

Vol. 2(2), No. 8
No. 21

APRIL—MAY, 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

Edited by Sidney H. Beard. An illustrated quarterly
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 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.

April-May, 1907.

PORTLAND, OREGON.

Vol. XXII, No. 8 — New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

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

"IF A MAN DIE SHALL HE LIVE AGAIN?"

MRS. M. A. CONGDON.

Dying? And what is death?
The passing from the form?
The ceasing of the breath?

Yea; that is all we know
By what the eye beholds—
A stream with outward flow.

And whither flows the stream?
'Twas life and vigor once:
Are things just what they seem?

Can life just cease because
The fleshly form recedes,
By Nature's perfect laws?

Has it no other place?
No form in which to dwell?
No further needs to face?

Ah! Nature, kind as true,
Bears on the undying I
In form and feature too.

Ne'er to another be,
Or lose one trait or line,—
These right adjustment see.

Bears on in better way,
But ever I the same,
Reaching to brighter day.

Then there can be no death,—
Transition speaks it best,—
And form still holds the breath.

Will hold it too for aye,
And all shall nobler grow
In Life's eternal way.

Cultivate Joy, Peace, Satisfaction. Make to-day perfect, and to-morrow cannot fail to be perfect.

All articles not signed are by Lucy A. Mallory.

THE INFALLIBLE ANTIDOTE.

The external world is a reflection of the mental world in man.

Thought has more power at this time than ever before, because many are beginning to understand its potency, and, therefore, they are thinking more intelligently and systematically.

Knowing this to be the case, it is absolutely imperative that the inhabitants of the planet should begin to realize their responsibility for the calamities and disasters that they are bringing upon themselves by their thoughtlessness.

There was no danger to human life from electricity (apart from the thunderbolt) as long as we did not know that it could be used to advantage, but when we learned this and began to use it, we found that it could also destroy if wrongly used. And so it is with thought.

Tens of thousands of people in all parts of the world are predicting horrible calamities, such as earthquakes, volcanic eruptions, epidemics of disease, etc., and millions of nervous, timid persons are living in abject terror, expecting that every hour may be their last. They do not know that they are courting disaster.

Put fear thoughts out of the mind. Think good of all,—even of earthquakes,—be kind and loving, and there is nothing in the universe can hurt you in the least.

We can assure our readers that no one who is striving to live a good, clean life, mentally and physically, need fear any danger from disaster and calamities. "Perfect love casteth out fear" and the destructive influences that people are afraid of because of their wrong thinking and living.

Impatience is one of the great barriers against spiritual growth. The gauge of spiritual unfoldment is the measure of patience we have with the crude and undeveloped in ourselves and our neighbors. Kindness and patience heals and transforms. Impatience is the cause of much sickness, and we are compelled to learn to be patient when sick, for impatience increases the malady.

THINK GOOD OF ALL.

Oh, if we could only see the good in every one as readily as we see the bad, what a good world we would be in! Why is it that we do not see the good?

There is more of good than ill in the worst person and every one wants to be good, and is hoping and striving to become perfect, no matter how far they miss the manifestation.

It is customary to report all the evil (we do not like the word evil—ignorance is what it means) one does, but if we would reverse this custom and report the good, think of the good, it would soon be so that there would be no evil to see—it would all have been swallowed up in good.

Even after one has passed through that which we denominate "death," the evil is still remembered and talked over.

We have just been reading comments on the "Death of Dowie." Dowie was denominated in them as "a vile creature" who was "unfit to live," etc. How much better it would be for the writer, the world and for Dowie, if only the good—the permanent—he did had been commented upon, for Dowie did more of good than most of us have done, even though he made mistakes. There must be great force of good in a man who could get so large and devoted a following in so short a time, and his influence upon his followers was good. So let us speak and think of the good he did—it will surely make it easier for him to overcome his failings and get wiser and better.

The mills of the Gods grind slowly,
But they grind exceeding sure,
And ever the good comes uppermost.

*
* *

The saying of Jesus that he was the "door" is true. So every man is a door, through which spiritual forces can manifest in this world, provided he does not keep it barred and bolted by gross materialism. All discarnate spirits manifest through the open doors of the unfolded spiritual natures of men and women.

*
* ..

The soul is "lost" in the darkness of its own consciousness.

STATES OF CONSCIOUSNESS.

All the lives in the universe are but different states of consciousness. The mineral is not as conscious as the vegetable; the vegetable, as the animal; the animal, as the man; the man, as the angel, etc. The more conscious one becomes, the higher grade he functions on in the scale of Being. The difference between an animal and the highest archangel is but a difference in expansion of consciousness. And the expansion of consciousness is dependent upon cultivating love in the being. The more of love we cultivate, the greater becomes our Wisdom to know all things.

Your consciousness makes the spiritual place that your spirit is in, whether you may be in or out of the physical body. While in the physical body, you may not always see your spiritual surroundings, but you sense them in some way.

It is, therefore, essential that we strive to attain that state of happy consciousness that is permanent, for by doing so we have our Heaven wherever we go.

*
* .. *

Every fit of anger, worry, etc., lowers the vitality of the body by putting the atoms out of harmonious equilibrium, thus causing disease. In health the atoms are like eggs in a crate—each one in its little compartment. When the atoms are disturbed by discordant thought and action, it is like spilling the eggs out of the crate and all are in confusion.

*
* .. *

There is nothing in the whole range of reform that so emphasizes the great growth of the world into a better state of consciousness than the world-wide protests being made against the horrible vivisection of animals, and the ever-increasing efforts in the direction of kindness to animals, as well as human kind.

*
* .. *

Man has the power of choice of choosing the Heaven of gladness, light, joy, peace, harmony, wisdom and love; or he may if he will, choose the hell of darkness and despair. It all depends in which direction he trains his life.

KEY THOUGHTS.

LUCY A. MALLORY.

Love satisfies every demand.

Ignorance finds fault; Wisdom rights the fault.

