

Vol. 21, No. 1
FEB.—MARCH, 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	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 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.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:03 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	3:23 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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 tains 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 en-
 lighten their minds in regard to the new re-
 formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

Feb.-March, 1907.

PORTLAND, OREGON.

Vol. XXI, No. 7 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE DAWN OF PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their
feet!
They come who publish Peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew;
But wait a little while,
And with the radiant deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.
—John Ruskin.

In the Book of Job xii. 7, Job said: "But ask now the beasts, and they shall teach thee; and the fowls of the air and they shall tell thee." Job at least comprehended that animals could speak the Universal Silent Language of the Spirit. Only the spiritually enlightened can know this is true by experience. But those who only think that animals were made to be eaten by them and have "no souls" cannot be conscious of this.

NOW IS THE TIME.

The key to a happy life is control of the mind. When the mind controls, the problems of life are pleasantly solved.

We look forward for satisfaction in the future. But there is no future to life. Life is ever present.

It seems to be the province of the uncontrolled mind to revert to unpleasant things, and fill the past, the present, and the, so-called, future with ugly mental forms, and it thus breeds its own torments, diseases, disasters, cares and worries.

There can absolutely nothing but good come to the being whose mind is at peace with itself and all the world and has a heart large enough to hold all in love. This is the harmonious state of being that each individual must realize, sooner or later, for there is no other way to come into realization of the "Heaven within" his own soul.

It all rests with the individual to make the way long or short to the consciousness of his Immortality.

Impossibilities are not required of us. We all know what Life and Love and Wisdom are; because we have the faculties and capacity to manifest them. The God we ascribe them to is the Living, Loving and Wise Power of our own minds and hearts, and to not manifest these Divine attributes in our daily lives is to live in ignorance and discord.

*

* *

It is with thoughts in our mental mansion as with things in our physical house—each thought must be kept clean and in its proper place if we would enjoy comfort and well being. The only hell of the spirit is in neglecting its abode—the mind—and allowing all manner of rubbish thoughts to be accumulated, helter skelter, therein. When the spirit leaves its physical body, it must meet all the thought things it has gathered during earth life, and it cannot be happy until it has placed its mental household in order, for Heaven is Order—Harmony; Hell is discord—inharmony.

All articles not signed are by Lucy A. Mallory.

KEY THOUGHTS.

LUCY A. MALLORY.

There can be no trouble for you whose root is not in you.

Train the mind to respond only to harmonious impressions.

Prosperity is the sunshine of the soul manifested from the individual's Divine Center.

Matter is the expression of the spirit. Man expresses his spirit in matter.

Your own consciousness is Heaven—provided you keep it clean and sweet with good thoughts.

Place, mentally, your own failings on the tip of your tongue every time it is inclined to clatter out the faults of your neighbors and the weight of them will still its wagging.

Make the mind sensitive enough, and thought transference can be made just as common as communication by telegraph or telephone, which are simply thought transmitters on the external plane.

If you meet men with a low ideal of them in your mind you will not love them, for your standard of man is the spiritual ideal in your mind. Hold a high ideal of man in your mind, and regard that as the pattern by which you will lift men up, and you will then love your ideal in them.

Advanced, wise and loving spirits can only enter the atmosphere of high and holy aspirations in both seekers and mediums. You ally yourself, at all times, to that class of spirits who are in harmony with your thought and desire.

There must be influx before there can be outflow. The commodities for our daily nourishment must be gathered and accepted before they can nourish us. And so it is with Life. We can have only so much of Life as we are receptive to. And Life's current flows freest in the channel of our expressed Love and Wisdom.

There is no mistake in the Universe itself. As in mathematics, every rule of Life is mathematically correct. It is our miscomprehension of these rules of Life that is at fault. And, as in mathematics, we will some time work them out correctly. Now we work them out incorrectly for lack of thought and Wisdom. But in the School of Life we must persevere until all lessons are rightly learned, for we cannot be happy until we do.

Healthy, clean, kind thoughts will not make you sick.

Expect always the best. It will modify, if not transform, the worst.

Creation is involved in the union of lives; destruction, in the separation of lives.

We are blind to our own faults, but our sight sees the faults of others very much enlarged.

We build the road to the Consciousness of our Immortality by making perfect our daily conduct.

It is the mental action that is the important thing, for if that is right the right physical action will follow.

It is with Love as with gold. Where it abounds in arid, desert places, men soon make the wilderness to blossom as the rose.

Repeat no word of scandal; repeat no word of ill! Recollect that your true mission in this world is to enlarge the good and make it grow!

The "other life" is but the next morning to the day before. Was your mental room ill or well kept? You will find everything in it just as you left it the day before.

Pain and pleasure will alternate until we attain perfect and permanent joy in the realization of the consciousness of the goodness of the Universe as a Whole.

More than half the prevailing miseries, diseases and disasters will end for humanity when kindness takes the place of cruelty and murder toward animals.

Become one with the Universal by excluding none from your love and sympathy, and thus wield the power of Universal Law. All the powers of Nature will then obey you and be subservient to your Divine Will.

We who know the Truth of Life must first change the world in ourselves internally, before the world can be changed in others externally. If we know the Truth of Life and do not live it, we are as a light-house, set upon a hill, in which the light has gone out.

If one hates you, all the more reason to send him love from your being to counteract it. And, recollect, Love is the God that saves those lost in hate. You lose yourself in hate, and find your Divine Self in Love. This is the Christ that saves you—not a man, but the Divine Principle of the Universe.

SONG OF TRUTH.

We have sought through song and story,
To reveal a land of glory,
And to find a true salvation
By and by.

If we sow good seeds of kindness,
And allow no clouds to blind us,
We will leave much good behind us
When we die.

We are turning through life's pages,
Seeking by the light of ages
To reveal a truth to aid us
As we go.

