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JANUARY, 1907

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.
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

"THE HERALD OF THE GOLDEN AGE

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

January, 1907.

PORTLAND, OREGON.

Vol. XXI, No.6 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THREE LESSONS.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of Eternal Light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where 'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of Heaven,
The inhabitants of earth.

Have Love! Not alone for one;
But man, as man, thy brothers call;
And scatter, like the circling sun,
Thy soul's lovelight on all.

Thus grave these lessons on thy soul,
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.—Schiller.

The meaning that has been attached to death makes the word itself demoralizing and unhealthy—it is a generator of fear, disease and suffering and it should be stricken from the vocabulary, and eradicated from the mind of man.

The fear of death has kept mankind from getting what belongs to them now.

The first thing that is taught the child is that he must "prepare to die." When it should be taught to live the best it could each hour.

Birth is the fitting term for that which is called "death." It is birth into a less restricted condition.

Let us begin in earnest to live each hour that passes the very best within us.

All articles not signed are by Lucy A. Mallory.

A MESSAGE.

While we were sitting, today, ponderings over another experience we have had of our body floating through the air and passing through solid walls, and wondering if it were a reality, and, if not, what it could be that brought about the condition of mind that made it appear real, the following message was automatically written through our hand:

"Your experience of the body floating in the air and passing through solid substance was nothing miraculous or strange. It seems to be so because you have not yet come into an understanding of the law that was operating. You would think it miraculous that ice could be changed into vapor, or wood into fire, if you had never seen it done; but as you have seen it done so often, you say: "It is natural law." Still you do not understand this law—you see the effect only.

"The time is near at hand when it will excite no more comment to see 'solid' matter float through the air, and matter pass through matter, then the sending of a message by telegraph does; and the law will be just as well understood as you now understand the law that operates the telephone and sends the message over the wires.

"Up to this time the human family has looked upon the body as the life, or at least it has acted as if the body were the life—the ego or the individual; therefore, it has always been looking for spirit to materialize. But the people are breaking away from the bondage of fear, that has kept them from thinking, except along certain lines, and their consciousness is broadening, reaching out to other planes, and they will soon discover that there is a law by which the manifestation of spirit, called 'matter,' can be made to change its form of expression and pass through other matter, rise up or sink down, at the command of will. Scientists must look to this law to demonstrate the immortality of the soul.

"Spiritualized matter is more effective than spirit materialized."

Humanity is to each man a mirror, in which he sees, not humanity as it is, but his own likeness.

MANKIND MASTERS OF DESTINY

Man assists Nature to refine its products according to his necessities, as soon as he comes to an understanding of the laws governing their production.

Nature, unassisted by the intelligence of man, manifests neither justice nor mercy. If a man became helpless where he could not be reached by his fellow beings, he would die of thirst and starvation, and Nature would not be mindful of his wants. She would not give him food or drink, nor relieve his sufferings nor preserve his life. She does not protect her productions from the elements or from disasters of any kind.

The more intelligent mankind become—the more conscious—the greater their control will be over matter.

The water made to gush from a rock by a Moses; the storm stilled by a Jesus; Peter delivered from prison by an angel, etc., are a few of the pictures of the possibilities when man has learned to use his spiritual sense in connection with his physical senses.

But he cannot attain his spiritual consciousness as long as he divides things into good and evil.

If the Universe is permeated by an All-Wise power, omniscient and omnipotent, evil is impossible. We see that which we call "evil" because we fail to grasp the universal relationship of things. In the process of manufacturing articles of use and beauty, very crude, foul-smelling and often dangerous elements are employed by the manufacturer. Viewing such crude thing by itself, one might call it an "evil," but regarded in its relationship to other things and the outcome for good, it is all good.

Ignorance is the progenitor of evil and fear. When we have unfolded all our faculties—physical, mental and spiritual—we will not know fear; there will not be accidents, sorrow nor sickness. Death itself will die, for man will know himself to be Master of Destiny.

Man educates and refines Nature as fast as he learns its laws of manifestation. When we understand the law of gravity we will navigate the air as readily as we navigate the water, and with greater rapidity.

Joy is the bank of the spirit, that never fails. He who has joy has all things. It is like the sunshine. All things beautiful and nourishing grow in its effulgent light.

THE GREATEST STUDY.

The main and most important study of all studies is to learn to transform inharmonious thoughts to harmonious thoughts at will. When one can do this he has attained spiritual consciousness. Then his severe labors cease, and all is joy, peace and happiness forever and forever.

But inharmonious thoughts cannot be transformed without ceaseless watching and strenuous efforts. Examine every thought before giving expression to it. Do not let irritability of the physical enter in—shut it out by spiritual mastery.

If one knows the new truths but does not live them, he is more open to be assailed by inharmonies than those who are ignorant of these truths, and the inharmonies cause him greater suffering because he is more sensitive.

The chaos of the mind must be transformed into order and peace by the activity of one's own spirit. This is the only way the individual can save himself from misery. No other systems can do this for him. "Sitting in the silence," deep breathing, physical culture, learning of the Yogis, retiring to solitude, etc.—none of these will ever make him spiritually conscious. Mental self-control alone evolves the power of Harmony—the Kingdom of Heaven within you. The Sun of Divine Being can only be seen when the clouds of inharmonious thoughts have been dispelled.

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All the errors, that have come to us from age-long ignorance, are still maintained because people will not think for themselves. To be enslaved to an erroneous idea is worse than to be enslaved to a tyrant. One may be enslaved to an oppressor, but there is yet hope for the slave if his mind is free, but it is much more difficult to reach one who is enslaved to the tyrant within his own breast—to the slavery of his own spirit.

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That which is Divine needs no defense or defender; it cannot be maligned. Though all the world be banded against it, yet will it win the world to itself. Truth shines the brighter when attacked; and error is weakened by defense.

KEY THOUGHTS.

LUCY A. MALLORY.

Spiritualism is the Resurrection—it makes the dead alive.

The sensual life needs stimulants; the spiritual life is self-inspiring.