Indulge in health, not in reminiscences of disease.

Cultivate Faith—it is the most satisfying possession.

The world improves to the extent that the individual improves.

Crude man is a crude creator; man perfected is the Divine Creator.

The more interior the life the more perfect are the laws that govern it.

If our prayers are never answered it is because our acts are not in harmony with them.

The incarnate spirit is supreme in a material world, provided he uses his power harmoniously.

If all would follow the intuitive first impression there would be very few mistakes and much greater satisfaction for everybody.

As we open the door to the influx of thoughts, we receive all the harmonious inspirations, joy and beatitude of Heaven, or the chaotic disorder, misery and torment of hell.

Don't continually look for a spiritual manifestation to come outside of you. You are the highest channel of the Divine. But a pipe that is not kept clean will make unfit for use the purest water.

If people would apply the same care to keeping their minds clean from wrong thinking, as they do to keep their bodies from microbes, they would be immune to all dangers, internal and external.

The unwise man heeds only his own impulses, and noisily utters his opinions, and, therefore, remains ignorant; the aspiring man silently listens to all the voices that can teach him and thus he becomes wise.

If one should send a present to a king, he would be careful to present the monarch with a perfect thing. The only acceptable gift to the Majesty of Heaven is a perfect man. Imperfection cannot enter that domain of Peace.

OCCULT PHOTOGRAPHY.

We translate the following from the "Journal du Magnetisme," Paris, France. It is the organ of the Magnetic Society of France, of which Sir William Crookes is the honorary president:

"M. Darget, ex-commander of a squadron of cuirassiers at Tours, with whom our readers are acquainted through his remarkable experiences in the photographing of thoughts, had, one day, the idea to try and discover whether the spiritual fluidic body of the human being, was not susceptible of being photographed under some form or other. For that purpose, he requested M. Pinard, one of the successful magnetisers of Tours, to place himself and his two little girls at his disposal. M. Pinard, always obliging, accepted gladly. He magnetized his two little girls for several minutes, just as he magnetizes sick people to cure them, and M. Darget took several photographs of the little girls with their father, and the little girls by themselves. Upon several plates a track of light seemed to show the reality of the existence of the spiritual fluid. But upon one of them—the one that we herewith reproduce—he was astonished to see that the spirit bodies of the little girls had externalized and completely withdrawn from their physical bodies [which were standing close together] and their spirit forms were found placed to the left of their physical bodies and behind them.

"M. Darget is absolutely certain that neither the instrument nor the subjects photographed had stirred in the least while taking the photograph. Besides, in examining the picture, one can readily see that if there had been any kind of displacement during the operation, the forms would have come in a very different way. There would have been a displacement of the entire body from the head to the feet, and one could not help but notice it more or less clearly in its double position. But it is not so. In the first place, the spirit body is not on the same plane as the physical body, but is behind the latter. The activity of the spiritual fluid seemed to concentrate in the upper part of the spirit body, as it is the head that is most plainly visible, while the feet are not visible at all; and, the most important detail yet, is that the left arm of the physical body of the youngest of the little girls is bent in such a way that her hand rests upon the upper part of her stomach,

while the same arm in the spirit body hangs down straight at her side.

In view of the above particulars, it is impossible to conclude otherwise than that the photograph of the little girls shows that at the moment of the operation, and under the action of causes which were not directly brought about, the dual natures of the little girls separated, so that their spirit bodies can be seen apart from their physical bodies.

[The reproduction of this, probably, the first photograph of the spirit bodies of human beings, is very distinct. While the physical bodies of the little girls are opaque, their spirit bodies are transparent, so that the furniture and window in the back of the room can be seen through them.

The great importance of this wonderful discovery should not be lost sight of. More and more as the inhabitants of the world are becoming spiritually enlightened are the truths of Spiritualism, that the thoughtless people have so long ignored, being corroborated in ways that can no longer be denied by the veriest skeptics. And what we thus far have discovered in spiritual science is but an infinitesimal beginning of the spiritual marvels that will be ours when we have unfolded sufficient spiritual consciousness to be able to receive them.

The eye of photography has revealed to the astronomer the existence of suns that were hidden from sight even through the best perfected telescopes. It is, therefore, not claiming too much that when photography shall have become more perfected, it will be an every-day occurrence to photograph both incarnate and discarnate spirits at will.—Editor

In 1905 Mrs. Richmond, pastor of The Church of the Soul of Chicago, preached a sermon on the "Coming of the Christ-child," saying:

"The Christ-child is not an accident, is not the result of mere human conditions. * * * The Christ-child is a branch of the true vine. * * * And somewhere upon the earth at the **present** time, as there was in Judea, there is a Nazareth, preparing for the life that is to be. Somewhere this hope, that teachers, prophets, seers and sages look forward to, will find its expression in the Christ child, the **babe** that is to be, the man and woman that will be the messianic life."

CRITIQUE OF HUMAN NATURE AND RELIGION.

R. M. BRERETON.

In order to be a true Theist—that is, a believer in the Fatherhood of God—I must first be an egotheist; that means, I must fully realize the fact that I am divine and am begotten of the Spirit-Father, and, therefore, I am an inheritor of the Spirit-World which is universal throughout terrestrial and celestial spaces. If I have faith in the Providence of God in this earth-life I know that He and His ministering spirits must be in touch with me in this life though my physical organs are too coarsely framed for me to perceive them. If I have the strength of faith which Job, the Psalmists of Israel, Isaiah, Jesus and the Apostles had, I know that I am one of the human sons of my Father, Who is the Eternal Spirit of Life. Moreover, I am justified in using the language of Jesus Christ,—“My Father and I are one,”—although He is essentially and eternally greater than His human and angelic sons. “I came forth (begotten) from the Father into the world: again, I leave the world and return to the Father.” “I ascend (by everlasting evolutionary progression) unto my Father—and to my God.” In a spiritual sense I can feel Him, for “He is through all and in us all;” but I cannot see Him, and “no man hath seen or can (ever) see Him;” because He is the Indiscernible Whole of Spirit and Light throughout terrestrial and celestial spaces. For an egotheist to believe less than this of human origin and human individualism is to belittle the meaning of the Love and Fatherhood of God.