Not enough to seek and find it,
But in love to keep and bind it,
For we'll leave much good behind it
Where we sow.

If through blindness we refuse it,
Or by self-indulgence lose it,
We'll regret we did not choose it
And be free.

Love and justice in relation,
Make with truth a true foundation,
To build up a happy home for
You and me.

D. D. CROW.

The fault finder, like the intoxicated man, imagines all the world is wrong but himself. He is spiritually sick, but he is not aware of it. By his pernicious habit he makes all his tasks burdens, embitters the sweetest relations between friends, regards life as a great nightmare, and infects the most joyous scenes with gloom, discontent and misery. And then he wonders why he is always sick and ailing, poor and miserable, and why the world is a hell instead of a heaven, never dreaming that he himself makes what he sees and feels.

Just watch now. Next time you say anything agreeable about some one or some thing, see the door of that "Heaven within you" open a little wider than before. And Heaven, in its ultimate, means beauty beyond the greatest poet's imagination; music such as only seraphs make and hear; wealth beyond the dreams of the most avaricious; power greater than all earthly monarchs combined; capacity to travel the universe swifter than the lightning's flash,

The world speaks on Sunday about the wonderful work that Jesus did, going "about (doing good) his Father's business," and then it turns round and attends to its own "business" the other six days in the week, and that is "making money," regardless of the "Father's business."

We are gratified to announce that an understanding is being reached between Great Britain, France and the United States that will eventually result in maintaining the peace of the world. This trinity of Governments can hold the preponderating influence in the coming conference at the Hague, and so shape things, as to bring about gradual disarmament. Let every individual the world over keep peace in the mind and love in the heart, and this will do more than all else to hasten the glad day of Universal Peace—

"When the war drum beats no longer,
And the battle flags are furled
In the Parliament of Man, the
Federation of the World."

There is a splendid volume of poems devoted to the humane treatment of animals, entitled "Voices of the Speechless," by Abraham Firth, that all who have the interest and kindly treatment of animals at heart should procure, for it contains many beautiful, uplifting poems. In his preface, Mr. Firth says: "Many readers may be surprised to find how many of the great poets have been touched by the sufferings of the "innocent animals" and how loftily they have pleaded their cause."

We have before us the portraits of U. S. Postal Commission. It is stated that the commission will recommend to the Congress the passage of laws for the censorship of the press. Recollect that Truth and Honesty never fear free discussion, but graft, corruption and error do fear it with mortal dread; hence, the desire to keep the people in ignorance that they may be sheared a little longer.

You can only show me the way who am in darkness, by your increasing Light—not of your oil lamp or your vain intellect, but of the Love you hold me in in your heart of hearts. This is the Transforming Power. If you cavil at my faults and failings, you are on my plane of life and cannot help me to rise above them.

We want everybody to think the best of us. Are you thinking the best of everybody, or are you coddling your weaknesses, and condemning others for having them? You don't want to be condemned for your faults. Why do you condemn others for their faults?

There cannot be any good for one but what is good for all, and there cannot be any good for all that is not good for one. Let thy soul rest in faith of the all good.

THE METHOD OF THE SPIRIT.

RUTH B. RIDGES.

A group of earnest men and women met for the purpose of talking over the interests of a certain project. As they entered into the discussion of ways and means, one of the number speaking with quiet assurance, said, "let us remember that our feeling so deeply the demand for this project is our evidence that the supply is at hand to meet the demand, the demand is the evidence that the answer is pushing itself into manifestation, the demand and supply are one.

Everything that is in manifestation, or that will ever come into manifestation, is the result of the use of the Law of Spirit.

There is One Force, One Infinite Supply of Substance, we are responsible for the form it materializes in by the form of our demand.

This One Force is neither good nor evil, we by our demands, in the form of our desires and appetites bring the supply of Force, and we create out of it our own good or evil, God or Devil.

This One Force is neither health nor ill health, we manifest either of these conditions, create them by the demands we make.

This One Force is neither wealth or poverty, both of these conditions are the result of the way we use the Force.

What are we demanding, expecting?

PERSECUTING THE CHRIST SPIRIT.

The same noble, loving features of the Christ seemed to be represented in the countenance of the Doukhobor who said to us up in Canada that he was Jesus, and we could hardly get ourselves to the condition of saying emphatically, 'It is not so.'

"Well, it was in a jail that we saw Jesus in Canada, and of all that we heard then and since about him, we know nothing to criticize him for except the one fact that he says he is Jesus, come to the earth again.

"In a common cell he stood, but no shackles on him, and when the door was flung open for us by the keeper, who marched on to the adjoining apartments and paid no apparent heed whatever to the fact that as he went along the line and opened door after door he made it possible for the inmates to make a break for freedom, commit assault on the visitors or do something that might be regretted for all time.

"As soon as this thought struck us we spoke to the commandant of the fort, who was escorting us through the various buildings, and his firm answer was, 'Have no thought of these people doing anything wrong.'

"Think of that, coming from the head jailer, who in this instance was one of the brightest officials connected with the military arm of the Canadian government, who fully recognized that he had his own reputation to maintain and his duties to perform, and yet he countenances the opening of the prison doors and the leaving of the prisoners to do as they pleased, and following this up with the firm declaration, 'Have no fear, they will do no harm.' Yet there were men who it was considered necessary to incarcerate in prison, put them in cells, keep them under guard, and yet of whom their jailers said, 'They will do no harm.'

"Why this is done is the best of our story about the Doukhobors of Canada, otherwise known as the Russian Quakers, who lead as pure lives as is possible for man to live, who do not believe in war, nor bodily violence, nor the use of meats, nor medicine, and who are so closely following out the Biblical injunction, 'Love your neighbor as yourself.'

