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MARCH, 1909.



World's Advance Thought
and
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. ROSE 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 OR 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, Colo.	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, Iowa	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

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

THINK LOVE.

Alice Eskel.

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

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

Should Obtain

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

March, 1909.

PORTLAND, OREGON.

Vol. xxii, No. 11—New Series.

THE WORLD'S ADVANCE-THOUGHT.

Love ye One Another.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 501 Yamhill St., Portland, Ore.

CREED OF THE OPTIMIST.

Bert Huffman.

I have cast out Fear and Worry;
I have banished the Ghost of Hate;
And all day long with a smile and song
I live in the Happy State!
And all the world seems better,
And every gift is mine,
And where the skies seemed dark to my eyes,
A million suns now shine!

For my life is what I make it,
I build it for weal or woe;
And the dwarfing fears of bygone years,
I've crushed them long ago!
And the things that fret and trouble,
I've put them under my feet;
And I shall grow, every day, I know,
Till Myself shall be complete!

The tasks no more dismay me,
No longer do fears enthrall;
For the God within gives me strength to win—
I am master over all!
The path is clear and open,
It is easy to work and wait,
For the gifts divine that are truly mine
Are coming, sure as fate!
—From the "Stellar Ray," Detroit, Mich.

You are prejudiced against everything that you read or hear that does not agree with what you know. So; you want the whole universe to narrow itself down to your three-by-six knowledge. If you were wise, you would realize that it is just the vast amount of information that does not agree with what you know that you need to pay most attention to.

THE NEW AGE.

A New Age means new methods of work in all lines of action and fields of endeavor. In the Old Age we have had to laboriously learn our knowledge (because of lack of realization of our spiritual consciousness) commencing with the a b c, and so on. In the New Time this will be unnecessary. We will absorb knowledge as the flowers do the sunshine.

Teachers will be spiritually illumined. They will teach by inspiration. They will regard our present crude system of teaching children about wars, killing, etc, as we now look upon a Fagin teaching a life of crime to boys.

The education of the Old Order has repressed spiritual growth. That of the New will unfold the spiritual faculties.

Like the chick, we have had to live in a shell of crystalized and repressive ideas, until we were ready for the New Birth. Humanity is now being born into the universe. This is the meaning of the infinite flood of new ideas that is breaking on the planet. We are becoming familiar with our Divine inheritance. And the wildest imagination cannot begin to conceive of the glory and magnificent grandeur of the New Life that is to be revealed to us.

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Wisdom alone can guide us to happiness.

Wisdom only can give health to the body, peace and satisfaction to the mind.

Through Wisdom only can we love our enemies, and when we love our enemies we will lose them—they will be transformed to friends.

Ignorance weights us down with cares.

Ignorance is the cause of all disease and pain.

Ignorance is the cause of all troubles of body and mind.

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..The World's Advance-Thought is a Guide and Protector—a Mascot. Whoever receives it in the heart and house will have a never-failing supply of all things material and spiritual.

LIFE FOR THE LIVING.

If this generation does not learn that more than mere curiosity and a disposition to indulge in mental speculation is at the bottom of the various articles that have, from time to time, appeared in this magazine on the probability of the Earth being a living animal, and having changed its orbital positions, the next one surely will. It will be said of many a contributor to these pages when reviewed by fairer and more intuitive critics,

"He builded better than he knew."

Until we become conscious of the truth that Mother Earth is a living organism—triple-natured, as are her children, having body, mind and soul—our spiritual perceptions and conceptions will be misty and inadequate. All true Messiahs have been in this consciousness, to a greater or less extent, and the source of their power and the explanation of it was the value of their use to the all-including Mother Soul—incomputable by earthly standards. Such human souls are major-nerves between the Planetary Mind and its constituent intelligences, by and through which it operates or transmits its unific waves of will-force. We have an exact miniature illustration of the operative principle in the domination of the human body by the human mind—the former being myriads of intelligences representively guided and directed by the latter—which is in turn over-guided and directed. Whoever is consciously in this general or universal use between the higher and lower sees the latter subjected to his will and participates in the power and majesty of the former. [The masculine pronoun as used is to be understood as denoting the two sexual principles in conjunctive operation—receiving and giving.] With this key, and receptive to the light of the higher consciousness indicated, Messianic Missions cease to be mysterious. They were one with the Planetary Soul; thus consciousness of natural affections and their obligations were not circumscribed to family or nation, but for the whole world; they represented the unity of life; they knew that as the lower consciousnesses, quickened by the impinging influence of the higher, widened and coalesced, there would be a corresponding breaking and reforming of material environments. Environments adjust themselves to the consciousness, and not the reverse. Speaking through

its Light Bearers to its children, sorely distressed by their selfish conflicts, the Planetary Soul said: "Come up into my warm and wedding love of Oneness of Life, where all is harmony and Peace."

"The light that lighteth every man that cometh into the world," and all intelligences above and below him as well, is the degree of individual spiritual consciousness. The worm has its degree, as has the planet; and the object of the experiences of each and all is to quicken and extend this consciousness. Physical death is for this purpose—to awaken the consciousness from the delusive dream that the material existence is real; and all those direful forces that bring upon mankind and his dominions swift destruction—the tempest, the earthquake, the deluge, etc.—are physical death's auxiliaries in effecting this end. They are needed teachers, merciful and beneficent, and not the furies they are made to appear by a perverted mortal imagination. Nothing true can perish. It is because the material philosopher's consciousness is not quickened above earthly conditions that he concludes all is darkness beyond the Earth's atmosphere. To the Celestial Consciousness the Planet Earth is a living organism—it is the intelligences it embraces unified in thought and feeling—and it rolls through realms of light more glorious than its mortal children ever knew.