In my materialistic mindedness I can wholesomely feel proud of my earthly ancestry, which I can trace without a break from father to son on the paternal side for over eight hundred years; so why should I not feel far nobler pride in believing sincerely and spiritually that God is my Father and the Father of all mankind as Jesus believed and taught?

The inspiring hope and comfort of this divine intuition through the Spirit of Life and Light—“which lighteth every man that cometh into the world”—upon the sensorium of man in the flesh are realized by the true Theist on Easter-Sunday in listening to the tuneful rendering of that beautiful anthem—“I know that my Redeemer liveth.”

The Christian service of prayer and praise at this Easter-tide is based upon the corporeal resurrection of Jesus from the tomb of mortal death; so that this forms his main or sole faith of the continuity of existence. This faith in the resurrection of the human body of flesh and bones, after mortal death thereof, with the belief that man must be so clothed again before his ultimate admission into the kingdom of his spiritual Father is the antithesis of Christ's teaching—"Flesh and blood cannot inherit the kingdom of God." It belittleth the Fatherhood of God and the sonship of man.

I would not say that Christ did not appear after his mortal death, to his disciples, for I have seen, touched and conversed with materialized human beings in various parts of the world, and I read in the Bible evidence given of the same transforming apparitions. But in regard to our future spiritual form we should remember that Christ taught that our Father—"God is a Spirit," and that "a spirit hath not flesh and bones as yet see me have." Also, "it is the spirit which quickeneth (survives after death of the mortal body); the flesh profiteth nothing." Man in ancient times did not know or understand his true egoism or soul, ad few there are in the world of mankind on earth today who realize the fact that they are by nature spirits. Materialism has formed the main foundation of most of the religious and physiological beliefs of man in earth-life.

Throughout the Bible, from Genesis to Revelations, there cannot be found any mention of the word brain nor of the human mortality being centered therein. This seems marvelously strange to our present-day knowledge of the sensorium of the human intellectual powers and sensitive feelings.

The Christian with the alloy of materialism in the matter of religious thought cannot so fully follow Job in uttering so finely his faith in God the Redeemer; or say to himself in the spirit and words of Isaiah—"Thou, O God, art my Father, my Redeemer from everlasting is thy name."

"How pregnant with spiritual enlightenment are these terms—Father, Redeemer, Everlasting! What comfort and what faith in the continuity of human existence they give to the Theist! The true Theist can realize in a higher degree than the Christian

can the weight that lies in the teaching of Jesus to all mankind in earth-life. "Call no man your Father upon the earth; for One is your Father, which is in heaven."

(To be continued.)

GROW THE BEST WITHIN YOU.

What should we do without the holy days and holidays that break up the year? And yet, the question comes home with telling force when we stop to think—if we do stop to think—are we making good use of these days or do we just use the rest of the year acquiring momentum to be expended on these breaks in its otherwise smoothly running course? In the world today there are two strong currents of thought and action directly counter to each other. One is that which loses itself, forgets all else, in material things, in accordance with established custom and as fashion dictates; the other is a far narrower but much deeper current, that is striving to get at the reality—the spirit of things.

The majority of people who celebrated Easter did so with cards and brightly colored eggs, new clothes, a few extra religious services, at which there was fine music—but what has it profited? The "stunt" has been gotten through with, and then comes the rush of warm weather things in the stores and absorbing preparations for the Summer vacation.

When all is said—when this outer life is lived from its beginning to its close, what of enrichment has the real personality acquired to stand him in good stead when the transition comes to another state of living, where Easter eggs and hot cross buns and new head-gear are not among the essentials?

Just as one may impoverish himself here by extravagance or improvidence in material things, so may one go shivering, cowering, hungry, half blind and naked into the Beyond if he has not provided for himself that wealth which survives in all worlds and under all conditions.

That wealth is something that joining the church or believing certain creeds or any creed or no creed will not insure to one.

You might join a gymnasium, but it would not make you strong physically unless you exercised. You would have to exert your own muscles under the direction of your own will if you would get any good out of that gymnasium. And nobody can make you exert

your will but yourself. You must work out your own physical salvation or be physically a pauper.

So you might enter a college, but no man can give you the benefits of the course of study prescribed by that college unless you will to exercise your mental muscles in acquiring the knowledge and the intellectual brawn and sinew the college course is intended to impart. Here, too, you must work out your mental and intellectual salvation alone, by yourself, or be a mental indigent.

Don't you see that, in a way, each of us is alone in this world? Certain things we must face for ourselves just as much as if we had been placed in a solitary world its sole inhabitant?

If you have not recognized that connection of yours with the influences and powers that you can command and can ally yourself with, quite apart from any other human beings, you have failed of the real purpose for which you came into the world. You have missed acquaintance with yourself, even though you may feel that you are very near and dear to yourself.

Unless we ourselves recognize that spiritual side of us, awake it, make it active and potent, we may be rich "beyond the dreams of avarice," but we are poor, forlorn beggars in a world of surpassing opulence. That has been said before? Oh, yes; but it must be said again and yet again until the spell that possesses the civilized world—until the mental attitude that makes success mean simply money-getting has been thoroughly revolutionized, and people are so freed from the bondage of wealth and laborious and senseless display of wealth as to understand that the man with undeveloped spiritual faculties is as much and more a cripple than if he were without hands and feet.

The physical, the mental. Above these, what? As tower and dome, minaret and spire rise into the pure upper air, crowning and perfecting the architectural design, so above the physical and mental rises the spiritual in the triple constitution of man.