"Why, then, are they put in prison? Simply because in their religious fervor some of them really are, or imagine themselves to be, inspired by the Holy Ghost and feel impelled to assume characters told of in the Bible, and whose coming again, at least by certain sects, is expected and has been prayed for all these centuries.

"Yes, Jesus, John the Baptist, Peter, Moses and Adam were all there in the jail in the Royal Canadian Mounted Police Fort at Regina.

"The man who called himself Jesus stood with as heavenly a countenance as any Christ-like depiction we have ever seen or read of, his hair hanging down his back; his clothing was a long coat, or duster, covering a shirt and pantaloons of some cheap denim or crash material, and sandals on his feet; beautiful, clear, milky white teeth, regularly and evenly set in gums of a strictly healthy appearance, with lips as soft and effeminate as those of the daintiest beauty, and with nostrils thin and nose partially aquiline, beneath eyes that were a hazel brown, and through which the light of the life back of them shows with a calmness, serenity, love and all pervading goodness that neither man nor woman can sel-

dom, if ever, imitate or equal. The brow showed breeding and brain culture that the greatest literary character could well envy, and with the face partially surrounded and set off by a hirsute growth that had never felt scissors or razor and which appeared flaxen and silky. The fingers were long and effeminate, the nails transparent and clean, as if a manicurist had just finished his periodical labors.

"His voice was sweet and entrancing, and how we did wish that we might be favored with an intelligible converse with him, but there were no regular interpreters about, and our interview was restricted to an almost incomprehensible amount of shoulder shrugging, gesticulating with the hands, bowing of the head, and an effort to communicate by a jargon of broken English.

"The cell had no furniture other than a wooden shelf about fifteen inches from the cement floor, and on this wooden shelf was a block of wood for a pillow; there was no covering; there was no stool; there was no adornment of the wall; there was nothing there to occupy the attention of the inmate, who, when the door was closed, was in a solitude akin to that of the grave, and with no opportunity of passing his time other than what would have been at his command had he been laid out in his coffin.

"And yet the Doukbohor Jesus had not one word of complaint to make to any one. His constant reiteration was 'Me love, me good, me no hate.' How he did try to explain things to us, and how almost to the bursting he seemed to endeavor to get out the words that he wanted to speak to us in order to have us understand who and what he was. He could understand some of the English questions we put to him, and when we asked what he lived on, he reached down underneath this leaf or shelf and pulled out a little rush platter on which there were some raisins and some almonds. We smiled at this, and he smiled, too; and took up one of the raisins and ate it and we did the same; and how pleased he was, and with what a commanding, superior, patriarchal, loving air did he shake our hands to let us know that there was a bond of friendship between us.

"Many of the Doukbohors are ready to accept this man that calls himself Jesus, and as far as we can see he lives as near to the character he claims to represent as anybody can."—The Sunday New York Herald.

WHAT ARE YOU DOING?

ARTHUR F. MILTON.

Love is life, and what a man loves and promotes, or effectuates, is his life expressed—be it good, bad or indifferent.

The coalition of spirit and matter—a positive and negative condition—creates life in the universe. That is universal love expressed—perfect harmony.

There is no discord in universal love—the condition to which humanity is aspiring by the institution of a human brotherhood—a world's peace.

But as individuals humanity is unequally proportioned—the love impetus assuming tastes, needs and desires strictly personal in each life expression.

It may be through his own likings, prenatal culture, education, training, example or environment. But as he does, that is the man—not as he writes, professes, talks, or claims.

Action tells how he reasons or loves—it being the effect of the governing cause; as suns and worlds are the effects of a universal cause. And as man reasons as he loves, or loves as he reasons, it is all one.

"Handsome he who handsome does."

That we are on the verge of a great and wonderful spiritual awakening is most evident to all who have eyes to see; that a new time is coming, that a better age is approaching, and that a new race is being born, this we not only believe, but know. At last the visions of the prophets are to come true, and dreams of the soul made real. All the essentials for a better world are now at hand; the knowledge is here; the time is ripe, and there are thousands of souls that are ready to lead the way.—Eternal Progress.

O my dear Socrates, that which can give value to this life is the spectacle of eternal beauty. What would be the destiny of a mortal to whom it should be granted to contemplate the beautiful without alloy, in its purity and simplicity,—no longer clothed with the flesh and hues of humanity, and with all those vain charms that are condemned to perish—to whom it should be given to see face to face the Divine Beauty.—Plato.

Make it a conscientious matter to keep light-hearted and hopeful.—Light of Truth.

NEEDED: LOVE'S REDEEMING POWER.

Last week the papers printed two portraits of a man called "a hardened criminal." His crimes, so far as the record that went with his pictures gave them, are robberies committed at various times and places. I felt sorry for the man. It must be bad enough to be sent to jail, but to have one's picture published in plain dress with one's prison number on is something that would not tend to make one heed the professional injunction of the photographer to "look pleasant, please." And he didn't look pleasant. I have his pictures on my table as I write, and I am looking at them so that my sympathy with the criminal may not bias my judgment in his favor.

He certainly is no beauty. In the first picture, in civilian dress, he has a mustache and his hair is good length; in the other his head is close-cropped and his face is smooth, but, when all is taken into account it isn't a bad face. There is a good Roman nose and a good chin. Perceptives are well developed, and the eyes are deep-set, though it must be admitted their expression is not all that could be wished. The mouth is straight, not too large nor too small. Altogether, it is a strong, well-proportioned, masterful American face.

Aside from the sullenness, the expression is not very different from that of Rogers, of Standard Oil. Put into that face the electricity of success that would come if he had stolen in a way to meet public approval instead of in a way to bring him into the hands of a barber, a tailor and a haberdasher, and you would have a typical, nervy, wideawake American business man; in short, that is what he is, only when his car started out of the yards he got switched onto the wrong track. I would like to know just how it happened. But nobody who tries to find out by looking down on him and treating him like a "hardened criminal" will ever know.

