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OCTOBER, 1908.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

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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.
Hallifax, 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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formatory movements of the day.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

October, 1908.

PORTLAND, OREGON.

Vo. xxii, No. 8—New Series.

THE WORLD'S ADVANCE-THOUGHT.

Love ye One Another.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 501 Yamhill St., Portland, Ore.

[Written for The World's Advance-Thought.]

REST IN THE LORD.

Albert Armstrong Manship.

Roaming, hunting, swift pursuing,
Strong and vital, Soul of Mine,
Clasp my Will, your hold renewing,
When to doubt my ways incline!
Swiftly raise me on your pinions
Past the weakness of my youth,
Past the bounds of Luck's Dominions,
To the realms of purest Truth!

Give to me the clearest vision
Of your highest enterprise;
Send me out upon the mission
Where the chiefest danger lies!
Give me patience and the courage
To withstand the stress of fears;
Let me see behind Life's mirage
All the nothingness of years!

Give to me your aspiration
To the noblest and the best;
With your perfect exaltation
Let my mind be ever blest!
Let us roam the All—together
Seeking e'er the highest prize,
Throu' the storm and adverse weather,
Under bright and glowing skies!

Ardent, loving, thought-transcending
In your beauty, Soul of Mine,
Let us hasten, e'er ascending
To the heights of the Divine!
Let us wait for no tomorrow
For the winning of the Best,
Springing swift past earthly sorrow,
To our end, Eternal Rest!

All articles not signed are by Lucy A. Mallory.

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.

PLANETARY INFLUENCES.

Invoke the influence of Neptune and Herschel for spiritual unfoldment—developing the spiritual senses, etc.

The influence of Venus will increase love and sympathy. Invoke this influence to help you love your enemies and make them friends.

For intellectual strength and assistance in literary work of all kinds invoke the Mercury and Moon influence.

The influence of the Sun and Mars will give health and strength.

The influence of Jupiter is always harmonizing and helpful. It gives success.

Keep these influences in your mind and invoke them when needed, and you will be greatly blessed thereby.

*
* *

Throughout the ages mankind have been praying to and imploring some God to come to their assistance and relieve them of their burdens, that in ignorance they have accumulated. But the burdens continue to multiply, and will until man relieves himself by learning Wisdom's way.

"Ask, and ye shall receive; seek, and ye shall find." The earnest desire to know is the "asking;" and the "receiving" is to be taught how to act wisely.

When you are unable to see the way, sit down in some quiet corner and repeat the promise: "Ask, and ye shall receive; seek, and ye shall find." Then rest calmly, and the way will come to your mind; then you can act,

A WORLD IS MOVING

Spiritual influence is a leaven, which when started in the few, finally leavens the whole mass of humanity. The leaven of Whole-World Soul Communion, that has been silently working among all races and peoples during the past twenty-two years, is now leavening all humanity. Even the most ancient races have been stirred to new life by it. China, Persia, Turkey are all awakening from their age-long slumbers. And yet some are still asking: "When will the Divine Power manifest upon earth?" If the present world-wide Awakening is not a manifestation of Divine Power, what is it? There has never been anything like it in all the world's history.

Yet a little while and the Divine Master Builder will bring all the scattered elements of the Divine Temple of Humanity into unity and order. Whole-World Soul Communion will unite into the perfect Oneness of the Spirit all the various children of the Great Family of Humanity. As all shall know and manifest love to each other from the least to the greatest, "the knowledge of the Lord (Love) shall cover the face of the earth as the waters cover the sea," and "none shall hurt or destroy in all my Holy Mountain."

NEW CONSCIOUSNESS.

A New Age means a New State of Consciousness in mankind.

In the Age just passing, humanity could only perceive through the physical senses; consequently, their systems—religious, social, medical, commercial, political, etc.—have been mostly on the animal plane of expression, where each one tries to get all there is, regardless of how it affects his neighbors. The survival of the fittest has meant the one who had the greatest brute force. Thus sorrow has filled the measure of life for all, more often than joy.

But the evolution of life has pushed us along and we are entering another Cycle—a New

Age—the Woman's Age. Love will be the motive power. The spiritual senses will be unfolded, so that we can see and know the Way.

Our physical senses help us to avoid material dangers; our spiritual senses will let us see the thought dangers.

*
* *

Many are assiduous in their search for Truth as long as they think that material benefits will come to them from it, but it is only the few who seek Truth for the sake of spiritual benefits—the unfoldment of their spirits in right thinking, doing and living regardless of material gain.

When martyrdom begins for the Truth, self-seekers return to the arms of Old Mother Error. They do not believe in "Seek ye first the Kingdom of God and his righteousness and all these things shall be added." They prefer sensual ease with its accompaniments of disease, disaster and death, to spiritual growth and its ultimate fruits of Joy, Peace and Happiness.

Error has nothing to give but transient material things. Truth alone imparts the Eternal Riches of the Soul.

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Do not think a thought of or do to another that you would not want him to think of or do to you. He who thinks wrong of or does a wrong act to another is disgracing his own being first of all, for whatever you think or do is first created within your own being, and of necessity defles it, before it goes out to injure another. Therefore to "love your enemies" is true Spiritual Science. Love transforms enmity to friendship and at the same time brings satisfaction and appreciation to oneself.