To bring all parts in harmony and sympathy with the Whole Thought and the Whole Life is the one purpose of individual experiences. When the earthly tribes become involved in selfish antagonisms, mutual love and sympathy failing to perform their functions as conserving forces of the whole, and when in their blindness they depend upon external conditions—such as material wealth, atoning gods, old records, social and political rank, etc.—the false supports will surely be swept away.

The simultaneous observance in all parts of the world on the 27th of every month of Soul-Communion, invoking by unity of thought peace and good will among all mankind, is beginning to make for itself a fitting environment—the nations are all preparing to "beat their swords into ploughshares, and their spears into pruning hooks." "Many people will be rebuked;" but souls in the consciousness of the universal sympathies shall go forth and grow up as calves of the stall."

Thoughts hold you in bondage; and thoughts can liberate you.

KEY THOUGHTS.

LUCY A. MALLORY.

Life is perfect; but our understanding of it is imperfect.

Practice advice thoroughly before you give it to your neighbor.

Selfishness is being intent all the time on your own sensations.

We cannot make life, or alter it in the least, or kill it. We can only use it.

A good habit and a bad habit are built up by the same method—repetition.

Disgust with oneself is the natural consequence of being too lazy to learn and to do what is right.

You want only the good of other minds. This desire in you should assure you that others want the good of your mind.

As ye mete it is measured unto you. The people who are always continually hurting others are themselves the quickest hurt.

The one who has "nothing to do" is in hell, or rather hell fills the vacuum in him, that should be filled by the Heaven of industry.

The great problem of the world's happiness would soon be solved if every able-bodied person had to earn his or her own living.

Beware of the suggestions that come into your mind. A suggestion is a seed—you can reject it or grow it. Once rooted within you, it may be hard to get rid of.

As a man who is freezing to death needs its opposite (heat) to restore him to life, so the one who is criminal in his life can only be cured by feeding righteous thoughts to his mind.

He who is never happy unless some one is flattering his vanity, must certainly be a very unhappy being seven-eighths of the time. Vanity is a very sandy foundation on which to build a heavenly state of consciousness.

If you are controlled entirely by your "feelings" you are still in the matter consciousness. Those who have attained spiritual consciousness control their feelings. If reason and justice do not get the upperhand in you, "feelings" will wreck your being, for emotion without reason is a blind guide. Those governed by their feelings" are always relating their sensations. They have no idea that this trait holds them to the matter consciousness.

Heaven is made, not given. Get busy, and become angelic.

The animal nature is jealous; the spiritual nature is generous.

It is your hatred that hurts you most, not the thing you hate.

Good is comparative. Hate is comparative. But Love is unqualified.

As you follow your own advice, you will be less anxious to give it to others.

If "things are getting worse," it is because we do not heed the call to get better.

The desires of the senses are never satisfied; those of the soul always bring satisfaction.

When we consider how many foolish and senseless things will win the applause of men, we do not prize their applause so much.

A fool may pass for a wise man if he knows enough to keep silent; a wise man may make a fool of himself if he speaks too much.

The more you seek to better your own being, the more consideration you will have for others, for consideration is a sign of order in the being.

The religion of the parasite is a scape-goat religion. He who works not, but fattens himself on others' labors, wants another man's goodness to pay for his meanness.

"Likes" and "dislikes" are poor guides to follow. We like the candies or nice-tasting food that make us sick, but we dislike the physician with his "nasty medicine." And most of the "likes" and "dislikes" of the physical are on this unsatisfactory basis.

The great majority are led by Impulse and Emotion, uncontrolled by Intelligence; therefore, they stumble into all manner of pitfalls and disasters. In all things wisely done, intelligence must first see the way, and map out the thing desired to be accomplished, else disorder and disaster are the inevitable result.

All things are of God—and "God is spirit"—and spirit is invisible to the physical eye; hence, all things of beauty, intelligence, etc., that we admire so much in the material world are God or spirit manifesting in visible effects. Beauty, fragrance and all good are in their native atmosphere in the spirit world. What we see of them here are but poor photographs or very skimpy samples of the originals.

KNOWING GOD.

The "knowledge of God" is the realization and manifestation of the highest Ideal in humanity. To deny that infinite capacity for good exists involved in humanity is to deny the Infinite, and remain finite and limited.

Infinite Love and Wisdom are not outside of, but are involved in the hearts and minds of all human beings, for the living soul in each and all is Infinite. Ignorance is finite; ignorance is darkness and pessimism; ignorance is the only death.

It takes a God to recognize a God.—Emerson. [Then they are scarce indeed who recognize God. Measured by the above truth where are the Christians who would recognize Jesus Christ; the Buddhists who would know Buddha? etc. One thing is sure that only a God could comprehend the Wisdom of a God. Just notice for a moment the fuss that humanity kicks up against one, new, wise, Godlike thought, and then imagine the opposition there would be against Infinite Wisdom manifesting. "The Infinite dawns; the sleepers wake to find

Less death in dying than in living blind."

Wisdom can alone transform the ignorance of humanity to righteous living.

The first effort of becoming wise is to gain control over one's mind.

Nothing comes except through Wisdom. And Wisdom is the offspring of Love.

*
* *

Your spirit is the Master of your being. Your thoughts and feelings are only true guides as you over-control them with your spirit. Otherwise they may lead you into all manner of dangers and pitfalls, for your thoughts and feelings are not all yours, but are mingled with those of others around you, or whose minds are directed towards you. Therefore, be careful and discriminate before you act.

To be independent is not to do as you please, for he who does as he pleases is a slave to whims and foolish fancies, and is not the follower of Wisdom's Way. The one who is independent of mishaps is the one who does all things in accordance with the harmonious laws of being.

Life becomes very unpleasant to the mere pleasure seeker.

FOR CONSIDERATION.

If all our time is harmoniously occupied in some industry, there will be no vacuum to fill with discords. Laziness and inharmony are boon companions.