Because I believe the wires between God and any human soul are never all down and out of working order, I believe there is a spot in that man's heart that isn't ossified; but only the same sort of spot in another heart will ever find it.

We have made it just as hard as it possibly can be for a fallen woman or a fallen man ever to walk again without stumbling. It isn't a minute too soon to begin to study the criminal from the point of view we would get if we were in his place. There is a woman—

one at least—I hope there are more, whom the "jailbirds" know as their friend. Don't you think we women might get a little broader view of what constitutes the mission of maternity in the world than is usually taken of it? It is more than giving birth to children. There are a few mere physical mothers who have never known the real heart throb of maternal love; there are single women whose hearts are full of maternal affection. What is needed is a clearer comprehension of the truth that wherever gentle, maternal comprehending sympathy and helpfulness are needed, every woman should be the mother. In the lovely faces of the madonnas of the great masters you will see pictured this mother love for all the world. If only all women could feel that divine spirit of motherhood which these madonnas look! No church but the Catholic realizes divinity of this sufficiently to give it material recognition in its scheme of religion.

Maud Ballington Booth is a living example of the real spirit of motherhood. The converts call her "Little Mother." Is it not a far happier fate to be "Little Mother" to criminals than to be a "leader" in society?

On the 27th of January she visited the San Quentin prison of California and her boys welcomed her with this:

From old Atlantic's rock-bound shore, across
the hill and valley,
There comes to old San Quentin's shades our
drooping hearts to rally,
A messenger of love and hope—there ne'er
was such another.
We welcome her with joy-filled hearts—all hail
our Little Mother!
All hail, all hail! The star of hope has risen.
We welcome now its herald fair to old San
Quentin prison.

The account of her meetings from the San Francisco Examiner gives an idea of her methods: "In two convict meetings on Sunday, that packed the San Quentin prison library to the doors with 1500 convicts, the above opening verse of a specially composed song of welcome greeted Mrs. General Maud Ballington Booth, as she stood on the stage at the end of the old hall and gazed into the eyes of her boys—burglars, thugs, thieves and highwaymen.—Eleanor F. Baldwin, in Evening Telegram, Portland, Or.

Every time you give way to anger or suspicious thoughts you draw a check on your strength.—Light of Truth.

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.

INTERMEDIARY.

When from the prison of its body free,
My soul shall soar, before it goes to Thee,
Thou great Creator, give it power to know
The language of all sad, dumb things below.
And let me dwell a season still on earth
Before I rise to some diviner birth—
Invisible to men, yet seen and heard
And understood by sorrowing beast and bird—
Invisible to men, yet always near,
To whisper counsel in the human ear,
And with a spell to stay the hunter's hand
And stir his heart to know and understand,
To plant within the dull or thoughtless mind
The great religious impulse, to be kind.

Before I prune my spirit wings and rise
To seek my loved ones in their paradise—
Yea! even before I hasten on to see
That lost child's face so like a dream to me,
I would be given this intermediate role,
And carry comfort to each poor dumb soul,
And bridge man's gulf of cruelty and sin
By understanding of his lower kin.
'Twixt weary driver and the straining steed
On wings of mercy would my spirit speed,
And each should know, before his journey's
end,
That in the other dwelt a loving friend.

From zoo and jungle, and from cage and stall,
I would translate each inarticulate call,
Each pleading look, each frenzied act and cry,
And tell the story to each passer-by;
And of a spirit's privilege possessed,
Pursue indifference to its couch of rest,
And whisper in its ear until in awe
It woke and knew God's all-embracing law
Of Universal Life—the One in All.
Lord, let this mission to my lot befall.

—Ella Wheeler Wilcox.

Monopoly's car shortage and coal and wood combines caused a great number of people to suffer from the cold. We wonder if in their suffering they did not think of the cattle they leave to endure the freezing cold, without food or shelter, thinking that it will profit them more if many do starve and freeze to death than it would to provide food and shelter for them.

WHAT WE NEED MOST.

What the world needs most is the wisdom "that is revealed to babes, and hidden from the wise;" but this wisdom can not be revealed to men and women until they come down from their lofty pedestals, and become meek and childlike, and are willing to learn from the simple things that lie on every hand in their paths through life.

The kind of truths humanity need most are those that are lived by their teachers, and that can be lived by the pupils.

The position that many spiritual teachers assume is like that taken by one who speculates about what exists beyond the Arctic seas, while he and his family starve for want of knowledge to successfully manage the home and farm. Nature's processes are not made by leaps and bounds from the lower to the higher, but by growth. Spiritual growth is retarded instead of advanced, by seeking to lift people from the valley to the top of the mountain without their taking the intervening steps.

Mankind can never be taught to grow above their lower selves by means above their understanding. The spiritual significance of the ordinary methods and things, in their common, everyday life, must first be shown them in the plainest manner and language possible; and then, when their intuitions have been awakened and the stupendous work of starting them in the right direction has been done, it will be time enough to broach higher spiritual subjects, for they will be in a better condition to understand and appreciate them.

If you truly live to please the Divine, you will bring joy to yourself and the world; if you live for the world you will fail to please the Divine, the world and yourself.

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* *

The aspiration or prayer to do right is but the shadow of the real aspiration or prayer—the deed rightly done. The life of the one who lives right is a perpetual prayer continually being fulfilled, because the whole life is involved in good.

LOVE HEALS.

Cruelty to one living being never has produced any knowledge that has benefited another living being. The anatomy of animals being different from that of human beings, vivisectioning experiments on animals teach nothing of value to the vivisectioning physician.

A great boast is made that cruel experiments on animals have benefited human beings, but no evidence is ever forthcoming that this is true. The diseases in which serums have been used on patients are on the increase, and where diseases have been lessened it is not due to the vivisection of animals, but to the increase of hygienic knowledge, thought control, cleanliness, temperance in eating and drinking, etc.