You are not obliged to have darkness or light. You may choose either and have which you want, but you cannot have both at the same time.

KEY THOUGHTS.

LUCY A. MALLORY.

The only true Reformer is the one who reforms himself.

The religion that has nothing to give, gives promissary notes, payable after death.

Your own self is the "temple of the living God" that has become a den of thieves.

The religion whose foundation is fear, can never get one into the Kingdom of Righteousness.

To keep either the inharmonies of other people or those of our own in our mind, excludes Harmony from our being, because a cupfull of chaff cannot hold a cupfull of wheat also.

You cannot cling to the soul-dwarfing habits of thought, feeling and action of the old life, and at the same time receive the health, happiness and prosperity of the New Life.

The spiritual child, wrapped up in things, disregards living forms. Like all children, he is cruel for lack of spiritual knowledge, rather than from want of heart.

The great lesson of the Universe is building order out of disorder—Heaven out of Hell. Every new creation of Organized Being is built up in an orderly manner out of the detritus of chaos. Out of the disorder of the Old, earnest men and women must create the order of the New.

The worry of the ignorant over imaginary wrongs creates all their real woes and misery. The wise do not even fret at actual wrongs, for they know that the best way to right them is to keep harmony within their spirits.

"I am not responsible. I did not bring myself here and was not consulted in the matter." Whether you are responsible or not, what you think and do breeds consequences, and whatever they are you must abide by them. If you always want pleasant results from your thoughts and acts, you must learn what creates them, and think and act accordingly.

Heaven is Hell to the man who is not heavenly.

The world is dependent upon each one for its light.

There are but few who let go of Hell long enough to realize what Heaven is.

All spiritual truth is waiting to become yours as fast as you will make room for it.

If I allow anything and everything to control my being, I am then like a house given over to tramps.

The unwise man is constituted of emotion minus reason. Emotion and reason in equilibrium constitutes the wise man.

Wisdom transforms the wrong with its superior harmony. Ignorance fights it and thereby increases it.

The man of today is like a child—he wants joy, peace, happiness, but clings with both hands to that which can only bring him discord, unrest and dissatisfaction.

True Beauty, true Life, true Love, true Wisdom are always hidden. They are only revealed in degree to those who grow spiritually. The occult never reveals itself to the ignorant.

The harder the transgressor makes his own way, the more he blames others. He is on the road of reformation when he ceases to blame others, and realizes his own responsibility for his condition.

People who entertain their friends with fine dinners, etc., often give them invisible mental food that would be too corrupt for a buzzard to eat, if it were materialized. True friendship is of the mind and heart, and does not consist of a mask of pretty, make-believe externals.

The universe is not an automaton, void of life and purpose, made by a something incomprehensible, called "God." The universe is Life in eternal action, and every phase of it has a Divine purpose—the unfoldment of Infinite Intelligence in all things. Everything tends to greater consciousness—Harmony of Being.

PSYCHICAL RESEARCH.

R. M. BRERETON.

Psychical researches should form the most interesting of all mental activities of the civilized human mind; because that mind is so occult as to be beyond the range of the limited physical senses and belongs to the kingdom of Spirit. Immortality of the soul, in the sense of everlastingness, finds no analogy in physical life and expression through the senses, for these are always associated with periods of time, and time is nothing but a human fiction based upon materialism. The brain is not the mind of the human soul; but merely the physical instrument of the self-mind in earth life. The only tangible element open to scientific research after true knowledge of the invisible, inward man is the etheric one, which is common to the psychical and the physical entities of Nature.

Modern Science tells us that the Universe is filled with a vast and eternal ocean of this invisible etherial fluid-substance. What we call matter is now scientifically determined to be ether differentiated through Nature's energy in varied degrees of movement, both in vast and minute volumes, amidst the stationary etheric fluid, which embraces all celestial space. If this all-powerful energy operating on parts of this etheric substance be in the form of electricity, matter can be viewed as electrified ether. With this recent knowledge of the electrified condition of parts of this all-pervading, etheric medium we can realize more clearly the omnipotent, omnipresent and omniscient attributes of the Creator—"Who is above all and through all and in us all."

The omnipotent energy displayed in and through this medium must be the Will-Force emanating from The Almighty Mind of Creation. It must be also the *vis viva*—vital force—of man and of all animated Nature. Bacon's concept was that the vital spirits of all animated creatures are composed of some airy and flamy substance; which we now, through scientific research, understand to be ether.

Thus through the multiplicity of electrified forms of ether we perceive the vast amount of differentiation in the materialism of Nature on earth. If this electrified energy ceases to act materially we witness the phenomenon of death and dematerialization. Hence, if matter is etheric substance it can, through the energy

of electricity, be materialized, and if this is lacking it is dematerialized.

Montaigne—the great essayist of the 16th century—whose writings inspired both Bacon and Shakespeare—seems to have had this etheric conception of man—"divers et endoyant." This modern view of Nature and Creation gives an additional charm and enlightenment to the reading of many passages in the old Hebrew Scriptures.