Recollect, everything that you think and do has consequences. That angry word you spoke yesterday may stand in the way of your joy and good fortune today.

It is the product of all the past experiences of humanity that makes you what you are today. This is the God humanity worships. Take away these combined experiences from humanity and no other God would help you.

Society sustains as respectable what it punishes as criminal. It is the cause of its own effect. Let it abolish the cause within itself and the external effects will cease, and it will no longer condemn what it produces.

When a man becomes a criminal, an idiot or a soldier, the State provides for him. But if he has been industrious all his lifetime, and has added to the wealth of the State, if, by some accident he loses his money, the State lets him starve.

A jealous person is never jealous of an inferior, but of one superior to him. A dirty person is jealous of one who is clean; a bad singer of a good singer, etc. To be jealous is to acknowledge the superiority of the rival.

Life in all things and in all places is perfect; but there is imperfect expression. Because of the lack of understanding of Life we work at cross purposes, and thereby continually ensmall its harmonious manifestation, instead of enlarging its perfect expression in our being.

As long as man remains a rigid, unchanging thought-pattern the destruction of his physical body (death) is inevitable, for the universal energies are forever changing the old to the new. Through Wisdom only can we find the Way, the Truth and the Life; therefore, let your desire and your effort be to get Wisdom.

Get busy and keep busy. The idle man is a vacuum into whom all sorts of discordant and disorderly illusions and delusions flow. The beginning of hell in a man's being is an "easy time," where he has to make no effort to earn a living, but carelessly lets the burden rest on those who earn it for him.

[Written for the World's Advance Thought.]

SCIOAHSPE.

WATCHING THE SURPRISED ONES.

EDGAR LUCIEN LARKIN.

V.

I am now having the most fascinating time of my life up here on this summit. The interest awakened in my mind is so intense, and the study of this gigantic world panorama now in motion, so pleasing and instructive, that the hours, days, weeks and months are not long enough. My striking, impressive and most wonderful outlook is into the worldwide psychic things and events. Letters laden with psychic wonders are pouring into this observatory from the habitable regions of the earth. A new strange mental or spiritual impulse is "not coming." It is here and has modern man in its mighty grasp. A little girl in some part of the world will suddenly sing a classic opera, or dash to a piano and play selections from the musical masters of the world—never having heard either before. Another child will suddenly speak perfect Greek, Hebrew, Sanscrit and Latin. Another will solve abstruse mathematical equations that would tax a mature mathematician. Children will play all day and talk with invisible children. Flowers drop out of the air; objects are carried by unseen persons. A person's hand will suddenly begin to write, the writing being in nearly every case upon subjects of which the person is totally ignorant. Abstruse treatises will be written by unlearned persons; essays will be written in many languages by the hands of persons who do not know their own. This automatic writing is appearing in many parts of the world; also automatic drawings and paintings in oil, of high and artistic value, by persons who do not know even one element of the art. The number of automatically written New Testaments, of the Gospels and other religious books now appearing is beyond belief almost. Yet they keep coming. Then they send them up to me, and express words of amazement and surprise.

Why he surprised?

Let an automatically written new Bible come here tomorrow; I would not be surprised. Let a costly oil painting be sent here that was painted by a person perfectly blind; I could not be surprised. Let a child of five years of age write me a letter in Cuneiform characters; still I could not be surprised.

Nothing of the kind could amaze, startle or surprise me. I am immune.

Now why? you may ask. Here is my answer; I have the book "Oahspe" on my table. This tells how, and greater still, why all these things are now occurring throughout the world. Is there an argument that could be held with an "obdurate person" to induce him to read "Oahspe? Suppose that every printing press on earth should run during 24 hours, printing perhaps, five billion advertisements of Oahspe; let these be placed in the hands of every human being, and even these could not awaken interest just at present.

The precise psychological moment has not arrived. But it is almost here, according to the prophetic words of the astonishing book itself.

Ask yourself any question pertaining to the soul, spirit, mind, personality, being, existence, the ego; puzzle your thoughts striving to solve these mighty forbidden problems until you are tired and worn. Then open Oahspe, the new revelation from the Creator to Man, and there find all the answers ready for you. Surprise and wonder will disappear, for there you will see the reasons given for every human event.

"In the beginning every man was naked and not ashamed; but the Lord raised man up, and man obeyed and was clothed."

"And the Lord walked by man for a long season, showing him the way of resurrection; and man was obedient, depending on the Lord for all things."

"And the Lord said unto man: Behold, I have walked with thee, and taught thee; but by my indulgence thou hast neglected to put forth thine own energy."

"Now I am going away from thee for a season, that thou mayest learn to develop thyself." Second Book of Lords, 1, 2, 3, 4. Oahspe p. 60.

Then an allegorical account is given of the absence of the Lord from direct communication with his creation—Man—and what occurred to man during this momentous period. Then "the Lord went abroad over the earth, calling: Come to me, O man! Behold the Lord is returned!"

"But man heard not the voice of the Lord; for by man's indulgence, the spirit of man was covered up in his own flesh." Same p. 61. Verses 1, 2.

Surely the reader cannot fail to understand why rapid humanity events are coming fast, and ever faster. Man is about ready to listen

to his Creator again. None can fall short of seeing the cause of the present nation-moving series of events. Do not be surprised; every event, however strange and startling is carefully planned, and in the clutch of unerring law.

Now the Oahspe's expression, "coming of the Lord," is a spiritual or mental term, and actually means "returning of the influence of a spiritual force or power." The word Lord here does not mean the Creator of the Universe, or that he is about to be seen on earth. Suppose that the entire people of the United States should believe in the existence of the human soul before the end of 1909; then this would be equivalent to "coming of the Lord" in Oahspe. Or should our great colleges and universities begin to teach that man is a soul, then Oahspe's "coming of the Lord" would be fulfilled. This kind of "coming of the Lord" is about to take place.—Lowe Observatory, Echo Mt., Calif., U. S. A. March 8, '09.