The vivisectioners are taking the credit that rightfully belongs to the better influences these changes have brought to the world.

But even if it were true that the pains of humanity are lessened by the knowledge gained by vivisection, it is better that we suffer than have it relieved by such horrible cruelty—better that we all die than live in such a state of mind.

The claim is made that the experiments are only made on a few animals. This, like all the rest of the claims of vivisectioners, is untrue. Hundreds of thousands of animals are tortured yearly in the vivisection hells.

The numberless operations for appendicitis, etc., and many of the operations on children to remove supposed defects are but extensions of the vivisection practiced upon animals.

The doctor who can torture an animal is void of the sympathy that is the very Christ-element necessary to effect real cures in his patients. Sympathy is far beyond serums, and love beyond drugs, to bring health to a patient whose sickness—whatever it may be—is caused by discords active in the being.

Most vivisectioners claim to be followers of Jesus, who demonstrated that the Kingdom of Heaven (the source of all power) was "within you;" consequently, the power to heal disease depends upon man himself, and to advocate that it comes from torturing animals, is to be as ignorant as the inquisitors of old who claimed to save the soul by torturing the body.

When we love people we do not see their faults; when we dislike them we do not see their virtues.

HOW TO MAKE WAR CEASE.

One of the arguments the strenuous, fighting element in humanity advances against Vegetarianism is that it creates a lamb-like disposition. This being so, Vegetarianism is just the thing to adopt to abolish war.

We all want Peace. Now let us all become Vegetarians, and war and its giant burdens of great armaments will cease.

The people are groaning over the terrible load they have to carry to sustain the armies and navies of the world, and yet (even those who want war to cease) tell us "we must eat meat in order to fight our way through life."

How inconsistent—they want to do away with war's burdens, and still feed the monster with the murdered flesh that stimulates the fighting nature.

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(There is not the least doubt that the majority of diseases are due to eating the flesh of diseased animals, and the vivisection of animals is practiced to obtain supposed remedies for these diseases. Thus one form of barbarity—the cruel murdering of animals for food—leads to another form of barbarity. The death of vivisection is involved in the rejection of flesh food by the people, and involved in this is health and happiness to themselves and the animals, and they will never attain it in any other way

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We copy the following from the "Progressive Lyceum," which credits it to the "Philadelphia Record": "One of our great American leaders says a boy should learn to be kind to animals; * * * to ride, row, shoot and swim." This "great American leader" is certainly not wise to tell boys in one and the same breath "to be kind to animals" and "to shoot." And we are sorry that the "Progressive Lyceum," which is an excellent children's paper, should reprint an item of this character without comment. A paper published expressly for children cannot be too careful what it endorses.

What blind leaders of the blind there are in the world. A "Reform School" paper filled with good advice to the boys in the school, which is neutralized by its publishing stories of the cruel and murderous hunting of innocent animals.

SPIRITS AS WARRIORS.

Catlin, Wash., Jan. 8.—To the Editor of the Telegram: The current agitation regarding the possibility of a war between the United States Government and the Japanese Emperor calls to mind certain reflections which may be of timely interest.

At the moment when war is deemed imminent between any two powers the internal mental state of each general at the head of the opposing forces becomes a subject worthy of study, for if it could be only approximately judged what either of them ponders upon during his preparations a fair conjecture could be formulated as to his subsequent movements.

Mutsuhito, the Japanese Emperor, is at the head of the Japanese army. The question is, what thoughts lead this Emperor in most of his work?

Without entering upon a discussion in metaphysics or mysticism, and having no space for psychological introspection, I will here merely bring forward a few ideas.

Mutsuhito, the Emperor of Japan, is in his 55th year, a mature age, and one in which the greatest plans may be carried out in the life of any man. He has defeated the Shogunate and thus restored to full power the ancient dynasty founded by his ancestors 660 years before the time of Christ. He has suppressed all feudal factions under his dominion. He has whipped the Russian bear to a standstill (this bear having long been considered invincible). For years he has raked and scoured the whole world in search of the latest and best war equipment and armament. The greatest inventors, manufacturers and engineers on earth are in his regimental uniforms. He commands an army and navy second to none on earth as to efficiency. His war record is far more brilliant than that of any other man now on earth, and but few records in history surpass it. Can anyone think of any reason why a few more grand campaigns should not be added to this magnificent beginning?

But let us go a step deeper. Mutsuhito, in a dispatch to Togo after the naval engagement of the Sea of Japan, in which he graciously commends the officers and men for their bravery, used certain words which were translated as follows: "We are glad that by the loyalty of our officers and men we have been enabled to respond to the spirits of our ancestors."

The following was Togo's reply: "That we gained a success beyond our expectations is due to the brilliant virtue of your majesty and to the protection of the spirits of your imperial ancestors, and not to the action of any human being."

These words are from the heart, having been written in the hour of high excitement at the end of a great and decisive battle. These men do not use the words which are translated "spirits of ancestors" on any but the most sublime occasions. These words are almost never uttered. They are too sacred for utterance.

At Mutsuhito's court are spiritualistic adepts, or, rather, perhaps, artists in occultism. Their office is similar to that of a priest of the ancient mysteries, such as those who officiated in the temples of the Sun, Jupiter and Saturn under the kings of Egypt. Through this priesthood Mutsuhito habitually converses with the dead but living ancestors in his dynasty. His ancestors, dead as to the world but living in a spirit realm, advise him in every action, and his whole endeavor is an attempt to respond adequately to their expressed desire.

The battle of the Sea of Japan was won solely in virtue of the operation of spirits of the dead, so Mutsuhito believes.

And how much of this is error? Careful investigation seems to lead towards the idea that the Japanese occultists are really in possession of some to us unknown universal law of spiritism. It can be shown that they know something which we will not believe it possible for any human to know.