If we read the first chapter of Genesis allegorically, we can realize the Spirit-Mind of the Creator in movement (energy) upon the all-pervading etheric element. The outcome of this electrified energy upon the etheric substance was the evolution of Light. Then from the electrified portion of ether matter—called firmament—was differentiated; and so ether-matter appeared in the midst of the ocean of ether that remained stationary. Then, in consecutive order, the rest of Materialized Nature was evolved from the different *vis viva* operating through electrified ether. Then when we read the xlth Psalm we get the Psalmist's foresight of the telegraph, telephone and wireless telegraphy we are now employing. Thus modern Science has given a new and forcible interpretation to this Psalm and to Proverbs lxxvii, 10, 11, 12.

These splendid intellectual writings of the ancient Hebrew mind are the most beautiful and inspiring that have ever emanated from the brain and hand of man. They form the noblest foundation and encouragement for scientific research in the yet unknown interior world of ether, which is the mother-medium of earth, air and water, electricity and magnetism in which we live, move and have our psychical and physical being in earth life.

Life appears to me too short to be spent in nursing animosity or registering wrongs. We are, and must be, one and all, burdened with faults in this world, but the time will come when, I trust, we shall put them off in putting off our corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh. * * * It is a creed in which I delight, to which I cling. It makes eternity a rest, a home—not a terror and an abyss. With this creed, revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low. I live in calm, looking to the end.—Charlotte Bronte.

DISTINCTION BETWEEN TELEPATHY AND THOUGHT TRANSFERENCE.

We quote the following from an editorial entitled, "Telepathy and Thought Transference." It is the first time we have ever known of any one making a distinction between Telepathy and Thought Transference. Any one who has soul unfoldment will—even if they have not thought of it before—see that Mr. Tyndall is right. We advise our readers to get the magazine and read the article, or, better still, send a year's subscription (\$1.00 or \$1.25 foreign) to Wahlgreen Pub. Co., 1742-1748 Stout street, Denver, Colo., and you will have a daily guide in your home that will never fail you. The "Swastika" is one of the magazines that has Spirit:

"Some months ago, the press of the country made much of an occurrence which took place in London, as 'a possibility of the reality of telepathic communication.' The report stated that two physicians had experimented in the hope of obtaining 'something reliable and authentic' in the establishing of Telepathy.

"These experiments were attended with most satisfactory results. Each physician was placed in a room, quite alone and one hundred miles apart. A word and a number of three figures were decided upon as a 'test.' The time was accurately calculated, and the receiver of the proposed message was to remain perfectly quiet, not even uttering a word, but was to write down whatever impression he received at the time.

"The word and the number were correctly transferred at almost the same instant they were sent from the mind of the percipient.

"This experiment was a most gratifying success as proof to those were most concerned in it, but alas! it did not 'prove' the fact of telepathy, or even of thought-transference, for the world at large, for the very obvious reason that the world at large was not immediately connected with it, and as there was nothing tangible or material which might be enclosed in a glass case and exhibited as incontrovertible evidence, Telepathy as a positive fact, is still 'unproved.' Therefore we may expect to again and again read in the press and in periodicals the newly found 'discovery' that there is such a thing as telepathic communication.

"The purpose of this article, however, is not to prove to readers of 'The Swastika' that

there is such a thing as Telepathy. I would not presume to insult their intelligence. I propose instead to make clear, if possible, a certain distinction which is not recognized, as a rule, even by the student of Mental and Psychic Science, namely, that there is a decided, although fine, difference between thought-transference and Telepathy.

"The expression, 'Mental Telepathy,' which one reads and hears so frequently from those unfamiliar with these subjects, is, of course, a misnomer. That which emanates from the conscious (objective) mind is transference of thought. It is the transmission of words, ideas, mental images, thought-concepts from mind to mind, and may be practiced by anyone who has mastered the dynamics of thought.

"These mental transmissions may or may not be true as to import. Conscious telepathic communication, contrary to mental communication, is possible only to those who have developed a degree of soul consciousness.

"Telepathy may be described as the transference of **feelings, knowledge and emotions** from soul to soul, and must deal with **that which is**. And again, Telepathy is a means, and not an end. Just what this invisible substance is, by means of which soul may commune with soul, it is not possible to say any more than it is possible to say just what thought is. But just as we know that thought is subject to the law of vibration, in the same manner that electricity is, we may also know that Telepathy represents a finer form of vibratory force, than does thought; that is, while thought is recognized as a probable manifestation of a force finer than what we have termed 'electrical,' so the soul employs a finer force than does the mind.

"The Hindus best describe this subtle, infinitely refined force as 'prana,' which means something finer than thought, although subject to the same laws of vibration.

"The Christian Scientists vaguely hint at this in the distinction they make between 'mortal mind' and 'Divine mind.'"

Life is a dream and death an awakening.—
Beaumelle.

I always think the flowers can see us and know what we are thinking about.—George Elliot.

There is transcendent power in example. We reform others unconsciously when we walk uprightly.—Madame Swetchine.

WOMEN MUST DO IT.

KATE LEVETT.

The life our civilization imposes is enough to wear out and break down a horse of iron—and to think the foolish Japanese are trying to copy the European mode of living.

I have grown away from the densely ignorant teaching of my childhood, but it has not brought happiness, for my heart aches when I think of the wrongs and injustice imposed upon the ignorant, who are unable to protect themselves, who do not know their own strength, or are aware of their natural rights.

For centuries men have endeavored to keep women in ignorance, and all men occupying subordinate positions, for their own selfish profit and greed, and until this tendency in the human is curbed, all peoples must suffer unnecessarily, and progress must be slow.