THE SACREDNESS OF PARENTAGE.

Great thoughts are the things that inspire the centuries. Great thoughts have their rise in noble minds. Great thoughts are ever the things that mean the uplift of man, the rise of humanity, the true exaltation of the race. In the following, delivered at the National Congress of Mothers, by Prof. Elmer Gates, is ably voiced some great thoughts:

Bring me men to match my prairies,
Men to match my inland seas,
Men whose thoughts shall pave a highway
Up to ampler destinies.

Oh, the great and glorious task of parentage! It seems to me that the most responsible position in which a man and woman can be placed is that of begetting and rearing a child; it requires the most preparation, the highest knowledge, the greatest self-control, and the supremest patience, self-sacrifice, and love. It seems to me that the religion of the future will center closely around the conjugal life and the cradle, and that science, art and philosophy will be content to bring their fairest gifts to the hymeneal altar. The mother must not be enthroned merely in our love, but she must sit enthroned over the weal of the incoming generation; she has the making and training of the fathers and mothers of the future.

I believe no possible training after the child is born can equal the importance of what can be done before birth.

Oh, mothers of America, my appeal is that you study the laws of life and mind, the laws of transmission of character, and learn enough about your own minds so that you may eliminate all undesirable emotions and unfold into activity the desirable ones! I believe that only by experimental study can we arrive at the knowledge of parentage we desire.

Can you conceive of a nobler undertaking than that of preparing for the creation of a child? Can you think of anything more beautiful than a mother going off alone into the quiet of her own room, free from all interruptions, for an hour's daily rest and inhibition of all unrestful and evil emotions, and for the dirigation of all the highest aspirations and emotions, and for the contemplation of the greatest subjects known to the human mind? If you do this you will give a legacy to your child better than gold and rank, and you will bring into your life the greatest and the purest joy you can ever know in this world.

Let me repeat that mind activities build brain structures, and according to the systematic character and emotive quality of those activities will be the character of the structures which you will transmit to your child; and after the creation of the child the growth during the nine months will be promoted or hindered according as the mother throws into her blood the nutritive products of the good emotions and keeps out of her blood the poisonous products of the evil emotions. According to your skill in doing this will you convey to your child the best and noblest of all legacies—a capable and moral mind.—The Purity Journal.

We are indebted to Mrs. Lydia A. Irons, the President-at-large of the International Ethical Educational Society, for a pamphlet from the Humane Horse Collar Co., explaining and illustrating the great advantage of the Humane Horse Collar. It prevents injury and chafing, and there is "forty-five square inches of pulling surface on each shoulder, while in the old-style hame collar there are less than ten square inches of actual pulling surface." We would advise any of our readers who have horses to investigate this excellent new invention, and send for the pamphlet describing it to the Humane Horse Collar Co., Omaha, Nebraska. Thirty thousand collars are now in use. The testimonies of what it has done for sore and crippled horses are quite remarkable.

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.

WILL ALONE IS GREAT.

There is no chance, no destiny, no fate
Can circumvent, can hinder or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great,
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course?
Or cause the ascending orb of day to wait?
Each well born soul must win what it de-
serves;

Let the fool prate of luck. The fortunate
Is he whose purpose never swerves
Whose slightest action or inaction serves
The one great aim. Why, even death stands
still

And waits an hour sometimes for such a will.
—Ella Wheeler Wilcox.

How can a man "go to Heaven" who in his daily walk does everything that is the opposite of heavenly? "Believe in Jesus, who did these heavenly things," says orthodox Christianity.

Well, let us apply this idea right here on earth, and see how it will work: Mr. A. lives the Christ-life, and is happy (in Heaven) because of so living; Mr. B. lives the very opposite life, and is in torment (in the Hell state) for so living. Now merely belief by B. in the efficacy of the good life that A lives will not and cannot save him from his torment—which is the natural concomitant of the discordant life he is living. B cannot get out of Hell until he himself transforms the Hell within himself by bringing uppermost the Kingdom of Heaven within him. In this the good example and advice of A may help him, but A cannot grow for B., or live his life for him, for B. is an individual and must change his life to accord with Divine Law in order to be happy.

WHICH WILL IT BE.

There are two ways to improve the economic conditions of the collectivity—the easy way of a general awakening of the spiritual consciousness, and voluntary co-operation of each and all for the good of each and all; and the hard way, brought about by the general selfishness, of everything eventually being concentrated in the hands of the few, compelling, by dire necessity, a change of thought in the many towards each other.

We are living in a New Age, and the change is inevitable. It is for humanity to choose whether it shall be hard or easy.

The concentration of all things in the hands of the few, is like the blood settling in the heart, leaving the extremities cold and lifeless—a sign of death.

If the two millions of acres of land in Oregon that the Southern Pacific Railroad unlawfully holds, because it did not fulfill its contract with the United States Government to sell it to actual settlers at two dollars and fifty cents an acre, had been but a few acres of ground, it would have had to have forfeited its claims long ago. There must be no longer in this Republic one law for the poor man, and no law, but his own selfish will, for the rich man.

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A WRONG SYSTEM.

Jefferson City, Mo., Feb. 26.—Startling conditions at the Missouri State Penitentiary are revealed in a report prepared for the legislative committee on penitentiary and reform schools. The report is to be filed in the Senate.

It is recommended that the building D, one of the largest structures be torn down, as it is unfit for habitation.

It is pointed out in the report that one cell room in the women's department has iron rings in the wall seven feet from the floor and is for punishment of women prisoners, who have their hands tied by the wrists in these rings.

"The personal cleanliness of the female

prisoners is, according to the inmates," the report says, "not brought about by the use of the bathtubs. We conversed with more than one-half of the prisoners and all declare that baths are given only upon admission and before a prisoner is discharged."