George Washington was several times found in a strangely preoccupied condition on his knees at midnight conversing in an incoherent manner with an invisible presence.

Abraham Lincoln was a mystic, and after his first election repeatedly hinted that he bore a divine commission. He predicted his own death from a funeral procession that he saw in a trance. —Evening Telegram.

When the world ignores the Deific principles of Justice, Truth, Right, Love and Wisdom, it has the spiritual night time.

Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths.—Maeterlinck.

PROGRESSION OR RETROGRESSION.

The Jamestown Exposition is to open the first of May. At that very time the representatives of all the nations of the world will probably be assembling at The Hague for the second great International Peace Conference; and the period of that august assembly's deliberations in behalf of the world's rational organization and permanent peace will be precisely coincident with the period of military and naval excesses planned by Americans for Hampton Roads. The nations are summoned to the Old World to join in moving upward and onward, as they are invited to the New World to join in moving backward and downward. It is an awful contrast—and to the great body of those in the republic who revere the memory and cherish the aspirations of its founders its fulfillment would be the crowning humiliation. We appeal to all those in any way responsibly associated with the coming exposition who feel the meaning of the word America, and who divine the significance of the international hour which is now striking, to unite in an effort to avert this humiliation from the republic; and in this effort we believe that they will have the support of everything that is enlightened, faithful and sound in American public sentiment.—Unity, Chicago.

TRUTHS BY LEIGH HUNT.

The Humane Review, for October, has made copious extracts from Leigh Hunt's works, bearing on this subject; a few of which we append for the reading of those not conversant with his writings.

Of Sport, which most oftens spells foolhardiness, or which, from its very nature, is demoralizing, he says some very straight things:

"Sportsmen for the most part are not a very thoughtful generation. No harm would be done them by putting a little consideration into their heads. On the other hand, all sportsmen are not so comfortable in their reflections as their gaiety gives out; and the moment a man finds a contradiction in himself between his amusements and his humanity, it is a signal that he should give them up. He will otherwise be hurting his nature in other respects as well as in this, and thus he will be inflicting pain on all sides for the sake of tearing out of it a doubtful pleasure. . . . When a common, hard-minded sportsman takes

up his fowling-piece, he is to be regarded only as a kind of wild beast on two legs, pursuing innocently his natural propensities, and about to seek his prey as a ferret does or a wild cat; but the more of a man he is, the more bewildered and dangerous become one's thoughts respecting the meeting of extremes."

"Steeple-chasing is to proper bold riding what foolhardiness is to courage. It proves nothing except that the chaser is in want of a sensation, and that he has brains not so much worth taking care of as those of other men. . . . Besides, the horse is worth something. One has no right to crash and mash it in a pit on the other side of a wall, even with the chance of being retributively kicked to death in its company. Did you ever hear this patient and noble creature, the horse, scream for anguish? It is one of the ghastliest and most terrific of sounds."

Poignant and teasing are Leigh Hunt's satirical remarks on over-eating and stuffing, for instance, he writes: "There is much resemblance to humanity in the bear. He dances, as aldermen do, with great solemnity and weight; and his general appearance, when you see him walking about the streets with his keeper, is surely like that of many a gentleman in a great coat, whose enormity of appetite and the recklessness with which he indulges it, entitle him to have a keeper also."

The real ingloriousness of war, the degradation it imposes on its participators and the inconsistency which exists between the deeds and the prayers of our daily life are scathingly dealt with by Leigh Hunt:

"It is not creditable to a thinking people that the two things they most thank God for should be eating and fighting. We say 'Grace' when we are going to cut up lamb and chicken, and when we have stuffed ourselves with both to an extent that an orang-outang would be ashamed of; and we offer up our best praises to the Creator for having blown and sabred his 'images,' our fellow-creatures, to atoms, and drenched them in blood and dirt. This is odd. Strange that we should keep our most pious transports for the lowest of our appetites and the most melancholy of our necessities; that we should never be brought up in our paroxysms of holy gratitude, but for bubble-and-squeak or a good-sized massacre."—F. A. Higgs in the Herald of Health.

We must know a thing from all sides else we do not know.

HOW ANIMALS ARE MADE TO SUFFER.

The gentle and kindly Professor John B. Watson of Chicago University, who, perhaps, loves his fellow man, for he has chosen for his field of labor in Mr. Rockefeller's great human knowledge factory the study of the soul, has been making some experiments.

Professor Watson's department is psychology.

We all wish to know all about the soul, for the knowledge may be important. Professor Watson has gone some little distance around by beginning his research on rats. What he wished to prove was that a rat had a sixth sense.

So with this kindly and warm-hearted scholar, with his bosom palpitating with love for his fellow men, "put out the eyes of several rats, killed the sense of touch by freezing the feet and in other ways established the fact that the rats deprived of their ordinary senses will still manage to go in the direction which would lead them to food."

The exact words of the dispatch are given above and it is added that Professor Watson told this story of inhuman and stony-hearted cruelty to the American Psychological Association at Columbus. As there is no report that the students and professors of the science of the soul protested against this fiendish and malignant cruelty, it is presumed that it was listened to with interest and without much disapproval.

Not only the sense of sight and touch must have been destroyed in the rats but the sense of smell as well. At the same time the rat must be kept enough alive to wish for food and to make certain blind and feeble struggles to reach it with sightless eyes and frozen feet and bearing what terrible suffering we can only guess at.

The world has grown away from its inquisitions, its burnings at the stake, its martyrdoms in the name of religion, but it has as yet hardly begun to appreciate the awful inquisitions the depth of inhuman cruelty practiced continually in the name of science.

It is a passing phase of human thought, but one upon which the world will look back with regret and astonishment.—A. J. R., in Minneapolis Journal.