The Universe completes itself in you, in degree to your receptivity to its perfection.

When you realize that you are rich in Yourself, you will not care whether you are rich in money or not.

The best way to "preserve beauty" is to have a clean mind in a clean body. If one has not these, all other methods to "preserve beauty" will fail.

There is no atom of space that is not filled with Life. And all this Life—insects, microbes, spores of decay, etc.—is an upbuilding and constructive, creative force. All is good in its ultimate purpose.

Old age—the improper use of the time we live; living at cross purposes with Life, instead of aligning ourselves in harmony with its Divine purposes. To live in harmony is to be and remain forever youthful.

First learn to let your own spirit lead you right, then there will be no danger of any other spirit leading you wrong. There are too many who claim to be "led by the spirit," who do not discriminate between the spirit of selfishness and the spirit of love.

The Vivisection Commission,—most of whose members are vivisectors,—which recently held its sittings in London, England, excluded both press and public from its sessions. This secrecy is sufficient evidence that Vivisectors are doing things that the public would not tolerate.

It is unsafe to entrust your body to a doctor who studies disease, instead of health, and who tortures animals to try and find out remedies for human diseases. It is unsafe to make your daily diet the product of murder, for a man who will murder an animal for profit to feed you, will have no compunction of conscience about your welfare if it helps his financial gain. It is unsafe to entrust your being to a minister who believes in endless Hell, for a teacher who can believe that the overcontrolling Power of the universe will punish a finite fault with endless torture is a blind and ignorant guide to follow.

Individualized consciousness assumes an endless variety of forms.

Let not a day pass wherein you do not find something to take joy in.

Poverty is not want of money. Poverty is lack of joy. The joyless are indeed paupers.

We will not say of the coming ages that "they pass away," for we will realize that past, present and future is all in the Now.

Honor the wise man and he gives you the fragrance of his soul. If you honor an ignorant man he immediately becomes vain and arrogant.

The same light that enables you to see in the dark may, if misapplied, burn up all the labor of your hands. So with the beautiful laws of occultism taught by Spiritualism—if misapplied they become destructive.

The position of the man opposed to Truth is that of the ostrich, whose head, hidden in the shifting sand of sense, imagines that the danger that threatens him will pass him by because he refuses to see it.

All life is One Life; but all life is not one individual. Each individual has involved in him all the possibilities there are in Life. As he evolves them, more and more are involved in him. Life is ever beginning, yet never beginning; it is ever ending, yet never ending.

The preponderating spiritual atmosphere is the controlling factor in the world's advancement or retrogression. If the individuals who compose society were to generate an atmosphere of harmony, crime could not prevail, any more than darkness could be where there is a bright light. As long as society generates a criminal atmosphere, the prevalence of crime and criminals is the natural outgrowth. The seeds of crime that the individuals composing society sow in their own minds, take root in minds receptive to them and create the criminals.

Life is not something separate from our consciousness. Life is the concentration of all its forces and the combined manifestations of all its elements. Everything has to do with the life of the individual—both what he takes in and gives out. Eating and drinking, thinking, speaking, and physical action, seeing, hearing, smelling, tasting, etc., all have something to do with making up that which we term "life." If all these things are done in a harmonious way the life is perfected; otherwise, it remains imperfect.

ANCIENT SPIRITUALISM.

The laws that the Jews made against those having intercourse with "familiar spirits" were instituted to keep all such intercourse as a monopoly in the hands of the Jewish priesthood.

That the Ark of the Covenant was a cabinet for spirit manifestations can readily be seen, for all manner of manifestations of spirit power occurred in its presence, for it had been especially magnetized by the mediums (high priests) among the Levites.

The Jewish priesthood was a religious "trust" that kept away all competitors by calling other mediums "witches" and "wizards" and threatening them with death if they exercised their mediumship.

Jehovah, the tribal spirit of the Jews, wanted to have the sole control of the actions of the Jewish people, and that control was in danger of being set aside every time the Jews consulted "familiar spirits" (the spirits of their relatives), and ignored the mediums—the Jewish priests—through whom Jehovah spoke and set forth his commands.

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The unreal has no existence. Every thought is real on the spiritual plane, and becomes real (through involution and evolution), in material manifestation, on the physical plane.

Every phase of consciousness is real to the one who is in that phase of consciousness.

The Heaven or Hell of each discarnate or incarnate spirit is the phase of consciousness each has cultivated and is real to it.

Tell the average man in physical life that his misery is largely due to his imagination, and he will indignantly assert that his misery is "real." It is certainly real to him.

We live in two worlds at one and the same time. Man's mind-spirit receives from the spirit world; and a mental demand is a call for spiritual assistance, which is mentally answered by a spirit or spirits in affinity with the spiritual plane upon which the one who sends out the mental demand is living. The higher the spiritual plane he lives on, the wiser and more perfect is the mental reply.

Man's body receives from the earth world and he voices his desires through his vocal organs.

The spirit world and the earth world are

conjoined—cut off its physical body, and the spirit cannot manifest directly to this earth world; cut off its mental faculties, and its mind-spirit cannot receive from the spirit world.

A wrong thought keeps one from knowing the truths of the spirit world, for truth and error will not mix.

*
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"The materialists' bond is very brief: simply we don't believe in spiritism, and we are working against that," says a writer in the "Ingersoll Memorial Beacon."

[If the writer means by this that she does not believe in those people who call themselves "Spiritualists," it does not matter much (still it would be better for herself and the Spiritualists if she did believe in them), but if she does not believe in spirit, she has left out of her consciousness all that makes life enduring and satisfying.—Editor W. A. T.]

*
* ..

The communion with good spirits is won by merit—merit creates the higher vibration that lifts your spirit up to their plane. If mere desire could accomplish spirit communion, half the world would realize the existence of angels. But we must first create the atmosphere of goodness in our being, and then, as a natural consequence, we will realize the angels that inhabit that atmosphere. The people who say that "only evil spirits communicate" are those whose atmosphere no good spirit can enter to convince them to the contrary.