If "cleanliness is next to Godliness," filth is next to devilishness, and that devils rule in the Missouri penitentiary is proven by such a fiendish punishment as tying women up by their wrists to rings seven feet from the floor.

And the Missouri penitentiary is not the only one in the land that is a breeder of criminal influences, unfortunately. We need another Elizabeth Fry to show the world what Love can do for criminals. So long as punishment is the only means used as a cure for crime, it will continue to increase. The only cure for crime is Wisdom. Instead of penitentiaries have schools. Send all the criminals, both adults and juveniles, to school.

These schools must have competent teachers—teachers who have become wise enough to control themselves, and who have been especially trained for this purpose.

Institutions of this kind should be self-supporting, for labor would be one of the most effectual means of teaching.

First of all, the criminal must be taught self-respect. To the degree that he respects himself, he will respect the rights of others.

Nearly everything in the present penal system tends to remind the criminal of his crime, and degrade him. No influence of a reformatory character is exercised; on the contrary, he is treated as a hopeless outcast. With kindness and patience all criminals can be made self-respecting citizens, and crime would entirely disappear.

The State, in its ignorance, sets a very bad example. It steals the labor of the thief-convict, the proceeds from which his family often need to keep them from starving; and it murders the murderer. It makes no effort to reform criminals, but it wreaks vengeance upon them. With the exception that the criminal is better fed, housed and clothed than formerly, the State has not changed its mode of procedure in the treatment of criminals in twenty centuries.

Do you miss a noble ideal here, or does your soul long for a beauty beyond the common conception?—you will find it all in the realization and blossoming of your spiritual consciousness.

COME AND RECEIVE.

At The World's Advance-Thought Center, 501 Yamhill street, is a Source of Wisdom, Light and Love that adopts every one who comes within its radius and will accept adoption, which means an abundance of Wisdom and Love to bring out the very best one is capable of. It throws light upon the pathway, so that we need not stumble or fall by the wayside.

All one has to do is to accept it. It is given without money. It is self-supporting, self-creating.

All you who are weary and burdened with cares of body and mind come and receive, and then the light of Wisdom and Love will transform all the burdens and you will walk in the light of the spirit.

Tuesday and Friday afternoons at 2:30, and Monday evening at 8, the doors are open and all welcome, so long as there is standing room.

Come prepared to receive and you will be born into the light and never again walk in darkness.

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A hundred years ago, on January 18, 1809, Thomas Paine wrote his last will and testament. "I have lived an honest and useful life to mankind," he declared in closing, "my time has been spent in doing good, and I die in perfect composure and resignation to the will of God." And this is the noble man whom the creedal clergy have for over a hundred years held up to the contempt and scorn of their followers, and have over and over again condemned to their endless hell of torment. The Coming Race will put Thomas Paine in the niche of fame where he belongs, and accord him the title he deserves, for he nobly won it—that of Savior of the American Republic.

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That fault finding is largely the offspring of conceit and vanity is proven by this, that just as soon as you even suggest that the fault finder himself may be wrong, you incur his bitter enmity. And yet fault finding is a sign of spiritual ignorance and imperfection. The one who thinks and acts right is too busy to find fault. The conceited and lazy have nothing else to do but find fault, and it is because faults are most in evidence in them.

FAITH.

WALLACE YATES.

In the turmoil of our times, when men are seeking to apply all the varieties of dynamic force to "cure" the evils the race has brought on itself, the problem for the real seeker after truth is the straight and narrow way of Life. I have heretofore shown that selfish meddling with the hidden forces must bring cataclysmic disaster, but the old Mosaic dictum of "Thou shalt not" is passing, and men are using the modicum of free-will they possess to venture into unknown realms. There is a stirring of theological dry bones in a feeble movement to endeavor to do "as Jesus did;" but so far it only demonstrates how far the church has misapprehended the spirit of Jesus, even as shown by their own records of his career. Those who are taken by the new "craze" are hunting for little literalisms of detail in the vast field of the Master's teachings, and fail to grasp the breadth of scope of his religion of life. If Jesus was anything he was eminently practical in his views of the needs of the world as it was. Scribes and worldlings tried to trip him up as a teacher of the utterly impracticable, but he told them to render unto Caesar the things which be Caesar's and even cited the story of the unjust but sagacious steward who was commended "because he had done wisely;" for, says Jesus, in their generation the children of this world are wiser than the children of Light." Hence, it appeals to me that these spasmodic attempts of "Christians" to bring a moral exotic growth in contact with the frost of this cold world, are merely caricatures of the real Jesaic spirit, and will only result in blight for themselves and a chill for any real movement towards a genuine Christianity.

Though some three thousand years have elapsed since Moses wrote on his tables of stone, yet it is still remarked that the ten commandments are "ahead of the times;" and the church eighteen hundred years ago found that to literally "do as Jesus did" was a sheer impossibility for the people of that day, and so the dogma of vicarious atonement was invented as a safe and easy foundation on which to build the most gigantic dynasty of priestcraft that the world has ever seen. The partial awakening of today demands something better and more vitalizing than this, but the church has become so dead to the Christ

spirit, and its preachers have so obscured the hidden fire under the ashes of a gross literalism, that "the truth as it is in Jesus" has become a dead language. Socrates said that he had a familiar daemon who warned him of that which he should not do, but left the actual path of his life open to the operation of such free will as he might exercise. The faith taught by Jesus seems to be of a more directing and positive character, not merely negative as was that of Socrates. It is the vitalizing fire that gives life to all his teachings, but which the church has so systematically sought to quench that it is literally an unknown quantity in modern Christianity. The warnings of the spirit that individuals have faintly perceived have been ridiculed as superstition, and disbelief has been held to be a sign of "strength of mind." Jesus was fully cognizant of this form of atheism in his day, when he warned his hearers that salvation depended on first becoming "as a little child."