Woman, the propagator of the human race, needs to be developed to the very highest degree before she can fulfill her duties as mother—as mother first, then perhaps as wife; but not, as man insists, as wife first. No; no; a thousand times no! Man must learn to forget self in his desire to develop the race. The best way to help oneself is to recognize the rights of others—then we shall have smooth sailing.

We must be taught from childhood to think. The difficulty is that most of us remain as children—we crave only to have our wishes fulfilled regardless as to whether we are encroaching on the rights of others. A proper education would make life so simple, so easily understood.

We are ruled by the vicious—of course vice is really the offspring of ignorance, so that it is ignorance that we must combat. Woman is the one we must look to, to do it, as she has the care of the young.

A WISDOM MESSIAH.

To the Editor of the World's Advance-Thought:

There was at one time an old man living in this city—an man now deceased—who endeavored to promulgate an idea of what he styled the "Planetarchy."

He saw in advance a government of mankind through a central nation, the which I thought most naturally to be our own America, wherein the Divine Will and Wisdom would be made manifest through a chosen instrument raised up for that purpose.

No less a Seer than Andrew Jackson Davis says, in his book, the "Inner Life," that as Moses was the lawgiver and Jesus the Christ of Love; so in this culminating age the Messiah will be a messenger of Wisdom. There are also many Bible passages that carry with them the idea of rulership for this character who will appear upon the scene in the so-called "latter days,"—for instance: "And the Kingdoms of the earth shall become the Kingdoms of the Lord and His Christ, and He shall reign forever and forever," "And he shall be called Lord of Lords, and King of Kings," "And His name shall be called the Word of God." These latter two are found in Rev. xix, Chap.

Coupled with these statements, we have the idea now put forth in the various advanced thought journals, that man may attain to an immortality in the flesh body; and with this again from the Bible, that "the last enemy to be overcome is death."

Now putting all these leading ideas together, we see the promise of one who will not be "the first fruits of those who slept," as Jesus is spoken of in His resurrection, but of those who will keep awake, i. e., attain to an immortality in the flesh; and that he will become known and recognized in time, as the Divine Messenger through whom cometh Heaven's mandates unto the people.

The all of Spiritualism has not yet been seen or heard, or even dreamed of by the many. We have only reached the time when it is ripe to insert a number of leading actors in the great spiritual drama, that correspond more nearly to those early men of old whose work prepared the way for the birth of the Christian religion—I mean the Christ and His immediate co-workers.

It has been told us that Jesus would sit at the right hand of God (figuratively speaking) and that He would come at the end of the world (age) to judge the quick and the dead. If that promise of so long ago is really the true solution of these statements that I have penned, then am I the instrument for that coming, and the price I have paid none too heavy or severe to accomplish such an end.

W. J. CUSHING.

Everyone is the son of his own works.—Cervantes.

Be wise today; 'tis madness to defer.—Young.

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.

NEARER AND DEARER.

Nearer and dearer are the blessed dead
Than we are wont to think,
When with farewells and tears we bow the
head
Beside the solemn brink.

Tell me, thou child of grief—canst thou not
see

With clearer eyes than then?
Tell me if love—thy love—can ever be
A thing of earth again?

O eyes that God hath cleansed with sacred
tears!

O hearts by sorrow tuned!
Ye see and love as never all those years
While ye with flesh communed.

And are they not then nearer, whom we see
With eyes no longer blind?

And is not love the sweeter, if it be
Of an immortal kind?

O, comforting sweet thought—that though we
stand

On death-divided shores,
Love still can stretch to us its angel hand,
And lay its heart on ours!

—The Late James Buckham.

It is not so much a blessing pronounced on
our food that we need, as it is to eat the
food with blessings in our mind for those who
have provided and prepared it, and also for
all that comes into our mind while eating.
The quickest way to poison your blood and
the juices of your being is to eat with hatred
in your heart for anything or anybody. This
is the prolific progenitor of disease, disaster
and death.

THERE ARE MANY KINDS.

The drunkenness induced by excessive liquor
drinking is not the only nor the worst form of
intoxication. There is the intoxication of
greed. Watch the man who makes ten thou-
sand or more dollars, without labor, and you
will see his head begin to swim with the
drunken pride of greed, and he gets bloated
with vanity. Kindness, generosity and sym-
pathy are frozen up by avarice and cunning,
and he immediately wants more and more dol-
lars, just as the liquor drunkard craves for
more liquor.

Next comes the lust drunkard, the terror of
the woman he has married, whose womanhood
he fails to respect.

Then there is the drug drunkard who tries
every new drug for imaginary maladies.

The drunkenness of gluttony, and the intoxi-
cation of pleasure seeking.

What is commonly called "inspiration" is
emotional drunkenness, and the speaker is
only "inspired" when there is something to
abuse. Vanity is usually the stimulant that
feeds the emotion. True inspiration is soul
illumination. When the exhilaration of his
puffed-up vanity wears off he, like the liquor
drunkard, has a fit of the blues until he can
get another dose of emotional intoxication.

*

*

The test of a religion is that it causes all
men to realize their spiritual natures, and is
such a Divine, dominating factor in their lives
that they will not perpetrate any injustice on
the least form of life, and under its Divine
guidance all living in the community uplift
life in all their transactions with each other,
and, therefore, slums, prostitution, theft and
murder are unknown.