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Many men commit crime because of the lack of the shelter, food and clothes that the penitentiary provides them with gratis. If all men and women could have the kind of work that they are adapted to—that they love to do—there would be very few criminals or tramps. If Government would go at it systematically and study the needs of the people, it could be easily arranged so that each individual could do the work he likes to do and not interfere one with the other. The time of labor could be shortened, and no one need be out of work, and no one would want to be idle.

STRAY LEAVES.

JESSIE S. PETIT FLINT.

How strange a thing it is that life becomes
so buried in its expression
That it is drowned in a mad rush of superficial
experience!

The passing, and the re-passing,
The routine of endless grasping,
To gather in; to hold; to enjoy all that the
earth plane can offer,—

Lands, gold, gems, pieces of art,—things with-
out number,

All seemingly solid, yet visionary as a dream;
Built upon the shifting sands of time—of a
day, an hour.

And yet this seems man's aim.

Is this the aim of Life?

Life eternal?

Does not Life find its joy in those qualities
that endure?

* * * * *

This is our day—

Our day of Soul Communion.

Draw near.

Let us partake of that great cheer,

The heritage of life,

In peaceful rest—blending in one thought.

Enfolded by those Infinite arms

Love becomes a power in the universe.

Lip to lip—and the story is not told;

Words never measure it—

The touch of hand is insufficient.

Even the heart-beat fails to express it;

Only as Soul to Soul is the message given.

* * * * *

Distance cannot divide us.

Even separate planes of expression put no
barrier between us.

The Soul seeks and is answered.

Thus the union and communion, wherever we
are.

Can man ask more than this?

To realize Immortality?

For when man becomes conscious of Soul Com-
munion,

He understands the meaning of Immortality.

* * * * *

And this is living—to be conscious.

The lack of it is death.

Existence is a law of being,

But our degree of control in matter governs
Immortality.

To live—or to simply be—

This is a problem for each of us to solve.

President Roosevelt has taken the right stand in relation to the Japanese. Those in this country are worthy citizens. Why should we exclude them because their skin is a shade darker than ours? The Italians are many of them as dark skinned as the Japanese—we do not exclude them from the schools. The Japanese have proved themselves, morally and intellectually, as worthy as any nationality in America. They should be allowed all the privileges that is accorded any European nation.

MIND VS. HEART.

ARTHUR F. MILTON.

The more mind a man has, the more heart he needs to support it.

The "All is mind" theorists float in a sea of inspiration that has neither limit nor foundation.

It is a sort of "lecturing to death" principle.

We do not mean that acquiring knowledge is wrong, but a mere book-worm gnaws at its own vitals and destroys the substance intended for others.

Truth not practiced is so much beach-writing—erased by the next tide.

Mind without heart makes the monsters of history. Forquemada, Nero, Caezar Borgia, Pope Alexander VI, Catherine de Medici and others are examples in history. The trust magnates are examples of today. Individuals galore of every age complete the list—men who can tell how to live, but are hypocrites at heart—who tell us to "do as I say, not as I do." And others who can tell us how to locate gold mines, make money and become great, but neglect to take advantage of it themselves.

It is all theory, all mind, but no heart. They are willing to save others, but not themselves. A practitioner can demonstrate more truth in a few minutes than a theorist can in days or weeks of lecturing. Morality exemplified needs no pledge, promise or prescription.

The life-principle in man expresses itself in thought and action—mind and heart. The first instructs; the latter empowers. But while we may impart our knowledge to the world, we must not forget to enact it for our own benefit as well. Without the latter we become "whited sepulchers," Pharisees, thought speculators—know-it-alls. The practitioner is seldom ostentatious, for he knows what it costs to be true to himself. Effort creates heart, and that is the law or the love that Nature teaches by her trials, sufferings and disappointments, imposed upon us in the course of our existence on the material plane. Without love there is no action—no happiness in spirit—in soul.

The flood did not wash away the progressive spirit of the town of Kelso, Washington. The holiday edition of the "Kelso Journal" is a splendid number, and it is just what is wanted to send friends in the East.

A MESSAGE FROM INDIA.

We give the following extract from the *Contemporary Review* in an article on "The Message from India." The writer says:

"Here, again, we find a clue in the modern experience of our times, in the vast and dim domain of Spiritualism. To review the history of this wonderful movement will form a difficult part in the task of whoever writes the annals of the nineteenth century. But this much we can already say, and say it with a certainty, that, after all deductions are made, there is a residue of perfectly genuine communication with the other world, the best evidence coming through trances, and not through tangible appearances. But consider what a door has been opened, even by the few verified trance communications. There is perfectly sound evidence to prove that the dead live; that there is no solution of continuity; that to die is to pass behind a veil—a veil not impassable even to the living.

"It is true that our evidence comes, so far, through rare and exceptional temperaments. But then we are indebted to not less rare and exceptional temperaments for what is best in music, poetry, painting. Nor can we in the least determine beforehand under what conditions genuinely inspired music, poetry, or painting, can be produced. Like the coming of comets, we wait for them. But comets come. So with our evidence of the other world into which those pass who disappear from this. We must wait for our evidence, but we get it; and we can see now that every age and every nation has had some clue to the truth.

About this mysterious door the thoughts of the yellow races of whom we have spoken have continuously pressed. Wherever we find them it is the same thing; there is the recognition of the persisting life of those who have passed out of sight, and there is the same insight into the rare and exceptional temperament through which at least a glimpse can be gained of the other world and those who dwell there. Is it to be wondered at that those who feel and recognize the invisible presence about them of their fathers, and their father's fathers, should cling to unity and continuity of family life beyond all things. And this very thing we find in the yellow races, whether it be the Coreans in the north, the Chinese in the center, or the Santalis and Shavaras in the South, among the hills of the Vindhya and the Ghats. Everywhere there is the ideal of clan brotherhood, of kinship through those who, being dead, yet speak.