Let the soul-weary "Christian," beginning to earnestly seek the Light, take this truth to heart that it is far better to err from excess of faith than to wander as the church is now doing in the outer darkness of scepticism! Whosoever will begin from this time forth to listen for the still small voice within, will find the warnings of the spirit guide steadily brighten in clearness and definiteness as time goes on. It is recorded that the immediate disciples of Jesus made many errors during their early training, but still their prayer was, Lord, increase our Faith. Do not be a servile imitator trying to do literally "as Jesus did," but turn the eye inward toward the Inspirer of all pure conduct and the source of all Faith. From the standpoint of the church the sayings and doings of Jesus are a stumbling block and a confusion to a man of this twentieth century, —from the standpoint of Faith the teachings of the Master become bright and clear as the Sun of Righteousness arising with healing in his wings!

"Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition, and opposition means hinderance, whether you are right or wrong."

Whatever you give spiritually you multiply. And, recollect, every thought is a spiritual entity.

IS THIS AMERICA OR RUSSIA?

"It's a mad world, my masters!" was said a long, long time ago. It is sadly true today; it will be heartbreakingly true tomorrow—but not always. The world's madness, though discouragingly chronic, is not yet incurable, even though it hasn't had a lucid interval long enough to mind its own business. For instance: Two young persons in San Francisco have fallen in love with each other and intend to be married. They are just private persons, not in public life, presumably persons of average intelligence and moral lives. But—one is a white girl, born in the United States, the other is a brown skinned lad, born perhaps in Japan. What these young people contemplate doing is strictly their business. Especially as the mother of the young woman has given her consent to the marriage, it is the business of all other persons to keep hands off, for it is strictly and emphatically none of their affair. If they were not hopelessly insane on the race question they would know it. But what is happening?

"Society, particularly that of the Episcopal Church, feels that its dignity has been outraged and is determined to prevent the marriage if possible. There is much talk that the matter will be taken before the church as a body, in view of the connection of Archdeacon Emery (father of the girl in the case) in order to see if that body cannot take steps to induce Mrs. Emery to withdraw her views and declare that the marriage shall not take place," says the news item.

Now here are several hundred persons who have the impertinence to interfere with the love affair of two decent well-behaved young persons, just because one is brown and the other white. You'd look for something like that in a home for feeble-minded or a "lunatic arsenal," but these are representative people of the Golden Gate.

Nor is this all: "Corte Madera, a little town across the bay, where the Emerys make their home, has been aroused because Miss Emery was seen publicly kissing Aoki at the railway station. Members of the Woman's Guild, of which Mrs. Emery is a member, went to their pastor to see if a repetition of such a spectacle could not be prevented, and when they found there was no remedy, some of the young men of Corte Madera promised to take the matter into their own hands. In brief, they have caused it to be announced that in case

Aoki shows up in Madera in company with Miss Emery he will be given an involuntary ride on a rail, and that if he persists further he will be tarred and feathered."

No wonder with such a hoodlumish gang of young Americans to choose from, Miss Emery elected to give her affections to a gentlemanly young Jap. If her circle was limited to these believers in mob rule she has doubtless chosen wisely; possibly their knowledge of their own inferiority adds venom to their race hatred.

I have read this news item over carefully to see if anything is charged against the morals or character of this young chap, who has wooed and won an American girl as against a gang of unmannerly young ruffians, anxious for a chance to tar and feather him for his success, but fail to discover any intimation that he is not a clean, honorable, bright young fellow.

Now, suppose Miss Emery had decided to marry one of these rowdies who are so anxious to tar and feather her brown lover. Suppose there were that in his blood to make his kiss the seal of her death warrant—would any of these good church women have uttered a word of warning or made their disapproval public and emphatic as they have in this case? You know they would not. Would these young men, so anxious to humiliate a presumably decent young Jap, have uttered a word of remonstrance? No. More likely than not they would have winked at each other and nudged each other in mutual appreciation of the luck a moral leper had in winning the hand of a sweet young girl. But you may always be certain that when people mistake another's business for theirs they are correspondingly in the dark about and correspondingly indifferent to what really and vitally is their own business.

Take these good church women who are thrown into fits because a girl kissed her Japanese lover in public. Do you suppose they are moving heaven and earth as they should to prevent the white slave traffic in their own city of brazen corruption? Do you suppose they are using all the enginery of their church to enlighten young men that they may be saved from the undertow flowing so dangerously close to their feet? Not at all. You may be pretty certain that women of their caliber believe in the black conspiracy of silence on these things, that only of late is being broken, but this is their business—which they

leave neglected while they go into spasms because a couple of different races have fallen in love with each other and intend to marry.

How about these young men? What business, that is particularly theirs as American citizens, is it safe to assume they are neglecting? You might safely wager all your diamonds that these young men haven't an intelligent idea about municipal government, which is the personal business of every last one of us. Nobody is so poor that he would not be better off to live in a city with graftless, intelligently managed municipal affairs; that is a matter in which interest should be unflagging.

Another thing that is everybody's business is integrity and justice in the courts. Do you suppose those women who are going into spasms over this boy and girl ever thought it was any of their business to know whether or not the judiciary was being prostituted to base uses and wholly wrested from the purpose for which it was established? Do you suppose they have ever taken an instant's interest in the tariff question, which is the very pressing business of each one of us this minute?

Let us humbly pray for wisdom to let the business that is not ours alone and to get a bulldog grip upon those things which are our business and which we have no right to disregard.—Eleanor F. Baldwin, Editor Woman's Viewpoint, Eve. Telegram, Portland, Ore.

DR. JOSIAH OLDFIELD.