But the word spiritual is not one to shy at or to grow solemn and uncomfortable over. It implies no impossibilities or unbearable responsibilities. It just means growing from a good physical and mental substructure those higher, finer qualities that we always love in

others. Faith, hope, courage, justice, sincerity, truth, patience, goodwill, breadth of vision; but first, last and always, sincerity, truth. The spiritual nature smothers in sham, pretense and hypocrisy.

The number of persons who are trying to develop this crowning part of humanity—its spiritual nature, is growing larger and larger day by day. They are the people who are seeing the relation between the spiritual and the material side of life. They are putting the metal of spirituality to the test. It is not too good to take with one into the kitchen, the schoolroom, the business office—nay, it is essential in these places. But it will stand a still greater strain. The qualities that are a part of the spiritual life of man—patience, kindness, justice, belong out on the poor farm, at the rock pile, in the police court. They must be carried into the red light district; they must run the railroads, just as they are beginning to be recognized in the relations of nations with nations.

Stimulate in yourself a hunger for those things that come only through the spiritual life, if you would know a depth of content and peace and energy for work that come in no other way.

A few earnest people intent on getting at realities were gathered in Mrs. Mallory's parlors last Friday evening to hear Mr. Fritch, of Boston, talk about Faith. It was a noble subject, nobly handled.

Mr. Fritch enlarged upon Tennyson's
There lives more faith in honest doubt,
Believe me, than in half the creeds.

There lives more faith in honest doubt,
Believe me, than in all the creeds.

"Faith, Hope and Love." When we have sounded the depths of these three this will be another world from which both the evils we are awake to and the evils we are blind to will have disappeared.—Eleanor F. Baldwin, Editor "Woman's Point of View," Evening Telegram, Portland, Ore.

A new monthly magazine, with the suggestive title "Day Light," comes to our table from London, England. It will do much to cause day-light to break into minds enswathed in error's night. Editor, Mrs. Kohaus. Yearly subscription \$1.00. Address: The Associate Editor, Miss M. M. Lister, 38 Pembridge Villas, Bayswater, W., London, England, G. B.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

HAVE FAITH IN LIFE.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smoothes the furrows plowed by care,
The lines on the forehead you once called
fair,
In the years that have blown away.

'Tis a little thing to say, "You are kind,
I love you, dear," each night;
But it sends a thrill through your heart, I find,
For love is tender, love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.
—Margaret E. Sangster.

In an editorial in the interest of vivisection, a daily paper says: "The investigations of the vivisectionists which have led to the rational treatment of tuberculosis the anti-vivisectionist would forbid." [The rational treatment for the cure of tuberculosis that is being generally adopted the world over, is living and sleeping in the open air, pure food to eat and interesting work. And this has been finally conceded to be the best and only way to cure consumption, notwithstanding the useless torture of a host of animals to get supposed serums to cure tuberculosis.

*

* *

If we would only regard other people's weaknesses as we do our own, no one would "cast the stone."

The cultivation of the sensual-animal in man is responsible for all his diseases and disasters, and, instead of realizing that he must cultivate a different and a better state of consciousness in which disease and disaster do not evolve, he goes to work and cruelly tortures animals, trying to find supposed remedies for his ills, and though his ills increase (as statistics show) notwithstanding his animal serums and anti-toxins, he still goes on blindly in his work of self-torment, and the torture of animals by vivisection.

The man who does this has not an iota of belief left in his Jesus or the Bible, for Jesus cured by laying on of hands (human vitality) and did not cruelly vivisection animals to save mankind from their sins. This horror and torture was left for the boasting Christian people of the twentieth century to practice. They have lost their faith in Jesus to save them from disease, but they have plenty of faith left yet in the efficacy of the serum of a poor, disease-infected animal to cure them.

And yet somewhere in the Bible it says that a certain man of the name of Asa "consulted the physicians, and he slept with his fathers."

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Some company is advertising a stove that consumes "barrels of air" and but little oil fuel. From the extent of these advertisements they must be meeting with phenomenal success. This success is evidence of the thoughtless state of the people. Oxygen is the most necessary element for good health. A stove that burns mostly air must of necessity be very injurious to health, more especially as most people fear any fresh air entering their homes.

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The Awakened realize the day (the sunshine) of the soul. Those who live in the nightmare dreams of the senses are still asleep.

PEACE DAWNS! BE STILL, O MAN!

We stood almost alone in advocacy of Peace twenty years ago when Whole-World Soul Communion was inaugurated, which, if noticed at all, was regarded as "utopian" and "impossible." The "impossible" has become possible, and "utopia" is on the way to realization, and the very men and women who at first ridiculed the idea of Universal Peace are now foremost in its advocacy.

The great Peace Congress, recently held in New York City, advocated the establishment of a World's Supreme Court, a judicial tribunal competent to pass upon all disputes between nations. We are glad to see the near fruition of the very idea we advocated twenty years ago in *The World's Advance-Thought*.

This Peace Congress has given a great impetus to directing the thought of the world in the channel of Universal Peace, and its effect for good will be felt in the deliberations of the nations at the Hague Conference in May.

Andrew Carnegie has done more for the progress of the world in the direction of Peace and good will among the nations than has been done by all other wealthy men combined, for his splendid gift of money has been energized by his earnest and sincere desire and active influence for the peaceful welfare of the race. He was the moving spirit that made the New York Peace Congress possible and a success.

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This coming 27th of August it will be the twenty-first anniversary of Whole-World Soul Communion. This Divine Organism has evolved every advance-movement in the direction of Universal Peace since its inception by *The World's Advance-Thought*, at Salem, Oregon; and its mighty world-embracing power will continue to increase until both angels and mortals shall unite in the bonds of an indissoluble fraternity, and the nations will be intertwined in the golden chain of Love, and war shall be known no more.

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What avails it if you have a million horsepower factories, and sky-scrapers reaching to the clouds, if the citizens are dissatisfied, dishonest and unloving.

ALL NEED SELF-REFORM.