We can hardly find an institution in the civil life of these yellow races which is not built up on the sense of this invisible presence, this community of family, unbroken even by death. It is a matter on which our very ignorance forbids us to say much; but we can, at least, say that our best knowledge, as well as our highest faith and hope, only corroborates the truth that has been the heart of their life for ages—the invisible nearness of the other world.

WHAT IS SPIRITUAL COMMUNION?

There is more need for a definition of Spiritual Communion than appears on the surface. So many people think they have it, yet it finds no place in their experience. There is, in the first place, a world of difference which they do not perceive between intercourse and communion.

It is quite possible to be in daily contact with the Spirit-world and yet know no real communion with its inhabitants.

The multiplication of "tests," the accumulation of startling evidences of spirit-presence and identity—these things are all very well in their way, but they do not constitute Spiritual Communion. The great essential is lacking. What is it? The words themselves ought to suggest it.

Take the word communion first. It is derived from the Latin *communis*; *con*, together; and *munis*, serving, obliging. It suggests, or rather implies, a common or mutual service.

So far as the spirit people are concerned I believe they are willing to play their part in this mutual spiritual service. But when the whole service is left to them, and we make no sympathetic response, then their communication with us is mere spirit intercourse, not Spiritual Communion at all.

To enjoy real Spiritual Communion we must share in the aspirations, thoughts, ideals, and purposes of the spirits. And yet there are but few of us who take the initial step even of trying to discover what the spirits' purposes are.

Think you that the spirit people have no higher object than to startle us with bewildering phenomena? No loftier aspiration than to convince us that death is not the end? No; these are but means to a great end, the fostering and unfolding of those spiritual qualities inherent in human nature, the development and expression of which makes for perfect peace and enjoyment.

Do not be content to take all the ministry the spirits can bestow, and selfishly decline the obligation to respond by sympathetic cooperation with them to render mutual service to spirits incarnate and excarnate.

Do not seek perpetually to drag the spirits down to your level. Try occasionally, nay, incessantly, to rise to their heights. Let your thoughts mingle with theirs; open your minds to the influx of their ideals; lend your energies to the attainment of their purposes. This is to dwell in Communion with them.—The Medium.

"My Father's Crime" was written by Muriel Iola Bliss, a little girl twelve years old. It is "her own life story." Her father deserted her when she was very young. It is a remarkable book for a child of that age to write, and it will no doubt have a large sale. It is on sale at "Jones' Book Store," 291½ Alder street, Portland, Ore. The young author can be seen at the same place.

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.

IF ALL WHO HATE WOULD LOVE US.

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would not tighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
And grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not;
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the sabre,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be Divine.
—Washington Star.

If man is "the Lord of creation," all creation suffers if he is sense-bound, cruel and ignorant, and it is self-evident that the earth gives back to him in kind that which he sends out from his being. And yet men wedded to ignorance and cruelty, neither regard wise counsel nor bad experiences; consequently, their sufferings seem to have no end.

BLACK GARMENTS.

Black clothes are worn much in preference to light colored ones because they can be worn longer without showing the dirt that clings to them. The black garments worn for weeks and months, and sometimes for years without cleaning, are just as filthy as one of pure white would be, and even more so, for black attracts all kinds of noxious odors, that white would not.

All shoddy goods are dyed black, for they can best be disguised in this color. Everything that is soiled or damaged in men's or women's furnishings is dyed black, and is sold at full price. Black (like the darkness in which sin hides) covers a multitude of cheats, dirt and disease.

Black belongs to the tempest, the cyclone, the burnt-out ruin. It has no place in joyous, progressive life. It is the color of hopelessness, despair and superstition.

SPORT AND ITS FRUITS.

There can be no permanent prosperity where there is permanent selfishness. The people who disregard the right of human beings and animals to life, comfort and the pursuit of happiness are creating torment for themselves.

During the hunting season ten thousand licenses were issued here in Oregon to kill animals for "sport."

Has nothing come of all this misery? Does the thoughtless and careless world go free from the eternal operation of the laws of compensation?

The spiritual Seer comprehends the connection between the woes engendered by this "sport" and the ten thousand woes that come to blight the happiness of those who approve of such "sport."

Destruction is a phantasmagoria of the material mind. Everything that exists in spirit. There are endless transformations but no destruction. If that which lives in any form could be destroyed, Immortality would be impossible. The Life of the Universe is the life of each and all.

LET THERE BE LOVE.

In considering the subject of the cruelties practiced in the Congo on human beings for commercial profit, it can be readily seen that this inhuman spirit is not alone manifested by Belgium's King, but is the accompaniment of many other commercial enterprises for profit. What can be more horrible than the skinning of live seals (for the fur remains softer and more silky when they are skinned alive than when it is taken from their dead bodies), and, though the leading nations of the world are all interested in the islands where seals abound, and who have to undergo yearly this unspeakable agony to furnish the wealthy, cultured and intelligent women with seal-skin sacques, this terrible cruelty is continued for the same reason that King Leopold maims and murders and tortures the innocent negroes of the Congo.

The production of Persian Lamb is no less cruel.

And so on down the long list of cruelty to animals, because "it pays."

Much of the wealth, nourishment, amusement, fashion and medical treatment of the world is founded on cruelty to living beings in some form. The commercial world has heretofore regarded the acquisition of money as above all else, and great "profit" has generally been regarded as covering a multitude of sins.

But a better spirit is beginning to manifest itself among mankind. Love and Wisdom are transforming cruelty, thoughtlessness and ignorance.

The efforts being made to cease poisoning human beings with adulterated food, shows increasing respect for human life, and respect for Life in all its endless manifestations.

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To tell a man a truth and then argue with him to have him accept it, only tends to make him reject it. If you plant a seed in the soil, you do not take a rake and pull it up again out of the ground, but you let it lay quietly therein until it takes root and germinates. Thus it is with a truth. This is why a truth that one reads quietly, alone, is more effective than that given in a wrangling spirit. All growth is spiritual, and the spiritual can only grow in the Silence of Being.

HARMONY.