There has come to our table a sixteen-page booklet, entitled "Christmas Dishes," by Dr. Josiah Oldfield, M. R. C. S., one of the leading physicians of London, England, and a humanitarian. These "Christmas Dishes" are for Fruitarians. Price five cents. Sent out by the Fruitarian Society, New Kent Road, S. E. London, England, G. B.

The first nine pages of this booklet are devoted by Dr. Oldfield to showing how opposed the popular flesh-and-blood feasts at Christmas time are to the spiritual unfoldment and physical health of those who partake of them.

The remaining seven pages of this booklet set forth an excellent menu for Christmas or other popular holy days, and instructions how to prepare the dishes.

On page nine, Dr. Oldfield says: "Here are some Christmas recipes, tried and found good

at Lady Margaret Fruitarian Hospital, Bromley, Kent, where no animal is vivisectioned or slaughtered, and where patients and doctors and nurses and workmen alike live on a natural, life-giving, nourishing food, and where no dead bodies are taken in, and, as a consequence, very rarely indeed is a dead body taken out."

OPEN LETTER TO HUNTERS.

[News item, Jan. 29, 1907.:—A large collection of zoological specimens from East Africa has arrived in New York. The assortment weighs 17 tons and is the result of a year and a half of labor. It includes two elephants, a group of buffalo, a group of lions, a complete series for twenty groups of specimens of the African antelope, numerous specimens of the monkey, jackal, wild pig, rhinoceros, hippopotamus, leopard, cheetah, etc., and scores of jungle fowl. The original party consisted of Vernon Shaw-Kennedy, a Chicago sportsman; Edmund Hiller and Carl E. Ackerley of the Columbian Museum of Chicago, and Mrs. Ackerley. Mrs. Ackerley took an active part in all the hunts and her gun brought down two of the biggest elephants.]

Mr. and Mrs. Carl Ackerley, Chicago:—

AS I read in the press the account of your exploits in the African hunt, I could not refrain from addressing you a line. As I learned how leaving your comfortable home, you have spent the past one and one-half years invading the homes of nature's children, who have neither done nor wished you ill, and bringing to them suffering and death, my heart grew sick that people could be found in a civilized community capable of such work and others of praising them.

How do you, for the paltry purpose of "sport" or "scientific collection," justify the slaughter of our brothers who have the same right to life and its pleasures as ourselves? Who gave you the right to maltreat my friends and my brothers of humbler species, whom with ourselves, the same great Spirit of Life has created? How can they ever look for mercy or forbearance who themselves show none to these, the weakest of our fellow creatures? And for a woman, who they say is typical of gentleness and compassion, to lead in such acts of cold and relentless cruelty!

Bloodsport and its kindred pursuits are among the basest relics of a savage past.

Even when given the background of a nominal "scientific" object, they poorly excuse the blunting of the mind's highest instincts, and the violation of the long-suffering spirit of justice. Above all it is a sorry lesson to hold up to the youth of this age, when already the passions of greed, graft and conquest have blighted to a deplorable extent the struggling germs of a broader humanity, and largely obliterated in the human soul its faint traces of charity and brotherhood. J. M. GREENE.

FROM THE PHILADELPHIA "EVENING STAR."

Right or wrong, the opponents of vivisection have managed to build up a world-wide organization, which promises to police the game with never-ceasing watchfulness, if nothing more, and the gentlemen of the medical profession who practice the art of vivisection might do worse than to consider these good people seriously at this time.

At the Waldorf-Astoria only a week ago, the Four Hundred of New York, headed by Ava Willing Astor, of the Willings of Philadelphia, who has been crowned queen of the Four Hundred, turned out in glorious array to hear Madam Eames sing under the auspices of the Anti-Vivisection Society, and paid something like \$6,000 for the afternoon's entertainment. The patronesses of this affair included about everybody who is anybody in New York, and the event served to emphasize the fact that the movement against vivisection has been carried around the world with never-ceasing perseverance and exceptional intelligence.

A DEFENSE OF DR. TEED'S TEACHINGS.

To the Editor of the Universal Republic:—

From lack of understanding many people think and say foolish things. Especially is this so regarding the demise of Dr. Cyrus R. Teed (Koresh) and his teachings—the mighty import of which the outside world has no true conception of whatever.

Nowhere in the writings of Dr. Teed can it be found that he ever said that he would be "resurrected in three days, after the manner of Jesus, the Christ." (See his predictions of his death in the "Flaming Sword," of March 1892 and January 1909.)

He has always claimed that the result of his teachings and his death would establish his claim to messiahship, which the world will

not fail to realize in due time.

We also find further predictions regarding his passing in the "Coming Theocrasis," the "Future Great Baptism" and the "Coming of the Sons of God." But intervening there will be a corresponding dark period.

The quotation by Mr. Cushing, "Behold I make all things new," does not mean that one must try to overturn the established facts of science.

Established ignorance! Is it not well known that true science is absolute knowledge, founded upon demonstrated facts that cannot be refuted, and not upon mere appearance, as is the case with all so-called science, which Mr. Cushing calls "established facts of science." Science means to know. Not one so-called scientist can be found who claims anything but mere hypothesis—a guess from appearance upon which to base their claims. They have nothing else, as they acknowledge.

This entire dark maze of mere appearance, ignorance, prejudice and superstition must be torn asunder, that the true light from adamantine facts, "God and Truth," may shine in; "Behold I make all things new" must be literally fulfilled. The overturning must and will be materially complete before real peace, harmony and joy can universally prevail. Even "turning wise men back and making their knowledge foolishness."

Were Mr. Cushing fully squared with "God and Truth," he would also relish this Scripture: "Behold a man with a plumb line; a measuring line in his hand. He stood and measured the Earth and all opposition vanished. And his name was Cyrus." There is too much to quote herein, but it can all be found in Scripture and "Cellular Cosmogony."

