a hospital, where the experiments may be continued on human beings!

Why should any wonder be expressed that there are anarchists? Why should a certain class of men of abnormal instincts be allowed to murder within four walls to their hearts' content while so much disapproval is felt if a bomb is thrown?

To be sure, in vivisection the victims are animals or hospital patients (except in unne-

cessary surgical operations in private practice when persons of wealth are more desirable); while in bomb-throwing the most prominent of human individuals are usually aimed for.

But life is life. Animals were not made to be tortured. Hospital patients would rather be treated kindly than callously destroyed, even for the sake of "science"—which in vivisectional parlance is synonymous with death, ruthlessly caused and heartlessly studied.

Dear patient mother, even if that teething, wailing infant has caused you aching bones and sleepless nights, would you give him up to have his spine punctured for "research"?

Will you, "Jolly Joe," send Frisk to be tied down on a table, paralyzed with curare and cut till he is only a bloody mass of agony, while he knows and feels all that is going on—the curly doggie that watches every glance of your eyes and every motion of your body, and leaps with delight when you call him?

Lovely lady of the rose-bloom cheeks and silken touch, will you give your pet Angora to be shaved and mutilated for "research"?

But hospital babies crave love just like home babies, and cats and dogs caught in the street feel pain like Frisk and Pussy Soft-toes.

And, O weary man of millions, or world-worn woman of society, would you like to be inoculated with cancer if you were in the last stages of consumption? And when you were dying, would you like to be punched and poked and shaken to see what strange things you would do while you were strangling for breath? Do you care enough for "research" to give yourselves or your children or your animals for studies which only an imagination strayed far away from right and DECENCY could contrive, and which human beings of normal impulses cannot even read about without being made faint and sick, through wonder that free-will can produce demons, and with pity for the victims of the TWENTIETH CENTURY WITCHCRAFT.

Dear Reader: Every thought of yours against vivisection—every word you utter against it is a power for good.

"Do unto others as you would that they should do unto you."

Pray, therefore, and demand that the animals at the Rockefeller Institute may be humanely disposed of, and that New York may no longer bear the disgrace of dedicating a place surging with the lust of cruelty—to a little loving child!

THE KINGDOM OF HEAVEN.

SAMUEL BLODGETT.

"Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

This is what Jesus is reported to have said 1900 years ago. He was talking to his hearers and telling them how to be happy; for it is evident from other sayings of his that he regarded heaven and happiness as synonymous terms. "If they say, lo here, lo there, go not after them or follow them;" and "the kingdom of heaven is within you." If it is within you it is not to be found in one locality or another, but where you are heaven is.

However imperfect Jesus may have been in some particulars there was wisdom in this utterance. Healthy children are happy if they are not in actual physical suffering or discomfort, no matter what their environments may be. It is not necessary that we should be as helpless as little children; but it is necessary that we should be as receptive to every species of joy that comes within our reach.

Children have their troubles, troubles that are hard for them to bear at the time; but they are transient as the clouds that pass over the sun, leaving no trace behind. It is the habit with most people to cling to their troubles, keep referring to them till they become chronic and deny the admission of thoughts and emotions that are waiting, ready to give us present joy. Little children never do so. They are always ready to let an unpleasant experience drop into oblivion as soon as it passes. Little children do not look ahead for trouble that never comes as grown people do, and they do not embrace that which does come ahead of time; but take the good that is for them in the present and make the most of it. The very fact of existing is happiness. The happiness of the little child is not dependent on fine and fashionable clothing, on grand houses, on social position, on a social whirl of gayety, or on the last novel. It is absolutely independent of all the vanities of life. The grown person who is not thus independent is not in the kingdom of heaven, and the kingdom of heaven is not within him. Physical and mental health is heaven.

This does not imply idleness or an indifference to what is passing in the world; it does not imply that one's desires must be centered on self; that the prime object in life

should be to make others serve us. The healthy mind cannot be otherwise than sympathetic and just. It is continuously and spontaneously blossoming out in good deeds.

Those with healthy minds find far more pleasure in doing for others than in having others do for them. It is far more blessed for them to give than to receive.

We can reach that stage where there is no temptation, where there cannot be a temptation to do wrong.

A fine old man was telling me some of his experiences in building. He was employed to superintend the building of a house and see that the contract was fulfilled. The contractors tried to make quite a saving in cost by evading some of its provisions. He called them to time on it repeatedly, and told them it would not answer for them to cheat in such ways. They finally told him, "What we propose to do will pass all right if you will let it, and those we are building for will never know it. If you will let us proceed we will divide the profits with you."

The old man said, "I cannot say I resisted temptation; it was no temptation to me."