There will be no end to the troubles between laboring men and the capitalists, so long as they regard themselves as separate, with distinct interests that must be maintained and fought for in inharmonious ways. And the constant criminations and recriminations of labor against capital, and capital against labor, produces a mental atmosphere of discord and hatred which makes harmonious action impossible, and in which destructive elements are fostered and generated, that in the end produce loss to both.

The interests of all men on the plane of progressive upbuilding and permanent prosperity are one and inseparable. No enterprise in the business world can come to a successful issue unless the men with money, and the men who plan and do the work, combine harmoniously to that end. And how much more necessary must this harmonious cooperation be in their relation to each other, that laboring men and capitalists may be at peace at all times.

In this country the laboring men and the capitalists are not looked upon as distinct classes. Most of the capitalists were formerly laboring men and, with a turn of the wheel of fortune, capitalists become laboring men again.

If laboring men and capitalists were governed by the law of Love there would be no further troubles, for all would be capitalists, and all who work would be laboring men.

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There can be no solution to the race problem in the Southern States as long as the white race hold the negroes in contempt. It is this spirit of contempt that prevents the colored people from progressing.

The negro race is the most susceptible in the world to suggestion, and suggestions of contempt on the part of the whites, blossom into crime in the negroes.

Intelligent and humane Southerners inform us that where the negro is respected, and his rights are held as sacred as those of the whites, he responds in kind, and that he manifests faithfulness and affection.

The wealth of the South is largely dependent upon the faithful labors of the colored people. They are the very foundation of the prosperity that the South boasts of.

THE RESULT OF THOUGHTLESSNESS.

We are only half awake yet to the possibilities for both pain and pleasure contained in all organisms possessed of a nervous structure. We are too apt to feel that all such capacity is restricted to our own personalities. We know most acutely when we suffer but we have not learned the lesson suffering is intended to teach until we recognize the great bond of common pain and pleasure that unites all sentient things.

We know how we can suffer from an ill-fitting shoe or from clothing that hampers and restricts our movements, but only a few have extended that knowledge to reach the horses who do so much of the needful work in the world. Of course, they must suffer in silence, expressing their pain only in what we consider "viciousness" and the more highly organized and sensitive the animal, the more "vicious" will he become under a bad harness. In a pamphlet issued by the Humane Society, Dr. Kitching, of York, England, sums up the discomfort the horse experiences from the check rein.

"The confinement of the head in a constrained position whilst the heart and lungs are excited by work hinders the breathing and the circulation of the blood in the head. These effects make the horse uncomfortable and he becomes restless and irritable; in fact, his head aches and pains him and he gets many a violent blow just because his driver cannot understand the cause of his restlessness. Also the overcheck inflicts unceasing torture in another way. By holding the head upwards it puts the muscles of the neck on a constant strain. They become painfully uneasy and tired. If the horse cannot bear it, he rests the weight of his head upon the rein and his mouth is violently stretched. Thus he only exchanges one torment for another. To sum up in a word, the overcheck lessens the horse's strength, brings on disease, keeps him in pain, frets and injures his mouth and spoils his temper."

Mr. Fleming, veterinary surgeon of the Royal Engineers, also of London, says:

"Nothing can be more absurd than check reins. They are against reason altogether. They place the animal in a false position. The horse stands with a check rein exactly as a man would stand with a stick under his arms behind his back, when told to write. It is also extremely cruel. It is not only the head that suffers, but from his head to his tail, from his shoulder to his hoof, and over his whole body, he suffers more or less.—Eleanor F. Baldwin, Woman's Viewpoint Editor, in Evening Telegram.

If the good is too often the enemy of the best, fair ideals are yet true friends of the imperfect. They arouse and stimulate the slumberous soul. Salvation is arousal. Heaven is opportunity. Eternal life is endless possibility.—God and Music.

A THREE-MILLION-DOLLAR HELL.

One of the most severe attacks on this institution which we have seen has just come to our table, signed by Hudson Tuttle, in "The Progressive Thinker." It tells how, at a cost of three million dollars, this building has been erected and stored with dogs and other animals to be vivisected. It also speaks of the vivisections practiced in Chicago University, to the support of which Mr. Rockefeller has so largely contributed.

It seems to us that this vivisection is a terrible business, both for the creatures we call dumb, on which it is practiced, and for its influence on the human beings who practice it. We have published through the years many articles in regard to it, have paid hundreds of dollars for prize-essays about it, and have given them a wide circulation among thousands of physicians. We believe we are the only society in the world that has had, during many years, a prize offer of one hundred dollars for evidence which shall enable us to convict of cruelty in its practice. We have obtained a law in Massachusetts against vivisections and dissections in our public schools and have a standing offer of twenty-five dollars for evidence by which we can convict any person of violating that law. We wish some one would tell us precisely what new and valuable facts have been discovered in our country during the past ten years by the vivisection of the multitudes of animals that have been vivisected.—Geo. T. Angell, in Our Dumb Animals.

A forceful cartoon recently appeared in the Tallahassee (Fla.) Sun. It shows up one phase of modern science, so called medical science. It shows how doctors make people sick and create disease. The process is simple—just inject a little vaccine virus; that is, a poisonous pus, the essence of a terrible blood taint. In the cartoon a physician is vaccinating a crowd of school children. From his vials of virus poured out upon innocents, there arise threatening and formidable demons, labelled "inflammation," "lockjaw," "blood poison," and "fever." Beneath are the words, "Protect the children from this barbarism!" The Sun is on our side of the subject, and it is the only side worth taking.—The Flaming Sword.

We believe that a bill will be up for consideration by Congress, now in session, to extend the time in which animals in transit on railroads to the slaughter houses may be detrained to be fed and watered. It is claimed that much more injury and suffering is inflicted upon animals by detraining them than if kept without food and water. It seems to us that there is no necessity of animals being sent to the slaughter houses of the great centers and undergoing torture, injury or starvation while in transit. Let Congress make a law that all cattle must be slaughtered where they are raised and an immense amount of cruelty and suffering would be avoided.

SETTING STEEL TRAPS.