The greatest proof ever known and recorded is the Geodetic Survey of 1897, at Naples, Florida, on the Gulf of Mexico, where land and water lay parallel. This proved to be the first and only absolutely scientific demonstration ever made of the true contour of the Earth, and I here fearlessly declare that the concavity of the Earth's surface thus established, will never be refuted by absolute demonstration.

J. F. IRONS.

The World's Advance-Thought is a Guide and Protector—a Mascot. Whoever receives it in the heart and house will have a never-failing supply of all things material and spiritual.

THE UNIVERSAL REPUBLIC

THE ORDER OF THE GOLDEN AGE.

It is with much pleasure that we announce the removal of the Order of the Golden Age, from Palgnton, to 152-153 Brompton Road, London, S. W., England, G. B., for the removal is due to the great prosperity of the "Order" and its growing work. The "Herald of the Golden Age" (which circulates in thirty-eight countries), and the various publications of the "Order" will be sent out from the new address. Sidney H. Beard has done a great pioneer work in establishing the "Order" and maintaining it and its publications, through good and ill report, with all the strength, energy and means at his command. He is now to reap the fruit of his grand labors and his harvest will be full of blessings.

We are sure that our readers will be delighted at the prospect of reading another excellent work from the pen of that lover of humane things and humanity—Ellen Snow. "The Confession of Seymour Vane" is a series of letters showing that "unless emotion penetrates through the illusions of sense and touches upon that spiritual ground whereon rest those mighty questions of human welfare—the home and the family—there can be no way to make the extravagance of lovers rise above passing infatuation with its palling reaction." Address R. F. Fenno & Co., 18 East 17th street, New York City.

"Maternity Treatments." Price 10 cents. Published by Unity Tract Co., 913 Tracy Ave., Kansas City, Mo. This is something new under the sun. And it fills a long-felt want. Every mother and prospective mother should have it. It only costs ten cents, but its value cannot be reckoned in money. We have also received from Unity, "Little Sermons," by Edna L. Carter. Price 20 cents. And her preaching is far in advance of that of the average pulpiteer.

"Constructive Science," monthly. Price 50 cents a year; 5 cents a copy. Edited and published by W. D. Wattles, 911 South A Street, Elwood, Indiana. This 12-page paper contains more honesty and scientific truth in one paragraph than some more pretentious magazines contain in all their columns. We predict that the gentleman editing this paper will yet make his mark, and a shining mark it will be, in the world.

"Steps Along the Path," by Katherine H. Newcomb. Price \$1.40 net; \$1.50 postpaid. Published by Lathrop, Lee & Shepard Co., Boston, Mass. In this book are stated a few principles which are practical to those who desire to change from the emotional life to one that is sane and helpful. If they are willing to take the steps suggested, they will find something vital and worth while in every day.

"The Planet Vulcan," a twenty page pamph-

let, by Prof. A. H. Weston, Box 201, Portland, Ore. Price 50 cents. The tables of the Intra-Mercurial Planet, Vulcan, are now published in convenient form by Prof. Weston. A short history of Vulcan is given, and the observation of June, 1907, is detailed. This work is specially designed for the use of astrologers.

A thirty-page pamphlet comes to our table containing the inaugural discourse (in Spanish) of Dr. Joseph Falp Y. Plana, President-Founder of the Vegetarian League of Catalonia, Spain. It is entitled the "Modern Concept of Vegetarianism" and is a most eloquent and scientific discourse on the subject.

"The Machinations of the American Medical Association—An Exposure and a Warning," by H. R. Strong. Published by the National Druggist, St. Louis, Mo. Price 25 cents. Every friend of liberty, and opponent of deception and tyranny, should read this book.

"The Psychic," monthly. Price \$1.00 a year; foreign \$1.25. Walter Winston Kenilworth, editor. Address: The Kenilworth Bureau, 739 Boardwalk, Atlantic City, N. J. A monthly magazine of psychological facts and phenomena. Devoted to the metaphysical.

"The Psychophysicist," monthly. Price \$1.00 a year; 10 cents a copy. Edited by Charles Richard Tuttle, Seattle, Wash. Published by the Seattle College of Thinking, 381-2-3 Arcade Annex, Seattle, Wash. A magazine to make you think.

The Oregon building at the Alaska-Yukon-Pacific Exposition at Seattle, Wash., is the first to be completed and is one of the handsomest on the grounds. The Exposition will open June 1st. All the buildings will be ready to receive exhibits by May 1st.

The Chiropractic Adjuster, monthly. Price \$1.00 a year. Edited and published by D. D. Palmer, the discoverer, developer and founder of Chiropractic. Published by the college of Chiropractic, 205 Oregonian Bldg., Portland, Ore.

Send for the Astrological Bulletin. Published monthly by the Portland School of Astrology, Post Office Box, 573, Portland, Ore. Gives the favorable and unfavorable days in each month for all enterprises. Only 10 cents a year; foreign 15 cts.

We acknowledge receipt of the "Proceedings of the Fortieth Annual Convention of the National American Woman's Suffrage Association," held at Buffalo, N. Y., October, 1908. Published at headquarters, Warren, Ohio.

"Ground on Which Jews Will Accept Christianity," by Elijah Moses. Address New Thought Pub. Co., Gilchrist, Mich. A book of sixty-five pages for ten cents.

BE OPEN TO CONVICTION.

THE OLD AGE DIES.

James G. Clark.

The walls of ancient Error shake
Above the earthquake's smothered roar,
And tides of retribution break
With sullen boom on every shore,—
But they who build upon the rock,
And not upon the shifting sand,
Unharm'd shall meet the battle's shock,
And storm and tidal wave withstand.

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, 501 Yamhill street, Portland, Ore.

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 second Tuesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Tuesday 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 spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes.—Longfellow.

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."

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:

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.

The headquarters of the International Ethical Educational Society are at 501 Yamhill street, Portland, Ogn.

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