Self-Reform is as much needed by the poor as by the rich, the people out of office and the people in office. The light that is judging humanity through the awakened spiritual faculties of advanced thinkers, is plainly showing us that the great mass of human beings are slaves to the physical senses.

For years we have been told, in and out of season, that when the people (meaning the labor unions) were once given control of the government, then we would have an ideal state of affairs. But the sequel has proved that the labor-union reformers need Self-Reform first of all. The exposure in San Francisco is an exposure of municipal government by labor unions. It is emphatic evidence that individual Self-Reform is the only salvation from all manner of greed and corruption. As the people so is the government.

The only possible way to reform the world is through individual self-control, and conscious Immortal Life comes only through self-control.

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"Why do we shrink so from Eternity?
Eternity is from birth, not death;
Eternity is not beyond the stars,
Some far hereafter—it is here and now..
The Kingdom of Heaven is within. So close
We do not see it save by spirit sight.
We close our eyes in prayer, and we are there
In thought, and thoughts are spirit things
Realities upon the other side.
In death we close our eyelids once for all,
To pass forever and seem far away,
And yet the distance does not lie in death,
Death's not the only door to spirit world
Nor visibility sole presence-sign.
The near or far is in our depth of love
And height of life. We look without, to find
Our lost ones are beyond all human reach!
We feel within, and, lo, they are nestling
near!"

So we see that wealth is not at all a factor in the evolution of the true Spiritualist. His communion with his spirit friends is involved in the purity of his thought and the peaceful state of his heart. These conditions he must absolutely fulfill if he would "hold communion with the dead."

Every creed promises Immortal Life to the believers in its doctrines, but Spiritualism makes the individual consciously Immortal.

A man exalts or condemns himself out of his own mouth.

THE "LAST ENEMY."

There is a prophesy that the "last enemy that shall be destroyed is death." The process of destruction was not set forth in the prophesy, but judging from present appearances it's going to be a gradual one, conducted on the installment plan. One by one we are getting the best of this and that disease, hitherto supposed to be incurable, and we are learning that life and death, health and happiness, are matters of intelligence and not of the stern decree of a very severe and uncomfortable sort of a God. "Nature is a mistress, gentle and holy; to obey her is to live." Keeping pace with the new enlightenment, deepens the conviction that our forbears who painted death as the black and grisly "king of terrors," were considerably and unduly scared. Of late a famous medium professes to have had a message from a prominent man, delivered to several of his fellow scientists, to the effect that "it is delightful to die," which is very likely the case.

Certainly, since the old-time terror abated, the ghosts who return are much more companionable than they used to be—like the one in New Jersey recently who amused himself walking on the track in front of the terrible trolley and letting it go over, or rather through him, much to the consternation of the motorman. What fun that ghost must have had getting back at the car company in that fashion. Once being well and thoroughly dead, he had no more fear of the deadly streetcar and could have his little joke with the motorman.

The fact that we still shrink from physical pain does not betoken a dread of death itself, but it is drawing us to avoid it by obedience to the laws of health thus serving its purpose—that of forcing us into the ways of health and happiness—but death itself—is nothing to fear. Though there are still some people who do not think so, the old nightmare has lifted from the race. That is why you see soft white streaming from the door bell of the house where one sleeps, instead of black; that is why burial caskets are more often white or gray or lavender instead of black, and why pictures and mirrors are no longer turned face to the wall during a funeral and fifty other things done to agree with the old idea that death was "the king of terrors."

He's nothing of the sort, but when we have disobeyed the laws of this life until our "earthly house of this tabernacle" is all tumbledown and out of repair so we can no longer live in it comfortably, death just comes along and gives us a friendly jog and turns us out—that is all; we have made it a necessary thing to do by our own folly and under the circumstance he is doing us a favor.—Eleanor F. Baldwin in Evening Telegram, Portland, Ore.

It is amusing to hear the press discant upon "Spiritualism is now respectable because the men of science acknowledge its phenom-

ena to be true." Long before these "men of science" were born, the Bibles of all ages have acknowledged its phenomena, and so did Shakespeare, Tennyson, Homer, Plato, Socrates, etc. Spiritualism has always been "respectable," because the Truth is never anything else, but those who know nothing about Spiritualism, within and outside its ranks, as long as they cling to error, do not see the spiritual respectability of Spiritualism, for they do not live its soul-elevating principles.

I know that it is generally supposed that a good man leaves all his imperfections behind with the natural body. But there is no ground for the belief. The body does not sin. It is just as powerless to do that before death, as afterwards. Goodness and truth, wrong and falsity are mental and spiritual qualities, not material.—Giles.

The souls who have rendered the greatest service to the race have always been those who were strong, and who sympathized with everybody. They gave of their superior power, but never received weakness. They entered into such close touch with the world that the world could receive; frequently going down to the world; but they always brought down light, wisdom and power, never taking darkness or ills up with them. People in this age who wish to be helpful to a high degree will find it profitable to study these laws, and apply them as all great souls have done.—Eternal Progress.

When your forces are constantly escaping from your system, you have no atmosphere, but instead, are giving off scattering jets of most discordant vibrations; and as everybody is unconsciously repelled by discord, you can not, under the circumstances, hope to attract anybody. On the other hand, when your forces are retained in the system, and held in poise, you radiate an atmosphere that is harmony itself; and as everybody is attracted to harmony, everybody will be drawn to you. They feel it a privilege to be with you; and since they are benefited so much by your association, they are more than pleased to do anything for you.—Eternal Progress.

We have urged in past numbers of our paper the desirability of having in our President's cabinet at Washington, a Secretary of Peace as well as a Secretary of War. The influence of the right man in the cabinet might save us from a war that would cost many thousands of human lives and lives of horses, and perhaps hundreds of millions of dollars.—Geo. T. Angell, in Our Dumb Animals. [We heartily endorse the above original idea of Mr. Angell. A Secretary of Peace would in these enlightened times be the most important member of the President's cabinet.]

WAR IN PHILADELPHIA AGAINST VIVISECTION.