HUMANITARIANS NEEDED.

If the test that Jesus applied when the magdalen was brought before him, and her captors proposed to stone her—"Let him who is without sin cast the first stone"—were applied in relation to the magdalens of the "North End" of this city, the Council would see that some way was provided whereby they would have the chance to live moral lives, instead of hounding them from place to place, as the barbarous ordinance proposes to do. An additional force of policemen has been called for to "hunt them down until they are eliminated."

These women may go into rooming houses, provided they live moral lives. But what rooming house will take them in? How are they to earn a living? Who would give them employment? Even, supposing they could get employment, they would be incapable and not to be trusted, until they had had a little time to prepare themselves. Their lives have totally unfitted them for any place of responsibility. Their habits of life have taken away their mind powers until they are as incompetent as children.

In discussing the ordinance, one of the members of the Council said: "If any of these gay charmers comes floating into my district, I will take down my father's trusty firing stick and go gunning."

Brutal as this sounds, it might be more humane than the proposed ordinance.

The men who have supported these women in the life they are living, and who are in many cases to blame for their downfall, and at least are equally guilty, are left in perfect freedom to go on making magdalens and supporting colonies of them.

Ordinances like this will never be productive of morality. It has been tried from the beginning and failed all the way. Humane education is the only means by which such reformation can take place.

Spirit materializes through thought, speech and action.

RELIGION.

In the popular religious systems one-seventh of the time is devoted to religion, and six-sevenths to business, and both the religion and business are failures.

Now if business was made a religious observance all the time, and religion was made our business all the time, we would very soon begin to realize Heaven.

It is not true that religion is one thing, and business another. True religion must guide our every act.

One cannot be a thief in his business, and a saint in his religion. A thief in business, and a saint in religion, is an impossibility.

There is only one kind of truly religious people in the world and they are those who live their religion at all times and in all their transactions. Those who do not, are make-believes—they are one thing to the world for show, and a living falsehood to themselves—"whited sepulchres."

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* *

The world is made up of people who are mere moving and breathing automatons, who think, act and move, like marionettes, at the dictation of certain crystalized ideas, drilled into them from birth. They think, act, eat, dress, etc., at the behest of the has-been, and consider it a crime to think or act or eat or dress differently from the generally accepted standard, even though it would make them healthier, happier and more prosperous. Their own individuality is stifled by this subservience to Dame Custom and Dame Grundy. Independence of thought is what the people need most.

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The angels would make our pathway one of delight and bliss if we would co-operate with them. But as long as we prefer the rocky road—going over it again and again in our minds—we must walk it alone in selfishness and sorrow and darkness.

INTERNATIONAL ETHICAL EDUCATIONAL SOCIETY.

VEGETARIANISM.

The intellectual elite of this city was well represented at the Vegetarian "Conversazione," at the parlors of The World's Advance-Thought, 501 Yamhill street, Wednesday evening, Oct. 14.

Mrs. C. C. Chapman opened the discussion on "Why I am a Vegetarian?" Her attention had been called to a Vegetarian diet by a physician prescribing it for her husband, who was ailing. She had always been fond of meat and could not see how one could live without it. The new diet did wonders for her husband and she finally adopted it herself. She could not perceive that she was lacking in strength since adopting a diet of cereals, vegetables and fruits. Her thoughts came more clearly. Her friends were always glad of the opportunity to dine with her, as her Vegetarian meals were so dainty and satisfying.

Dr. L. W. Myers took up the subject from the physician's point of view. He said that moral health depended upon physical health. When a man's blood is impure, he is virtually diseased, and cannot then think right thoughts. He cannot have pure blood if it is made from animal flesh in all stages of corruption. If vegetables or fruits are decayed, the decay is perceptible to the sight, but not so with the flesh of animals—you cannot see the disease in it with the naked eye. Man has not the canine teeth and claws of flesh-eating animals. Flesh-eating with him is a perverted appetite, handed down from remote savage times, when he did not cultivate the fruits and cereals, and when necessity compelled him to adopt cannibalistic habits, because there was nothing else to eat. Every animal is adapted to its diet. What it naturally selects is its food. Offer an apple and a piece of raw meat to a dog and it will take the meat; offer the same to a child and it will prefer the apple. What a beautiful sight is a well kept orchard laden with fruit—how tempting to the appetite; how it appeals to all the senses and the higher nature. But a butcher shop—how suggestive of cruelty and murder! All thoughtful people shrink at the thought of the worst crime in the calendar being committed that the product may feed them.

Prof. Goodenough said that a diet of non-

murdered food was invaluable to the artist and literateur. Since he had adopted it, his success in his chosen profession (music) had greatly increased. He could think more quickly and could endure without fatigue.

Mr. Murray reviewed the subject from the humanitarian point of view and ended with a fine poem appropriate to it.

Mr. Carecco stated that he had always had an innate aversion to eat the flesh of animals. He was raised on a farm, and his parents, who were hardy Swiss people, were afraid that if he did not eat meat that he would lack strength to do his work, but he proved to his own and their satisfaction that a Vegetarian diet and strength of muscle were synonymous.