MUST TEACH THE CHILD.

In the child lies our opportunity of emancipating the race. In teaching the adult and neglecting the child we commit a grave error. With this thought this illustration comes. We see a burning building. As soon as a portion of the building is consumed by the flames, instead of endeavoring to put out the fire, we build up the burnt out part with new material, the result being that the fire continues to burn indefinitely and thus the labor expended is lost. If the child mind could be imbued with these great life truths, we would thus attack the cause and put out the fire of error that has such headway in the world today. If every soul that loves mankind would contribute a small amount to the end of establishing a school where these principles would be taught by a competent and intelligent teacher, I feel that much good would result therefrom.

C. W. DICKINSON.

"An Old Maid's Reverie," by Mattie Cory. No price stated. This book is published and for sale by the Balance Publishing Co., 1700 Welton street, Denver, Colo. This will be of interest to all old bachelors; and all old maids may learn something of the New Thought by studying it.

THE TWENTIETH CENTURY INQUISITION.

In the days of the Inquisition, dungeons were prepared in connection with the torture chambers, where men and women were kept until the time came for them to be brought forth to torture. It was to gratify hate and love of pain in the name of religion. Religion, in thy name what suffering has been borne!

In this day of the great universities rooms are furnished for the multitudes of animals kept in store, to be brought forth before gaping students by red-handed professors, to torture such as no fiend of the Inquisition ever devised, in the name of science. Science that is the type and symbol of all that is noble, pure and truthful, which seeks to blend all phenomena in harmony as expressions of one beneficent cause. Science that, in its inner courts, culminated righteousness of human character, pure and magnanimous as the conception of God; Science, in thy name altars are made racks of torture, thy courts shambles, and the floor of thy temple flows with blood of the innocents.

"Medical" science has become a synonym of remorseless torture, and its now most lauded remedies are products extracted from the blood of animals made putrid by fever produced by injections of toxins.

Is an apology needed because this subject is brought before the spiritual public? It appears that no other class of people are alive to the great moral issue involved. There is not a leading secular journal in this country that will admit an article reflecting on these institutes. They have only fulsome praise. The professors fill the ears of reporters and editors, and the most wonderful things are promised. The college doors are closed against the public, and no inarticulate cry of pain can reach the outer world through the deadened walls of the dissecting rooms. Medical journals publish detailed accounts of revolting experiments without comment or disapproval, or rank the red-handed torturer among the foremost scientists. When Senator Gallenger introduced a bill into Congress, asking for government inspection of such laboratories, he met a storm of opposition. All he asked was publicity—that the people might know what was done in the dissecting room.

The Humane Association desired room at the St. Louis Exposition to exhibit some of the "delicate instruments," and other object les-

sons, but President Harper succeeded in making the board rescind this privilege, already granted, and confine the exhibit to a narrow book stall. The humane people wanted to show the public the appliances of this modern inquisition, and if they could not, if nothing could be shown, why was such effort put forth by the vivisection professors to prevent them.

It is this experimentation that President Elliott, head of one of the foremost institutions of learning in this country, calls "most humane!" If it is humane, what is cruelty? How can the human mind be so dwarfed and distorted as to take such a view? Only by believing as taught by the Bible, that man is given dominion over the animal world; that animals are inferior beings, without rights, and not demanding mercy, or attention from him.—Hudson Tuttle, Editor-at-Large, N. S. A., in Progressive Thinker.

It would tend to more widespread humane treatment of animals if all who can read the English language would read one of the latest pamphlets issued by the Humanitarian League, entitled "Why do Animals Exist," by Ernest Bell. Mr. Bell logically asserts that "animals were not made for the use and purposes of men, but for purposes of their own which we may be unable to fathom. That in mind, no less than in body, they are nearly related to us in what concerns this life, and that there is no evidence at all that they do not have a continued existence in other spheres." Price, 5 cents silver. Address the Humanitarian League, 53 Chancery Lane, London, England,

We are very glad indeed to announce that Rev. Austin, the editor of "Reason," and one of the shining lights of Spiritualism, has been installed as pastor in a temple at Rochester, N. Y., fitted to adorn the beautiful gems of spiritual truth that our brother gives forth so eloquently and wisely. Plymouth Temple is a beautiful structure, contains a fine organ, and has an auditorium with a seating capacity of fifteen hundred, besides many other large rooms, for library, etc. It originally cost sixty thousand dollars. We congratulate our brother and wish him every success in his new home.

The air about us may be full of Heaven's hallelujahs while we hear only the feeble whispers of our own prayers.—Tyndall.

"INDIVIDUALISM IN LIFE ON EARTH."