We take the following from the Philadelphia North American:

In a way that can scarcely fail to make a deep impression upon the public mind, the American Anti-Vivisection Society, of this city, has started a crusade against the practice of carving up live dogs and other animals for purposes of medical experimentation.

Large posters with "Attention" in enormous red letters, have been put up on billboards in every section of Philadelphia, informing passers-by in a few words what vivisection means. On one corner of the poster is a picture of a St. Bernard dog saving the life of a child lost in snow-capped mountains. On the opposite corner a cunning little dog is sitting upright on a laboratory table, his head turned on one side and his forepaws held out pleadingly to his captor. The caption is, "About to be subjected to torture."

In addition to these posters, an individual canvass is to be conducted. The society will send a communication to every woman whose name is in the Blue Book, asking her assistance in the fight to protect animals from indiscriminate butchery.

These communications will go into ten thousand households, and an especial effort will be made to interest the fashionable folk, not only because they own more dogs in proportion than the less wealthy class, but also because they have the leisure and the influence to make themselves powerful factors in such a crusade.

The posters, after setting forth briefly the horrors of vivisection, and showing to what extent the laws of this country permit physiologists to go, quotes six eminent medical authorities in opposition to the practice of vivisection.

These authorities are Professor Leon Marchand, formerly of the Sorbonne, Paris; the late Professor Lawson Tait, Stephen Townsend, Sir William Fergusson, formerly sergeant-surgeon to the Queen; the late Dr. Charles Clay and George Wilson, president of the State Medical Section of the British Medical Association.

Mrs. Caroline Earle White, who is the moving spirit of the local Anti-Vivisection Society, which has its headquarters at 36 South Eighteenth street, said yesterday that it was the opinion of the Society that the public didn't understand vivisection, and tolerated it for no other reason.

"Why, the greatest surgeons of the world are on our side," said Mrs. White. "There is Professor Lawson Tait, who, until his death a few years ago, was probably the chief surgeon of the world, and unquestionably of England.

"He believed that experimentation upon animals involving pain was, as a rule, misleading, owing to the difference in the construction of men and animals. This is our

quotation of his words: 'Some day I shall have a tombstone put over my grave and an inscription upon it. I want only one thing recorded upon it, and that is to the effect that I labored to divert my profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the physiology of the human groups. Such experiments never have succeeded, and never can; and they have, as in the cases of Koch, Pasteur and Lister, not only hindered true progress, but have covered our profession with ridicule.'

The circular to be sent to the society women of Philadelphia recites some of the harrowing doings of the vivisectors, as told by themselves.

CHINAMEN'S SYMPATHY FOR A TURTLE.

A self-constituted Society for the Prevention of Cruelty to Animals created a temporary excitement in what otherwise would have been a quiet morning along the waterfront. A native fisherman caught a splendid specimen of a sea turtle at Pearl Harbor and brought it to town. It was one of the biggest things of its kind ever seen in Honolulu. The Hawaiian was immediately surrounded by a crowd of waterfront habitues, including Chinese, Japanese and Hawaiian stevedores, deep-sea and coasting sailors, a steamship company's president, numerous custom-house brokers, and what not besides. The native wanted to make his way with his turtle to some local hotel, but the Chinese entered a strong objection to the proposed transformation of the crustacean into steaks and soup. They then and there formed a hui and made up the \$5 demanded by the fisherman for the turtle among themselves and acquired the animal. Sea lawyers freely offered advice to the members of the hui, setting forth pecuniary benefits which will be theirs by taking the turtle to the Waikiki Aquarium or the Kaimuki Zoo, but the Chinks would have none of it. Their sympathies for a suffering animal had been aroused and they were firm in their intention of giving it its liberty. They carried it to the Irmgard wharf in the presence of a large crowd, and threw it into the harbor, where the turtle made a quick dive for the bottom.—Honolulu (Hawaii) Bulletin.

Natural laws, which are the angels of the Most High, and obey His mandates, are rolling on the time when the "child shall die a hundred years old" (Isaiah lxx:20), when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and of poets have never been able to describe.—Emerson.

THE MURDER.

FLOYD L. LEWIS.

His eyes were soft and languid, he had never come in contact with that species of animals known as mankind; he had roamed over the green valleys and climbed the majestic mountains, enjoying to the fullest the peaceful life he had led since he first sprang from his mother's womb; he knew nothing of the trials of the millions of his species. He only remembered his beautiful mother, who had nurtured him from birth. He knew how well his mother had cared for him, how she kissed him and fondled him as he wandered over the country. How he longed for that mother! But alas! he could never see her again, for was he not looking upon thousands of his comrades as they went up that ugly chute, covered with their life blood, and he could hear their pitiful appeals. He knew his turn would come. Yes, at this moment they come to lead him upon that chute of terror.

Now, my dear reader, let us watch this poor animal as he is led to the scaffold, where so many innocent animals are sacrificed to gratify man's thirst for blood. Watch the pitiful appeal in those soft eyes of his as the ax descends upon his defenceless head, and now watch the form of this innocent animal as it falls to the ground from the mortal blow just dealt it. Watch it as it lays in unutterable agony breathing its last breath. What crime has this animal committed that you condemn it to such a cruel fate? Oh, let us stop this fiendish cruelty and let us send out our thoughts of love to the creatures, thereby lessening the time when these words of the immortal Shelley will be realized:

And man once fleeting o'er the transient scene

Swift as an unremembered vision, stands
Immortal upon earth. No longer now
He slays the lamb that looks him in the face,
And horribly devours his mangled flesh,
Which, still avenging Nature's broken law,
Kindled all putrid humors in his frame,
All evil passions, and all vain belief,
Hatred, despair, and loathing, in his mind,
The germs of misery, death, disease, and
crime.