The season is here when "sportsmen" will go out and set a lot of steel traps for the purpose of catching animals for their fur, or incidentally other animals, frequently somebody's pets, for no purpose whatever.

We think that of all inhuman devices for catching animals, the steel trap is the worst. Who can picture the sufferings of an animal caught in one! Caught by one leg, the leg broken, the bleeding arteries sending their supply of blood to that point, swelling to three times its natural size, the inflammation caused by the pain and the ineffectual efforts to get away, then the cold and hunger, until finally in its despair many an animal gnaws its own leg off to rid itself of the hateful trap!

Boys, did you ever think of this when you set a steel trap, and then forget it for a week at a time? How would you like to get caught in one? If every boy who sets a steel trap could get caught in one that was proportioned to his size as his trap is to the animal he sets it for, he would never set another. One experience would be enough.

We read in the Youth's Companion of a year or so ago about a man who set a "sapling trap" for a deer and got caught in it himself. He bent down a small tree, tied it with a trigger, and put a noose so that when the deer stepped through the noose and tightened up the rope it would spring the trap and raise it up into the air, allowing it to dangle there until it died of hunger, cold, or was killed by its captor! In manipulating the noose he accidentally sprung the trap, was caught by the noose under his arms, the knot closing on his back in such a way that he could not release himself. He was a long way from home, no one knew where he was, and it was evening. It turned cold in the night, a wind, rain and sleet came up, and he had nothing to expect except a release by death from cold and exhaustion. But the ice froze on the tree, bent it over so he caught hold of something, and after suffering he got free, crawled on his hands and knees to a dead tree, built a fire and laid there until a searching party found him. He had his experience and never set another trap.—The Sunflower.

What are the reports that are coming in from all parts of the universe today? They all tend to one announcement; they all unite their voices to preach one mighty gospel—the essential goodness of the world and of life; that the universe is cradled in Love; that it is not only a Unity but a beneficent Unity; that the life of man, the child of the universe, lies embosomed in One Great Life; that the essence of things is Good, and the purpose and the outcome good.—The Australian Herald.

The great hospital just opened in London, for the exclusive use and treatment of animals belonging to the poor, is another sign that the world is growing more humane.

THE PSYCHIC SIDE.

But there is a psychic side to this question of suffering inflicted not only upon the sub-human, but the human, that we are likely to overlook, and which surely and certainly involves us all. For example, all who live in the city of London are covered in the pall of the London smoke, the result of the millions of chimneys belching out soft coal smoke.

Just as really, though we cannot see it, the psychic atmosphere is heavy and dark with the cruelty and injustice that are rife, and we are all, to a greater or less extent, under this depressing pall. The difference between this psychic atmosphere, dark with cruelty and injustice, and the sunny, energizing one that we might have if the dark clouds of ignorance, cruelty and injustice were swept away, would cause a lifting of the spirits that would amount to transfiguration.

Don't be appalled by the magnitude of the work. We haven't it all to do, but only just so much as comes in our way, if it's no more than looking after the animals about the place or caring for the children of the incompetent. But always there is this to do: To keep our senses alert and awake and able to discern clearly between cruelty and kindness, between justice and injustice in both high and low places.—Eleanor F. Baldwin, the Woman's Viewpoint Editor, in the Portland, Ore., Evening Telegram.

The "Denver Post," one of the leading papers of Colorado, is doing a splendid work for the spread of New Thought among people unfamiliar with it, by devoting a whole page in its Sunday issue to its elucidation, under the able editorship of Dr. McIvor-Tyndall. This gentleman has also opened a New Thought Center and Free Reading Room at the Hotel Albany. Dr. McIvor Tyndall will soon send out a 48-page magazine, entitled "The Swastika," a sample copy of which will be mailed when ready together with a copy of the Sunday Post. Address: Dr. McIvor Tyndall, Hotel Albany, Denver, Colo.

What imagination can compass the ultimate refinement and rarefication of the human body? Consider the result upon the race of continued abstinence from meat eating, wine and rum drinking and the elimination of the uses of tobacco and all sorts of gluttony, with universal refinement and virtue, and the legislative evolution to peace and order. The body of man will become so refined that his translation into a spirit body will be as natural and instantaneous as the translation of water into gas.—William Homstreet in "Electricity and the Resurrection."

"The Temple of Love," by Ernest Newlandsmith. Price one shilling (35 cents post-paid). Published by the Order of the Golden Age, Paignton, England, G. B. A spiritual work contrasting the various kinds of love—a mother's love, Divine Love, etc.

"BROTHER PAIN AND HIS CROWN."

"Brother Pain and His Crown," by Josiah Oldfield, M. R. C. S., D. C. L. Price twenty-five cents (silver) postpaid. Published by the Order of the Golden Age, Paignton, England, G. B. If any man can read this booklet and remain a flesh eater, he has certainly lost all sensibility. Following are a few excerpts:

"Man rises up from the stool of pardon and turns round on the lowly cringing creation to whom he is as a god, and with a loud and arrogant voice selfishly points to himself and says:

"My stomach calls for your dead bodies, go and kill yourselves that I may eat you up.

"My nerves and muscles want exercise and tone, go and dance the dance of death before me that I may shoot you as you gambol.

"My illnesses want your vitality to heal them; go and lie in the vivisector's hell that by your diseases and manglings I may escape the penalties of my misdeeds.

"You may sob from byre and bleat from shippon, you may groan from cattleship and mourn from lonely stalls, you may bellow from abattoir and shriek from blood-stained slaughter-house, you may agonize and die in your thousands and your tens of thousands, but I will not hear you.

"Though you cry to me with ten thousand pitiful tongues I will not hear you. My stomach likes your cooked-up bodies, and my stomach has no ears to hear with, and its bowels are not those of compassion."

H. W. Seton-Karr, a hunter of animals, defends himself as follows in the "Daily Chronicle," of London, England: "If a person experiences pleasure in the chase, such as in fox-hunting or deer-stalking, or even in lion-hunting, the rights and wrongs of that natural instinct are a personal matter between that man and his God."