"Individualism in Life on Earth," by Robert Maitland Brereton, C. E. This pamphlet makes evident that the author is a spiritual man who has fine inspirations. No price is stated. Mr. Brereton resides at Woodstock, Oregon, one of the suburbs of this city. The following is taken from the closing paragraph of the essay:

"From this innate psychical consciousness of the spirit side of man, grows the belief in the survival of the fittest—the spirit soul—throughout the periods of evolutionary metamorphosis. Telepathy or thought transference between human beings in earth life has been proved to exist without any assistance from nearness of physical contact. This natural, though invisible, touch of fellow-feeling in physical form of life must be still more sensitive in the metaphysical and more refined stage; so that the ever-existing belief that there is this touch and communion existing between members of the human society on earth and those of the departed is in the ascendant, and as fast and wide spreading as there is more enlightenment. If the soul of man can truly believe in being in spiritual intercourse and touch with its Spirit Father—as shown in words of prayer and praise—we should have no hesitation about believing in the communion with the departed friends and relatives whom we have seen and loved; we should have no ignorant fears about ghosts and haunted places. In token of loving remembrance we decorate, periodically, the last resting spots of the mortal remains of our friends, relatives, patriotic and philanthropic men and women with living flower and greenery. These are a proof of the universal faith in the continuity of the individual human life. But for this innate hope and faith in a future, man would be better off if he had been created with the immoral standard of the brute and bird creation of life on earth. To know good and evil—right and wrong—to possess the free-will to choose, and to be sensible of the feeling of remorse would be useless endowments to man on earth and in the spirit world if everlasting evolutionary progression in higher features of mentality and morality were not a reality."

The new civilization is always interior to the old, like the chick in the egg.

PRESENT AND FUTURE.

Until mankind is developed by a much higher education than has yet been prevalent in this dear old world of ours, we shall find large numbers of people seeking, at times, to be amused by the antics of sub-human animals, from the elephant down to performing fleas.

Many of our race have not progressed very far beyond the environment of their own much earlier conditions, and they consequently delight in seeing cats, dogs, tigers, monkeys, bears, etc., performing feats which are ridiculous in themselves, as well as often being painful and disastrous to the poor creatures who are thus made to exhibit themselves.

When men and women learn to control perfectly their own animals instincts, and live from a higher more idealistic point of view they will gain a dominion over creatures of the lower species that can hardly be dreamed of now. But we may be sure they will then be glad to eliminate all cruelty from their dealings with any fellow-creature, and will seek to elevate and uplift the tiniest spark of life to be found in the universe.

We are told it is a possibility for the human soul to become master of "The unseen silent currents that sway all animated existence," and then the potent force behind the human eye, the kindly and humane stirrings of the human heart will accomplish greater wonders in the training and controlling of brute force than could possibly be thought of in any other way.

Such power will never be exhibited for money, however; but it will be potently used to help the earnest men and women who are working so unselfishly to suppress the glaring evils of this or other times, whether it be bull, cock, or dog-fights, animal training for the amusement of the public, the brutal pummeling of one human creature by another, or the college sports (?) which have so little regard for even the sacredness of human life.—Paul Veronique, in the *Animals' Friend*.

If you want to know what energy, faith, coupled with Mental Science, has done to build up a great institution for the education of the people in Mental Science, you want to read the latest publication of Prof. M. F. Knox, "I Succeed, You Can," which gives the history of his great enterprise, now established at Bryn Mawr, Wash. The price of the book is not stated.

THE UNIVERSAL REPUBLIC.

"The Temple of Health Idea," monthly. Price \$1.00 a year; 10 cents a copy. Published by the Temple of Health Press, 549-551 W. Van Buren street, Chicago, Ill. Orlando Edgar Miller, Ph. D., editor; Maben Wesley Barrett, Henry A. Manning, associate editors. This splendid magazine is the exponent of the philosophy of that great, new educational center, the Temple of Health. It is the first magazine of its kind printed in type-writing characters. It is beautiful, unique, original. And you get eighty-five pages of the most interesting matter on "health, co-operation, scientific selection, industrial education, science of the soul, psychic development, simple natural living and the life more abundant, for the small sum of ten cents.

"The Mountain Pine," monthly. Price \$1.00 a year; 10 cents a copy. Geo. B. Lang, editor and manager. Published by the Crystola Pub. Co., Green Mountain Falls, Colo. This new magazine is well edited and progressive, and exalts the free air of the Colorado mountains. It has our heartiest wishes for its success. Here is a paragraph from one of its contributors: "The man is my friend who likes a dog—the homliest little yellow cur that ever walked behind the heels of a barefoot boy may have a greater supply of the real, true God principle about him than the individual who wears the number seven hat."