No longer now the winged habitants
That in the woods their sweet lives sing away
Flee from the form of man; but gather round
And prune their sunny feathers on the hands
Which little children stretch in friendly sport
Towards these dreadless partners of their
play:

All things are void of terror. Man has lost
His terrible prerogative, and stands
An equal amidst equals. Happiness
And science dawn, though late, upon the earth;
Peace cheers the mind, health renovates the
frame,

Disease and pleasure cease to mingle here,
Reason and passion cease to combat there;
Whilst Love unfettered o'er the earth extends
Its all-subduing energies, and wields

The sceptre of a vast dominion there;
Whilst every shape and mode of matter lends
Its force to the omnipotence of mind
Which from its dark mine drags the gem of
truth

To decorate its Paradise of Peace.

—From *Queen Mab*, by Percy B. Shelley.

REV. R. I. CAMPBELL.

The new theology of Rev. R. I. Campbell, of the City Temple, London, England, is the beginning of a great religious renaissance that will extend to all English-speaking countries and help to bury the great, corrupt corpse of the dead old theological concepts, and lift people to a purer plane of religious thought: This new creed is in line with spiritual unfoldment and we herewith give it for the consideration of our readers:

"The starting point of the 'New Theology' is belief in the immanence of God, and the essential oneness of God and man. We believe man to be the revelation of God, and the universe to mean only the self-manifestation of God. There is no real distinction between humanity and deity.

"It looks upon Jesus as the perfect example of what humanity ought to be. Every man is a potential Christ. Evil is a negative, rather than a positive term. It is the shadow where the light ought to be. The 'New Theology' believes itself to be in harmony with science. It is therefore in sympathy with the scientific criticism of the Bible, which it handles as freely and as critically as it would any other book. It believes that the seat of religious authority is within, not without, the human soul.

"The 'New Theology' believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. Ultimately every soul will be perfected.

"Sin is simply selfishness. It is an offense against the God within. We reject wholly the common interpretation of the atonement. We believe not in a final judgment, but in one that is ever proceeding. We believe that Jesus was and is divine, and so are we."

The New Theology league has been formed, with a membership, so it is said, of more than fifty Congregational ministers, though there has been little encouragement from the remainder of the English non-conformitists.

Campbell himself is one of the most famous preachers of Europe. He has the face of a boy, the silvery hair of an old man, and the piercing eyes of a prophet.

Remember if things are wrong and you get upset instead of helping to put them right, it is because you are out of harmony. The harmonious man bends his energies to straighten crooked places.—The Messenger.

CULTIVATE THE ANGEL SIDE.

"There is no doubt about it, hide it as one may, there is something in the very idea of eating a dead body which is repulsive to the artistic man and woman, and which is attractive to the hyena and the tiger. The poet who recognized that there was a tiger side to man recognized, too, that it was the lower and the evanescent and the transitional, and that there was also that angel strain in the human race, and that this is the higher and the progressive and the permanent. The tendency of an advancing evolution is to war out the ferocity of the tiger and the vacuous imitativeness of the ape, and let the grace of the angel live.

This law goes as good of food as it does of all other fields of human activity. We are, therefore, perforce driven to face the problem of evolution in dietary, and to ask ourselves in what direction and on what lines this evolution tends. To me, the development of humaneness and esthetics necessarily makes for an increasing bias towards a humane and esthetic dietary. Whether we search in the majestic language of the prophets, or in the sweet melodies of great poets, or in the weighty thoughts of meditating philosophers, or in the fairy visions of romances, or whether we turn to the brush pictures of inspired painters, or to the imperishable mementoes of sculptors' dreams, we find that the aspiration of the upward-gazing man is towards the simpler life in food, and towards a bloodless, guiltless feast, and towards the products of the orchard and the harvest field, and the vineyard and the olive-yard, and away from the shambles and the stockyards and the gore-stained slaughter-dens.

"My opinion, after a quarter of a century's study of diet, is that the future lies with the fruitarian, and that the practice of flesh-eating will become more and more relegated to the lower classes and to the unimaginative-minded."—Josiah Oldfield, M. R. C. S., in *Cosmopolitan*.

The Peace Conference at the Hague, May 31st, will be attended by the representatives of forty-six nations as against twenty-six present at the last conference. This shows that the growth of the Peace sentiment has very nearly doubled since last the nations met at the Hague. There can be no better evidence of the world-embracing power for Peace that Whole-World Soul Communion is exerting among the inhabitants of the planet.

The worry of individuals is all concentrated on the dishonesty, untruthfulness, greed, lust, etc., of others, when it should be the continuous effort of the individual to concentrate his forces upon himself, and first make himself free by cultivating honesty, truthfulness, generosity, virtue, etc. People fail to see that the sick cannot cure the sick; hence, the whole world becomes corrupt.

ATHLETE TURNS VEGETARIAN.

In the last *Nautilus*, the editor, Elizabeth Towne, writes under the amazing caption "Starve and be a Sampson." She tells about Gilman Low, who "has broken all sorts of athletic records, but not on accepted principles of training. Once before, after using conventional methods, three meals a day with meat, etc., he attempted that 1000-pound lift, which consisted in getting under a 1000-pound weight and raising it on his back 1000 times in half an hour. That time he raised it 500 times in 25 minutes and had to quit.

"This time he trained for the feat by living first, five weeks on one meal a day, consisting of three eggs, half a loaf of whole wheat bread and raw fruits, nuts or cereals, with one glass of milk taken afterward. During the day he drank plenty of distilled water. Twice during the period he ate meat, but found it detrimental and ceased using it. The last three weeks he ate but four meals a week of the foods before mentioned. At 10 A. M. of the day the lift was made he ate six eggs and plenty of bread.

"During the eight weeks of training his exercise consisted principally of walking, deep breathing combined with light gymnastics, and he kept out of doors as much as possible.

"Evidently we are on the brink of new physiological discoveries when a man fasts to get ready to lift 1000 pounds 1000 times in half an hour."—Eleanor F. Baldwin, in *Evening Telegram*, Portland, Ore.