Mr. D. Lengacher, a young man, gave a very interesting account of how it came about that he and his mother and brothers became Vegetarians. One of his brothers was invited by a man to go with him to a slaughter house on some business, and while there he saw the slaughterers kill a sick cow for the market. The suffering of the cow and the pervading stench and filth so disgusted him that when he came home to supper, he declared that he would never again eat animal flesh. His mother and brothers tried to change his decision, but he adhered to it and, finally, seeing the improvement a Vegetarian diet made in him, the whole family adopted it.

In closing, the chairman said that many adopted a Vegetarian diet because of the cruelty to animals. One of the most convincing arguments for Vegetarianism is that flesh eaters seldom eat flesh-eating animals, but select vegetarian animals because they are of finer texture. Vegetarianism is the best possible cure for the liquor habit. It is generally conceded that liquor drinking and drunkenness is unknown among Vegetarians.

The International Vegetarian Union was inaugurated at the Vegetarian Congress in Dresden, Germany. It is now an accomplished fact. The Vegetarian press accord high praise to Dr. Danjou, to whose enthusiasm and efforts we owe the existence of the International Union. Vegetarianism has become a mighty power in the world. Every civilized country has magazines and papers devoted to its propaganda. Spain has two excellent magazines. Holland has a magazine that would do credit to London or New York. Sweden has a society of five thousand members.

SUPPRESSION.

PART III.

WALLACE YATES.

Bulletins are sent forth by the Agricultural Bureau of the United States detailing the immense damage done by insect pests to the crops, and a corps of experts are continually at work experimenting to discover methods to suppress these robbers of the food supply. But as the years go by, new and more formidable insect hordes spring into existence, until some of the latest specimens are declared impossible of suppression, and grain fields are given up to the ravages of the green bug, and trees infected by San Jose scale or black rust are doomed to the ax and the flame. Now all of these pests, from the gypsy moth to the Hessian fly, from the chinch bug to the clover mite, are exponents of the idea of taking all and giving nothing in return. They correspond to the get-rich-quick tendency in modern man; the constant striving to become wealthy at the expense of others' labor. It will be noted that now the fear for his purse has a great restraining influence on man in the matter of plunging into war, and nations count the cost and accept compromises rather than venture into battle, the animals that live by violence are gradually disappearing from the earth. But this same love of money, and its accompanying greed is paralleled in the kingdom below by a greatly increasing array of parasitic sap-suckers that are simon-pure types of greediness and grab. Man tries his old-time method of suppression practically in vain against these new insect hordes, because the whole race of man is continually diverting the downward stream of Light and Power into crooked and dark channels that must inevitably feed such insect ravagers with the force necessary for manifestation! And his futile efforts to invent means of destroying his own creations by spray-poisons and parasitic bacteria, are mere temporary checks that only result in more persistent vitality in new types, so that scientists pause in despair before some of the latest invaders, like the Argentine ant and certain forms of blight, and wonder if the struggle will ever end.

Man, the creator of all the forms of Nature by his use of the thought-forces, must reverse his methods and cut off the supply of evil thought if he expects evil forms to disappear and all Nature to become harmonious.

TRUE MANHOOD IS RARE.

One of the good things that has evolved from the attempted enforcement of the red light law, has been the surprising and totally unconscious revelation that men in good standing have made of their own mental attitude on these matters, and in nothing more than in their use of the word "respectable." One paragrapher remarked that because of the scattering of these women, there were "respectable" persons who would hear of the social evil for the first time in their lives. A good Councilman deplored the scattering of these victims of society because "respectable" women are likely to be accosted on the thoroughfares frequented by women living under society's smile instead of its frown. Now let's make a little study of that word "respectable" and see if we can't read a little sense and a little justice into it. We'll begin first, with the Councilman's idea of the word. He says "respectable" women are in danger of being accosted. Let me tell a story to illustrate the proposition that this good man has evidently never learned—that any truly self-respecting man respects all women, including the woman who has ceased to respect herself.

Among my acquaintances in New York was a young couple. The wife was a bright, dainty young person; the husband was a tall, broad-shouldered handsome young fellow—a good newspaper man, energetic, alive, able, knowing his "Little Old New York" like a book. One night quite late—at midnight or after—Craig was accosted at the foot of one of the uptown elevated stations by a girl. He had a bouquet in his hand that he was carrying home to the little wife. The bold girl addressed him in her roughly familiar way and demanded the flowers. With the same air of graceful deference he would have used in offering them to the most "respectable" woman of his acquaintance, the young man lifted his hat, bowed and presented the poor girl with the bouquet.

Accustomed to rudeness, coarse rebuffs, insult, humiliation from men when she was not in their favor, the girl was stunned into silence. The young man ran up the steps of the station and paused at the top to note the effect of his gift. Bending over the flowers the girl who a moment before had been bold, brazen, lewd perhaps, was melted, softened. Her true womanhood awakened by the chivalrous act of a true man, she bent weeping over the flowers.

The moral of this little story is just this:

A man who does not respect a woman of the street and who will not treat her with respect is a man who either has lost his own self respect, or else, in the true meaning of the word, has never found it. The man who saves all his chivalry for the women living in the sunshine of social approval and has coarseness, vulgarity and insult for the unfortunate, is, we fear, the average man, but he isn't always going to be the average man. The man of whom the New York newspaper man is a type is going some day to be the average and the quickening of the general intelligence that the late upheaval has brought about will prove to be one of the factors in hastening his arrival.