[Such cruelty is fiendish. The orthodox Devil could not be more cruel than those who experiment on living animals, and as long as it is allowed the world will have Devils and suffer the tortures of Hell; children will be born cruel monsters unfit for a joyful life.

Stirpiculture will have to begin with just treatment of animals before there can be any favorable results.—Editor W. A. T.]

Do not fail to read W. J. Colville's great work "Universal Spiritualism." Just out. Published by R. F. Fenno & Co., 18 East Seventeenth Street, New York City.

VIVISECTION—NOTABLE TESTIMONY.

The following is taken from the late Sir Benjamin Ward Richardson's book on Biological Experimentation:

"Pain, when it is excited and sustained in any animal, obscures and falsifies for the time all the other vital phenomena which admit of investigation. . . . I am certain that vital experiments, to have any value at all, must be conducted without any trace of the disturbing influence of suffering, whether man or lower animal be the subject of observation, nor do I stand alone in this view; I have heard it expressed by Sir Benjamin Brodie, Dr. Baly (perhaps the most accomplished and learned physiologist I have met), Sir John Forbes, Dr. W. B. Carpenter, and Dr. John Snow. Sir Charles Bell and Alexander Walker also shared this view that pain as a disturbing influence is of so serious a character that, quite apart from sentiment on the matter, I think it best to exclude it altogether. It cannot guide; it must deceive."

In another place he expresses himself strongly against experimental demonstrations to students.

JUST WHAT WAS SAID OF MEN.

Prof. Otto Weininger, who was "made in Germany," says this of women:

"Just as we do not allow children, idiots and criminals to take part in the governing of the commonwealth, even should they become a majority, we must keep woman from influencing a cause which we have reason to believe she would hurt."

"And just as the results of science are independent of whether all agree concerning them or not, thus one may fix woman's rights and duties without consulting her."

There was a time, not so very long ago, before the advent of Napoleon Buonaparte in Germany, when the despotic rulers of that country said the same thing of men as Prof. Weininger now says of women.

How many people would be mute if they were forbidden to speak well of themselves and evil of others.—Madame de Fontaines.

The Norwegian Parliament is the first national assembly to adopt the cause of Peace.

Silence is the perfectest herald of joy;
I was but little happy if I could say how much.
—Shakespeare.

BE VIGILANT.

"Eternal Vigilance is the price of Liberty." When some few of the Vegetarian Doukhobors (whom the Canadians acknowledge to be otherwise honest, kind and sensible people) were arrested for wandering in search of their Messiah, they would not eat the flesh food their jailers fed them on, so the latter rigged up machinery and forced beef soups into their stomachs, and in consequence of this barbarous treatment two of them died.

And similar tyrannical treatment is enforced here in the United States. And yet we cavil at Russia.

Willie Benthusen, a friendless boy, just turned fifteen years, is living alone in the woods near Elgin, Ill. He lives on raw food, preferring it to cooked food, and prefers to sleep on straw rather than in a bed. The authorities are going to compel him to enter a charitable institution and eat cooked food and sleep in a bed. The boy is in vigorous health and enjoys his mode of life.

"I have got so used to eating my food raw," said Willie, when questioned by Miss Stiles, "that I don't like anything that is cooked. Whenever I try to eat cooked victuals it makes me sick.

"I love to live in the woods. Then, I don't have to work, never. I remember pa and ma used to work mighty hard to get us all enough to eat and a little clothes. I enjoy eating more now that I did when ma was alive, and it's no trouble at all for me to get all I want. Am I ever lonesome? Oh, no, not at all. Say, you know we come into this world alone," asserted the "wild boy," with an emphatic and peculiar shake of his head. "And we leave it alone when we die. Why shouldn't I enjoy being alone here, with nobody to boss me or treat me bad, hey?"—New York Herald.

A great walking race (one hundred kilometres) took place at Frankfurt, Germany on July 1st. Thirty-three competitors started—eighteen flesh-eaters and fifteen Vegetarians.

Of the first eight men to arrive seven were Vegetarians, one of whom (Rath) walked an even tie with Wilhelm, the Champion of Germany, for first place. The one hundred kilometres was covered in 11 hours 36 minutes 27 seconds. The examining doctors declared that the Vegetarians finished in better condition than the flesh eaters.—Herald of the Golden Age, Paignton, England.

THE NOBLENESS OF NATURE.

Carlyle.—What an umpire nature is. What a greatness, composure of depth and tolerance there is in her. You take wheat to cast into the Earth's bosom; your wheat may be mixed with chaff, chopped straw, barn sweepings, dust and all imaginable rubbish; no matter; you cast in into the kind, just Earth; she grows the wheat,—the whole rubbish she silently absorbs, shrouds it in, says nothing of the rubbish. The yellow wheat is growing there; the good earth is silent about all the rest,—has silently turned all the rest to some benefit, too, and makes no complaint about it! So everywhere in nature! She is true and not a lie; and yet so great, and just, and motherly in her truth. She requires of a thing only that it be genuine of heart; she will protect it if so; will not if not so. There is a soul of truth in all the things she ever gave; harbor it.

Sir Henry Campbell-Bannerman, England's Prime Minister, attaches so much importance to the coming Hague conference that it is not impossible he may himself attend it as the First Minister Plenipotentiary of the United Kingdom. The question whether civilized nations cannot come to an understanding for the prevention of war will be raised at the conference, if not by any other country, then by Great Britain herself. So says Mr. W. T. Stead, editor of the Review of Reviews.—Exchange.

There is the much-vaunted "manliness" of sport, so important a quality we are told, in an imperial and military nation. Yet what could be more flagrantly and miserably unmanly than for a crowd of men to sally forth, in perfect security themselves, armed or mounted, with every advantage of power and skill on their side, to do to death with dogs and guns some poor, skulking, terrified little habitant of woodside or hedgerow?—H. S. Salt, in "Self Mastery."