The news that a European has been noticed in Jamaica wearing white as mourning for a relative lost in the recent catastrophe recalls the fact that that color was originally employed in many countries to indicate reverence for the dead. In fact the custom obtained in Europe as late as the reign of Charles VIII of France, and in Italy, too, it lingered, though for women only, the men wearing brown. In Ethiopia the white soon changed to gray, and in Egypt to yellow. China, however, employs it to this day. Other colors have had their vogue—blue, for instance, which even now is used in Turkey, Armenia, and Syria. The latter signifies the heavenly region—white stands for purity; gray and brown typify our mother, earth, and black, most repellant of mourning colors, would seem to suggest an eternity of night.—*London Chronicle*.

"It all depends on what one eats," says Bishop Fallows of Chicago. "You can make a person good or bad, nervous or steady as a pendulum, honest or dishonest, dull or clever, simply by seeking the right kind of diet.

"If every child were scientifically fed we would have no moral baseness, no mental depravity, no spiritual ignorance.

"A child that is fed improperly will live improperly. Virtue can be fed into a growing child, and by the same reasoning vice can be fed into children through their stomachs."

THE UNIVERSAL REPUBLIC.

BOOKS, PAPERS, ETC., RECEIVED.

"New Thought Healing—With Advice to Patients and Instructions to Healers," by Julia Seton Sears, M. D. Price 25 cents. Address: The Sears Investment Co., Boston, Mass.

"Humanity," monthly magazine. Price \$1.00 a year; 10 cents a copy. Clifford Greve, editor. Published by the Humanity Printing and Publishing Co., 1817 Market street, St. Louis, Mo.

"I am Myself," one of Mrs. Annie Rix Miltz's able pamphlets. It deals with freedom from persecution and being persecuted. Price 5 cents. Address: the Absolute Press, P. O. Box 155, Brooklyn, N. Y.

"Thoughts," a new monthly magazine. Price 5 cents a copy; 50 cents a year. Published by Thoughts Publishing Co., 227-8 Masonic Temple, Cedar Rapids, Iowa. Devoted to Health, Happiness, Success.

No Vegetarian should be without a copy of the Naturopathic Cook Book, by Louise Lust. It is a complete treatise on cooked and uncooked foods. Published by Benedict Lust, N. D., 124 East 59th street, New York City.

Students of New Thought will be interested in the latest work by "Eleve"—"Spiritual Law in the Natural World." It is a soul-uplifting book that will help any one to a higher plane of consciousness. No price stated. Contains 175 pages. Address: Purdy Publishing Co., McVicker's Bldg., Chicago, Ill.

Every Spiritualist, and everyone desiring to know what Spiritualism is, should study W. J. Colville's latest work, "Universal Spiritualism—Spirit Communion in All Ages, Among All Nations." It will open up many new view points to the careful reader. No one is more competent to write understandingly on so vast a subject than W. J. Colville with his world-wide experiences and his great spiritual insight. Address the publishers, R. F. Fenno & Co., 18 East 17th Street, New York City, N. Y.

Our readers will no doubt remember one of our ablest contributors, Dr. S. A. Merrill, who wrote several years ago, for The World's Advance-Thought some very original and scientific articles on "The Evolution of the Psyche" and kindred subjects. His latest book, "Man's Place in the Kosmos," has received much commendation from the men of science and the thinkers of the world. Price \$1.00. Address: Dr. S. A. Merrill, room 12, 347 San Pedro street, Los Angeles, Calif.

We have just received a copy of a very delightful and pleasing sacred song and chorus called "When We Meet On That Beautiful Shore," composed by Samuel H. Speck. This is certainly one of the sweetest home songs ever published. It is especially suitable and adapted for the home, church and choir use, being also nicely arranged as a fine quartette for mixed voices. Retail price, 50 cents per copy. Our Readers will receive a copy post-paid by sending 10 cents in silver or postage stamps to The Globe Music Co., No. 17 West 28th street, New York.

TRUE WEALTH.

Poor am I? Nay, I am rich, though penniless. I have my wish—can all your wealth buy more? You own the land. I own the landscape. It is well. I would rather hear the laughter of my little boy, the song that springs involuntarily to his mother's lips; I would rather be cashier of a bank of kisses with a billion in reserve; I would rather direct a syndicate of smiles paying daily dividends of honest joy; I would rather be treasurer of a trust company having a paid-up capital of splendid hope and a charter perpetual in this world and the next—I would rather own these dollarless resources of content than to be able to draw my check for a million with which I could purchase neither love, happiness nor immortality.—Burritt Hamilton.

A Kansas woman, Mrs. A. J. Stanley, of Lincoln, has been awarded a prize of \$250 by a Boston firm for the best answer to the question, "What constitutes success?" She wrote: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of the little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

If Dr. James H. Breasted, at the head of the University of Chicago Egyptian expedition, is a professed Christian he ought to be tried for heresy. He reports that in recent excavations on the upper Nile he has discovered that the Egyptians began keeping a calendar, much like ours of today, in the year 4241 B. C. That was about forty-one years before the creation of the world according to the Bible.—Searchlight.

It is the work of a lifetime to reform one's self and the members of his own household, yet it is the unreformed who are the most strenuous in their efforts to reform their neighbors. But you cannot show people a way you do not or will not walk in yourself.

The City of Portland has set a good example for other cities to follow. It has pensioned three of its superannuated horses in the service of the Fire Department. This is a step in the right direction, and an evidence of humane progress.

Spiritual babes want something "easy"—the candies and toys of Life. Spiritual men alone solve the problems of life. The difference lies between ing and thoughtlessness.

BE OPEN TO CONVICTION.



A WISH.

If I could have one wish and one alone
But granted me,
It would not be for riches or for fame,
But it would be
That I might always know the right from the
wrong,
Truth clearly see,
And seeing, knowing, what was just and true,
Have strength, though Self opposed, the Right
to do!

—Henry Waldorf Francis.

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.