Remember, then, that there are always two parties to the sentiment of respect, and that always the man who respects himself respects all women as such, regardless of their social status. Now let's take a look at the "respectable" people who would never have heard of the social evil if this order of Mayor Lane's had not brought it to their attention. Here, again, we need an overhauling of what is commonly considered respectable. Is it something to inspire respect to live so absorbed in one's own small round of work and happiness as to ignore and be in absolute ignorance of something that is working misery and degradation to millions of women every year, and that is spreading poison among all classes so fast as actually to threaten the health and life of the race? No, that isn't worth a scintilla of respect, be these indifferent who they may. The best we can do is to pity them for their unconsciousness, narrowness and selfishness, for many such persons don't know they are selfish, don't know they are hard-hearted. They need to be awakened.

But not all good women are indifferent to this matter. The quickening of consciences and the stirring of warm hearts that have been indifferent only because they had not been enlightened, proceeds gratifyingly.

One woman writes us that "real reforms are not made by leaps and bounds; they are of infinitely slow process. This evil we have with us and we are likely to have indefinitely. The point is to combat it skillfully and charitably to the satisfaction of the public and the benefit of the women."

Another correspondent sees that the best way to attack the evil is by indirection—by educating the young men and women who are growing up to so lofty an idea of their own

bodies that they will not stoop to defile the currents of their pure blood or befog their strong brains with poisonous excesses, and it is far from impossible to plant these ideals in the minds of the young. There is but one remedy for darkness—LIGHT!

This writer says: "My attention was called to an article in your paper of September 26 on a Health Circular on Sexual Hygiene sent by the Indiana State Board of Health to all who send address and stamp. Every mother in this city should send for this and every young man and girl over 16 should send for it and read carefully the truths contained therein. A grand work could be done if the State Board of Health of Oregon could be induced to send out a similar one."

You see this correspondent is not considering palliative measures. She is looking ahead, she is seeing what is true—that when young men and women are properly enlightened and inspired with proper ideals; when they learn the almost divine joy of perfect health and a wise self-control—a self-control that tends directly to the upbuilding of their manhood and womanhood—cobwebs will form before the doors and grass grow in the streets of the "red light district."

Nevertheless, until that time comes let us spread the light and do all we can toward truer thinking on these lines.—Eleanor F. Baldwin, Editor "Woman's Viewpoint," The Evening Telegram, Portland Ore.

There are three kinds of marriages that may be mentioned, though there are thousands of variations: The physical marriage on the animal plane, that is devoted to propagation; mental marriage, where there is a union of mentality and agreement of mind; spiritual marriage, that is a consummation of high spiritual inspiration and aspirations. Neither of these, however, is the ideal marriage. The ideal marriage is, to my mind, a harmonious combination of the three. Parentage is not, as some think, the end and aim of the individual. Self-development is primarily the first and highest aim and duty of the individual.—The Purity Journal.

The joy of vanity is transient; the joy of the spirit is permanent, without any breaks in it. The joy of vanity is a temporary intoxication; the joy of the spirit is so deep, it keeps a man sober with its joy.

SEX QUALITY; A SOLUTION OF THE WOMAN PROBLEM.

By Dr. Emmet Densmore.

Above is the title of a truly epoch-making book. Numerous, indeed, are treatises bearing on one or more aspects of this gigantic theme, but here we have at least a genuine, not a merely attempted, solution of the tremendous problem of human unity and sex differentiation. The author is a physician of wide experience and profound study, a man who looks at subjects from all sides, gleans information from all accessible fields and marshalls his facts with the tact and skill of a perfect general.

Ancient and modern history, together with the testimony of a wide array of distinguished scientists, has been called upon to illustrate, elucidate and sustain the main contention of the book, which is clearly and simply the mighty truth that human qualities are, indeed, human in the truly inclusive meaning of that comprehensive word.

Maleness and femaleness exist only so far as sex functions are concerned; human beings are essentially super-sensual. Every noble quality which adorns the man adorns the woman also. It is to heredity and environment, not to an imaginary maleness and femaleness, that we must turn if we would discover the real origin of apparent masculine strength and feminine weakness. Co-education and equal advantages of all sorts, both before and after birth, will serve to dispel the illusion that women are incapable, because of sex, from filling the highest positions in the government, science, literature and art.

It is practically impossible to successfully dispute Dr. Densmore's thoroughly conclusive reasoning, based, as it is, on almost world-wide experience and fortified by testimony from every available source. So many distinguished authors are quoted and so forcible and fairly are their varying views discussed, that it is quite a liberal education and a charming literary treat to be brought into touch with so wide an array of noble minds in the course of 390 fascinating pages. Darwin, Spencer, Weissman, Ulrich, Leland, Edward Carpenter, and a host of other world-famed authors, appear before us, one by one, to give their testimony regarding the true relation of the sexes. Then we have condensed biographies of a multitude of notable women, whose period extends

through many centuries, together with their portraits, very finely executed, which adds greatly to the value, interest and beauty of the book, which is a masterpiece of literary style and finish, reflecting much lustre on the publishers, Funk & Wagnalls Co., as well as on the author. It is worth mentioning that up-to-date spelling is one of the features of this intensely modern treatise, which is sure to awaken intense interest and also excite much criticism among all classes of people who are feeling strongly in any direction concerning sex relations.