On the walls of an old temple was found this picture: A king forging from his crown a chain, and, near by, a slave making of his chain a crown. Underneath the picture was written: "Life is what man makes it, no matter of what it is made."—The Message.

THE UNIVERSAL REPUBLIC.

BOOKS, ETC., RECEIVED.

We have received the following books, magazines, etc., but have not yet had time to review them:

"Living Counterparts," by Minnie S. Davis, price 75 cents; "The Divinity of Desire," by Eugene del Mar, price \$1.00; "Law Absolute," by Margaretta Gray Bothwell, price 25 cents; "The New Thought," by Horatio W. Dresser, price 10 cents. All the above are published and for sale by Progressive Literature Co., P. O. box 228, Madison Square, New York City. Send for catalogue for books on Philosophy, Religion and the Science of Living.

"Angels' Diary and Celestial Study of Man," by Mrs. Effie M. Shirey and Charles Samson. Price not stated. Address: Mrs. J. A. Seeds Samson Lender, care of the Merchants' Pub. Co., Denver, Colo.

"God's New Law to Man," by Prof. Abner B. Magoon, West Hanover, Mass. Price 50 cents.

"The Light of India," monthly, 32 pages. Edited by Baba Bharati, 730 West Sixteenth street, Los Angeles, Calif. Price 10 cents a copy; \$1.00 a year.

"Shafts," monthly. Edited by Margaret Shurmer Sibthorp. Price 6 pence, or 6 shillings and 6 pence per annum. Offices of "Shafts" Oswaldestre House, First Floor, 34, Strand, W. C. London, England, G. B.

"In the Fire of the Heart," by Ralph Waldo Trine. Beautiful green and gold binding; 336 pages. No price stated. Published by McClure, Philips and Co., New York City, and for sale at the leading booksellers.

"Freedom Talks," by Julia Seton Sears, M. D. Price \$1.00. For sale by the Sears Investment Co., publishers, Boston, Mass.

"Songs of Soul"—"for the awakening of soul-consciousness," by James Earnest Colinge, Los Angeles, Cal. Price not stated.

"A Travers le Monde—Investigations dans le Domaine de l'Occultisme" (Across the World—Investigations in the Domain of Occultism), by Willy Reichel, honorary professor of the Faculty of Magnetic Sciences of Paris. Published by Frederic Gittler, 21 Rue Bonaparte, Paris, France.

"The Swastika," monthly magazine. Edited by the New-Thought editor of the Denver Post, Dr. Alexander J. McIvor-Tyndall. Price 10 cents a copy; one dollar a year.

"Man's Place in the Kosmos," by Dr. S. A. Merrill. Price \$1.00; postpaid \$1.10; 202 pages. Address the author, room 12, 347 San Pedro street, Los Angeles, Cal.

"To Me the Sound of Weeping"—an allegory, by Adeline Champney, Montwait, Mass. Price 10 cents.

"Financial Statement and Report of the 'Order of the Golden Age'" for the year 1906; "The Hour of Woman's Opportunity," by Bertram McCrie. Price 5 cents. "How to Prevent Cancer," by Robert Bell, M. D. Price 10 cents. Address the "Order of the Golden Age," Paignton, England, G. B.

"Eternal Progress," monthly magazine.

New Series, 60 pages. Christian D. Larson, editor and publisher, Fourth National Bank Building, Cincinnati, Ohio. Price 10 cents a copy; \$1.00 a year.

"The Banner of Light," monthly magazine. New Series, 56 pages. The pioneer Spiritualist journal in a handsome new dress, and full of satisfying spiritual food. Price 25 cents a copy. Address the Banner of Light, 17 Fayette street, Cambridge, Mass.

"El Siglo Espirita" (The Spiritual Cycle), magazine published three times a month by the Central Junta of the First National Spiritual Congress and Confederation of Mexican Spiritualists, to be held soon in the City of Mexico. Antonio B. Y. Castro, director, and Jose Salvadores Botas, editor and administrator. Address "El Siglo Espirita," Ap. Postal 4024, Ciudad de Mexico, Mexico.

The "Harbinger of Light" is rightly named, for it is a great beacon light for Spiritualism under the enlightened leadership of Editor Annie Bright. Australia should feel proud in the possession of such an able exponent of the Harmonial Philosophy. We are delighted to welcome it to our table, and wish it world-wide success. Subscription price, \$1.50 a year; 15 cents a copy. Address: Annie Bright, Austral Buildings, Collins Street East, Melbourne, Australia.

We find in President Roosevelt's message to Congress on December 4 several things we like. Particularly we like what he says about the cruelty of the fur-seal fisheries, which by the destruction of the mother seals has caused hundreds of thousands of the young to die of starvation. The President says that if this terrible business cannot be otherwise stopped, it would be better to have the whole race of fur-seals humanely killed.—Our Dumb Animals.

The world is in a state of nervous expectancy concerning a new Advent; everywhere there is a feeling that something New is coming; there is a spirit of preparation in the air everywhere; a tendency to looking forward to the realization of long-cherished ideals.—The New York Magazine.

Nothing so much weakens you in every way as descending in thought and talk to ill-natured and ferreting gossip. You descend then to the world of failure and ill-health.—Prentice Mulford.

History reveals few who have attained any great good in this world that have not had to close their ears to those ready to pronounce failure and defeat. Be brave enough to think for yourselves.—Light of Truth.

Let us be Silent, that we may hear the whispers of the Gods.—Emerson.

Clairvoyance and clairaudience are spiritual faculties.

BE OPEN TO CONVICTION.



LOVE.

The night has a thousand eyes—
The day but one;
Yet the light of the whole world dies
With the setting sun.
The mind has a thousand eyes—
The day but one;
Yet the light of the whole world dies
When Love is done.

—Selected.

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.

* * * * *

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.