—Which God? Between the sportsman and the God who said: "Thou shalt not kill?" or the God who spake through the prophet Isaiah and said: "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? or the God who said: "He that slayeth an ox is as he that slayeth a man"—namely, a murderer?

The Universal Republic is not so far off as people might imagine. In the New World, monarchy has been—with the exception of Canada—eliminated; and the last nation to enthrone a king, has chosen King Haakon by popular election. Yet a little while and all the old monarchies will have disappeared, to give way to the rule of the people in all countries.

TO LESSEN THE CRUELTY.

A butcher at the meat market, in pointing out large bruises on the carcasses of sheep which, it was stated, were caused by the way the animals were treated on the railways, said: "The way in which beasts are handled is dreadful. They arrive in Birmingham in a terrible state, sometimes bruised all over."

He explained that the bruises were caused by carelessly-conducted shunting operations. Trucks in which stock were being conveyed were often shunted at night without the slightest regard to the fact that live animals were in them, and when the trucks struck the buffers in a siding the force of the shock was sufficient to throw the animals in a struggling heap.

Young calves, a few months old, are put in the cars with the larger cattle and are often crushed to death.

If it is absolutely necessary to slaughter cattle for food, Congress should pass a law requiring all cattle to be killed on the ranches where they are raised. At least this would put an end to a great deal of cruelty and suffering.

The Rt. Hon. J. W. Lowther, the Speaker of the House of Commons, made an interesting reference to our cause at the Penrith Horticultural Society. "As for the advantages of vegetables," he said, "we are all turning vegetarians now, and the butchers will shortly have a very bad time. Therefore it is very desirable we should be prepared to meet the demands of the vegetarians, and set to work cultivating vegetables more than we do. I think it is one of the things most neglected in this country. Abroad, especially in France, there is a very large cultivation of vegetables by small people—not in big gardens such as you see at Lowther Castle or Greystoke Castle, but by the small people, who themselves use vegetables much more than do our people. They make most excellent vegetable soups, and perhaps there is hardly a cottage in some parts of France where you would not find vegetable soup stewing on the hob if you were to go in during the morning."—The Vegetarian Messenger.

The popular misconception that Immortality can be bestowed as a gift, is absurd upon its very face, for that which can be given can also be taken away, and a gift necessarily implies a beginning and, consequently, an ending. The very nature of Immortal Life is to have no beginning nor ending. Immortality is, and all life is inherently Immortal. Our business is to realize our Immortal consciousness.

The comfort and well being of every being in the world is assured when each one lovingly and faithfully performs his or her duties.

PRACTICE THE GOLDEN RULE.

Have you noticed the large number of lean, gaunt, sorry-looking cats that wander around the back yards of many Portland residences this Summer, and make the night hideous with pitiful walls? Surely, you have. But have you gone further in your sympathy and given those poor creatures something to satisfy their hunger?

"I wish some one would call the attention of the public to the poor cats left at home while their owners are at the mountains or sea shores," said a woman today. "Some people that allow their cats in the houses all Winter and permit them to repose on satin cushions seem to forget all about them when vacation comes, and when the outing to mountains or sea shore resorts is taken, poor pussy is left to starve at home. Just think of the army of cats wandering about the neighborhood and crying for food, simply because of the thoughtlessness on the part of their owners.

"When I go away to a place where I know my cats will not be welcome, I give them to a friend for a few weeks, or hire some small boy to give the pets the regular supply of food each day."—Evening Telegram.

So far as it is not "a money-making scheme in any way," this paper has been carried on for several years, mostly with the labor and at the expense of its proprietor, with a view of contributing in some degree to human enlightenment and progress, and with no special effort to change to a money-making basis by introducing expensive machinery and adopting competitive and fake methods, but with a lively gratitude for all who appreciate our patient efforts and contribute in any way towards continuing them and meeting the necessary expenses.—Oregon State Journal.

The Australian newspapers are enthusiastic in their praise of W. J. Colville. The Hobart "Mercury" says: "Mr. Colville is pre-eminently a teacher. His orderly presentation of a tremendous array of facts crowded into a two hours' lecture, is in itself a most interesting phase of his work. His ability in this respect shows him to be possessed of the best type of eloquence a public speaker can command." We are glad to announce that W. J. Colville is on his way back to the United States.

The New York Herald says of Queen Alexandra's Christmas cards: "Hitherto the Queen has always chosen a sacred theme, but this year she selected an old Danish custom as the subject of her picture. It tells a dainty story of Denmark, where every winter when the snow has fallen the villagers as a solemn rite place a bundle of wheat on the roof of their cottages to feed the birds while food is scarce."

IN TOUCH WITH THE DIVINE.

"Unity," monthly. Price, \$1.00 a year; 10 cents a copy. Charles and Myrtle Filmore, editors. Published by Unity Society, Unity Building, 913-915 Tracy avenue, Kansas City, Mo. This well known magazine is in conscious touch with the Divine.

In our experience meeting, yesterday afternoon, a friend related her experience in being healed through the Divine influence of "Unity." She had been very ill for some time and was suffering great pain, when she received a copy of "Unity" for December, and she was restored to health at once. To do this "Unity" must be in touch with the Divine.

Twenty-nine societies were represented at the eleventh annual convention of the California State Spiritualists Association. Editor A. S. Howe, of the "Occidental Mystic," was unanimously re-elected president of the Association. He was also presented with a gold watch and a twenty-dollar gold piece, in recognition of his services to the society. Mrs. M. E. Howe was elected state missionary. The convention was very harmonious and most successful.

The Christmas number of the "New York Magazine of Mysteries" is a banner number. The exponent of Health, Happiness and Prosperity is one of the liveliest magazines in the country and it is helping humanity to a higher plane of consciousness. It gives a very large, spiritual, monthly feast for a dime; \$1.00 a year. Address: The New York Magazine of Mysteries, 22 N. William street, New York City.