There has just come to our table "Practical Astrology for Everybody," by Lewellyn George, astrologian. It is issued by the Portland School of Astrology, I. Hulery Fletcher, manager, 266 Clay street, Portland, Ore. Price, paper covers, 50 cents; cloth bound, \$1.00. In this Aquarian age of the occult, everybody needs to become acquainted with the wonderful science of Astrology, and this book is a very concise and enlightened introduction to it. It is an astrological work that everybody can use and understand, regardless of any knowledge of the science. It is a useful daily guide.

"Nano, a Heart's Story from the Unseen World," by Charles Everett. Published by the World's Thought Publishing Co., Washington, D. C. This is one of the best of the new occult novels, for it embodies spiritual truths that are correctly stated, and they are interwoven in a most interesting story in such a way as to awaken in the reader the spiritual consciousness that may not yet have been aroused. The chapters devoted to the life and union of soul-mates are very fine and are evidence of a high order of spirituality in the author. The price of the book is not stated.

The Los Angeles (Calif.) Fellowship is a great organization, and it is doing a large share of the good work in the awakening of humanity to the New Consciousness, under the leadership of Benjamin Fay Mills, who is the Permanent Minister and President of the Council. This organization publishes a very

progressive 60-page magazine, devoted to forwarding all that is New and True and Good. Price \$1.00 a year; 10 cents a copy. Address Fellowship Publishing Co., 420 West Sixth street, Los Angeles, Calif.

"Human Culture," monthly. Price, \$1.00 a year; 10 cents a copy. Published and edited by Dr. Victor G. Rocine and Emily H. Vaught, 130 Dearborn street, Chicago, Ill. This magazine, as its name implies, is devoted to the best culture of human beings. Man is constructed upon a scientific basis and, therefore, should be scientifically studied. "Human Culture" will help you to understand yourself and thus to better help yourself on all occasions. It is an attractive, illustrated magazine.

"Self-Synthesis a Means to Perpetual Life," by Cromwell Round. Price, 35 cents. Published by Simpkin, Marshall, Hamilton, Kent & Co., London, England, G. B. The author asks the question, "Why die?" And then answers his question very logically and conclusively that death, as we now realize it, is the product of the dominating race thought, and erroneous thinking and living. This booklet will help to dispel the superstitious dread of death, which generally hastens dissolution.

Dr. Parkyn has sold "Suggestion," of Chicago, to Mr. H. C. Hodges, Detroit, Mich. Its name will be changed to the "Stellar Ray," and it will be edited and published by Mr. Hodges at the Hodges Building, Detroit, Mich. Price, \$1.00 a year; foreign, \$1.50 a year. It will be a journal devoted to the elucidation of higher thought, psychological, metaphysical and scientific. The December number will appear under the new name. It will have a new department devoted to astral science.

If our readers are not yet acquainted with the "Voice of the Magi" we would recommend them to get acquainted with it. This magazine is the leader in occult matters in the South. F. H. Adams, editor; Mrs. L. S. Huck, associate editor. It is the official organ of the Ancient Order of Melchisedek. The price of the "Voice of the Magi" is 50 cents a year; 5 cents a copy. Address: The Magi Publishing Co., Waldron, Ark.

"Liberty of Speech and Press Essential to Purity Propaganda," is an address prepared by Theodore Schroeder for the National Purity Conference, which met at Lincoln Centre, Chicago, October 10th, 1906. Mr. Schroeder is the attorney of the Free Speech League and a dime sent to his address, 63 East Fifty-ninth street, New York City, N. Y., will bring you a copy of this pamphlet.

"A Revelacao," is another new monthly magazine, devoted to the propagation of Spiritualism. It is the organ of the Paranesse Spiritual Union of Belem, State of Para, Brazil, S. A. It is a handsome magazine, printed in the Portuguese language.

BE OPEN TO CONVICTION.



IT IS NEAR.

“**I** SEE the vision of the world redeemed!”—
So from the East I heard an Angel sing
While Heaven with seven-fold splendor around him
beamed:—
“The dead old Centuries, when Priest and King
Bore rule, have ended, and the race of men,
Humanity itself, revives again.” —Rousseau.

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 these meetings.

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.”

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

ARTICLE I—NAME.

The society shall be called the International Ethical Education Society.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, “Thou shalt not kill.”

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day “when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law.”

ARTICLE II—MEMBERSHIP.

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

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The “modus operandi” shall be:

1st. The widest possible circulation of literature tending to advance the work of the society.

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

5th. The adoption of any plan or enterprise which is calculated to further the Society's aims and objects.

The headquarters of the International Ethical Education Society are at 193 Sixth street, Portland, Ogn.

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