In donating the forty thousand dollar Nobel prize, awarded to him for his services in the cause of Peace, to form the nucleus for the maintenance of an "Industrial Peace Committee," to harmonize differences between capital and labor, President Roosevelt has set an excellent example, that will be followed by a general awakening in other hearts and minds to go and do likewise.

The "Woman's Tribune," fortnightly. Price \$1.00 a year. Mrs. Clara Bewick Colby, editor. Published at the Gotshall Printing Office, Union Block, Portland, Ore. The "Woman's Tribune" is the only exponent of Woman Suffrage on the Pacific Coast, and every person interested in the cause should subscribe for it and help to circulate it.

The improvement in the public health has been so remarkable, since the Meat Packing Revelations were published, that a meeting of doctors was held at a large English seaport to discuss the alarming situation. The conclusion arrived at was that the Chicago food scare was responsible.—Herald of the Golden Age.

THE UNIVERSAL REPUBLIC.

SOME GOOD BOOKS.

We have received from the publisher, Mrs. Elizabeth Towne, formerly of Portland, Oregon, but now the editor and publisher of the Nautilus Magazine at Holyoke, Mass., a copy of a book entitled "Through Silence to Realization or the Human Awakening, Companion Book to Paths to Power, by Floyd B. Wilson, author of Paths to Power, Man Limitless, etc., etc." The price is \$1.00. It contains 190 pages printed on heavy fine paper, and is, we think, a very interesting book, calculated to greatly benefit those who read and comprehend it, which, however, requires some intelligence and thought. The book is written on the line of psychic or mental science philosophy and could not be comprehended by the dime novel blood and thunder highway robber class of readers any more than an infant could understand and appreciate astronomy or any of the higher branches of learning.

We have also received from Mrs. Towne "New Thought Pastels," by Ella Wheeler Wilcox, containing a picture of the author, who is one of the most beautiful as well as the most versatile and distinguished newspaper and magazine writers in the United States. This little book contains 45 pages of poems, all optimistic, inspiring and health-sustaining.—Oregon State Journal.

The "Better Than Magic" for 1906, published by I. Hulery Fletcher and Lewellyn George, of the Portland School of Astrology, has met with such a favorable reception that its editors have issued "Better than Magic" for 1907, which is a very great improvement over the former, as one need not be conversant with Astrology to see at a glance his favorable or unfavorable days in each month. The price, however, remains the same—fifty cents. Address I. Hulery Fletcher, 266 Clay street, Portland, Ore.

We have the good news to give our readers that Edgar Wallace Conable has sent out a new monthly, entitled "Growth." Louise Ambrose Conable, his wife, is associate editor. "Growth" is the organ of the "Hundred Year League." It is "an exponent of the higher principles of physical, mental and spiritual unfoldment." To "League" members \$1.00 a year; 25 cents a copy. Address the Hundred Year League, Box 259, Rural, Posadena, Cal.

"Every Man a King or Might in Mind Mastery," by Orison Swett Marden. Published by Thomas Y. Crowell & Co., New York City. The price of this book is not stated, but whatever the price may be it is invaluable to every man or woman who desires to realize the true road to happiness.

We have received from the Oregon Agricultural College, Corvallis, Ore., a pamphlet relating to the course of instruction in Forestry. A very necessary study if our forests are to be preserved.

BEHOLD THE CHRIST!

The Epic of the New Theism, the Gospel of Love, deals with the super-conscious plane.

Personages: The Blessed One personates the Higher Self; and Alindah, the awakened soul, sitting at the feet of the Blessed One taking knowledge.

Parts I., II., III., IV. In December, January, February and March numbers of "The Divine Life," edited and published by Celestia Root Lang, 4109 Vincennes Ave., Chicago. One dollar per year; single copy, 10 cents. Sample copy free.

"The Stellar Ray," monthly. Price \$1.00 a year; 10 cents a copy. Published by the Astro Publishing Co., Hodges Building, Detroit, Mich. Henry Clay Hodges, editor. "The Stellar Ray" takes the place of "Suggestion," of Chicago. One does not have to read many pages to see that a deep thinker is at the helm. And Mr. Hodges belongs to the new school of editors—no long, wordy editorials, but short, crisp, thoughtful and to the point. We wish the "Stellar Ray" every success. Long may she shine in the minds of men.

A magazine called "Love," that is filled with thoughts that create Love, is one of the rare productions of that land of sunshine and flowers, Los Angeles, Cal. Its motto is "Love—the World's Highest Law, Thought, Word, Motive, Action, Life and—God." Price \$1.00 a year; 10 cents a copy. Address the Caxton Press, 1023 East 49th street, Los Angeles, Cal.

John W. Ring has retired from the positions of National Superintendent of Lyceums and editor of the "Progressive Lyceum," which he has so ably and acceptably filled. Mrs. Anna L. Gillespie, 323 Garfield Ave., Battle Creek, Mich., has been elected in his place by the convention of the National Spiritualists Association, recently held in Chicago.

"Progress," monthly. Price \$1.00 a year. Howard Carlton Tripp, editor and publisher, 837½ Broadway, Los Angeles, Cal. This 16-page magazine has a name that fits it well. Editor Tripp is also a poet, and his poems have a ring and an inspiration to them that contain a promise that he will yet be heard of in the world of thought.

"The Divine Life," monthly. Price \$1.00 a year; 10 cents a copy. Edited and published by Celestia Root Lang, 4109 Vincennes Ave., Chicago, Ill. This soul-inspiring magazine is edited by one who has attained spiritual consciousness. She knows—therefore, she can teach the Way, the Truth and the Life.

"Cosmic Light," monthly. Price \$1.00 a year; 10 cents a copy. Nim Baird, editor. Published by the Cosmic Light Publishing Co., 419 East 21st street, Pittsburg, Kansas. A bright, clean and progressive paper.

BE OPEN TO CONVICTION.



FOR A PRICE, AND WITHOUT PRICE.

"Earth gets its price for what Earth gives us;

At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking
'Tis Heaven alone that is given away,
'Tis only God may be had for the asking."
—The Vision of Sir Launfal.

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.