Dr. Densmore is intensely radical, in that he goes thoroughly to the root of his theme, and he is at the same time distinctly conservative both in the use of language and the expression of ideas. This dual characteristic in the author's thought and style adds persuasiveness to much of this well-reasoned theory, for he certainly exhibits a remarkable balance of mental qualities, which shows a fine blending of intellect with emotion.

Equal suffrage, sex equality in industry, and the marriage question all receive extended and extremely lucid treatment. Those assertive shouters of unproved negations, who are forever telling the public that woman is, by reason of her own sex, incompetent to ably fill important scientific and industrial positions, are in this book completely answered. A definite explanation on the scientific and historic grounds is given of the causes which produce the effect of seeming inequality which we frequently behold. In the author's own words, near the conclusion of the volume, we find stated the definite decision at which he has arrived concerning diversity and unity and the relative importance of the work of men and women to humanity at large. "To superficial minds the distinction between savagery and civilization is signified by the absence or presence of colossal ships, railroads, skyscrapers, mechanical inventions, science and the arts.

"These more or less material achievements loom large, and they are man's contributions. At first sight they seem to eclipse woman's contributions of intuition, patience, self-sacrifice, regard for the well-being of others, gentleness, love; in short, the graces of civilization. This view, however, is erroneous. The truth is that the contributions of man and woman are of equal value, because equally indispensable."—W. J. Colville, in *The Sunflower*, Hamburg, N. Y.

THE UNIVERSAL REPUBLIC

"Hanging for Murder," a pamphlet by Dr. Josiah Oldfield, M. R. C. S. Sent out by the Society for the Abolition of Capital Punishment, Margaret Chambers, New Kent Road, S. E., London, England, G. B. Price 10 cents silver. In opening his essay Dr. Oldfield says: "It is impossible for me to acquiesce in any popular verdict that, because a crime was specially atrocious, this is an additional reason for hanging a malefactor. The reverse appears to me to be the case. The more a man needs to be helped on his upward pathway, the lower he is down in the moral scale, the greater is the reason to keep him on this earth, where soul development can take place." [It is time that the people who desire to murder the murderer began to see that they for the time being place themselves spiritually on a level with the criminal—he murdered his victim for money, jealousy, etc.; they want to have him murdered for revenge. And they put one more black cloud in the spirit world to hide the Sun of Righteousness.—Editor W. A. T.]

"The Mastery of Mind in the Making of a Man," by Henry Frank. Price \$1.00. R. T. Fenno & Co., publishers, 18 E. 17th St., New York City, N. Y. In the "Mastery of Mind" he shows how the mind, and all its wonder workings, operate in the realm of the body. Every page bristles with interesting facts, and is redolent of fine literary flavor.

It is a thoroughly practical presentation of the entire field of Psychology, right abreast with the times.

The book does not deal with glittering generalities; it clearly reveals how the newly discovered laws of psychic force, telepathy, mental magnetism, etc., may be practically applied to man's mental, moral and physical requirements.

"The Open Road," monthly. Official organ of the Society of the Universal Brotherhood of Man. Bruce T. Calvert, editor. Price 50 cents a year. Address: The Open Road, Griffith, Lake Co., Ind. R. F. D. No. 1, Pigeon-Roost-in-the-Woods. Here is a gem from the "Open Road": Recipe for having good neighbors—look for the best there is in them." And then he goes on to say: "We need more light, more love, more fresh air, better understanding of the needs and care of the body, less doctoring; more sanity, less superstition; more faith, less gloom; more of life, less of death." Success to the "Open Road" and its mission.

"The Training of Children," by Rev. Nona L. Brooks, Pastor of First Divine Science Church, of Denver, Colo. Price 15 cents. Address the Power Pub. Co., 730 E. 17th Ave., Denver, Colo. If there is any Divine work to be done in this world, it is the right training of children. In this beautiful booklet of thirty-two pages the following subjects are discussed: The Training of Children; Character Building; Rewards and Punishments, and Cultivating the Imagination.

"An Occultist's Travels," by Prof. Willy Reichel. Prof. Reichel describes in this book his travels through Egypt, France and England. He chiefly occupied himself while in San Francisco with the materializing medium C. V. Miller. He describes his experiments with this medium; who has in the last year, through his seances in France and Germany, created great interest. The varied experiences of Prof. Reichel in occult things makes this book very instructive and interesting. Price \$1.00. Address: R. F. Fenno & Co., 18 E. 17th St., New York City, N. Y.

Prof. Knox's Mental Science College, at Bryn Mawe, Wash., is progressing by leaps and bounds. The last number of the "True Word"—its organ—contains the photos of the forty-three graduates of the classes of 1908. There is probably no other college or university in the United States that can show a more intelligent body of graduates (men and women) than this one.

"God a Present Help," by H. Emilie Cady. Roger Bros., publishers, 429 Sixth Ave., New York City. The author of this book is well known to all New Thought students. Numbers who worship an Idol-God need this work to awaken them to the truth that
"Nearer is He than breathing,
Nearer than hands and feet."

We acknowledge receipt of The Sadhu (Lahore, India), a progressive magazine published in Arabic. Our magazine has been specially honored by a notice in English on the front page. We regret that we do not understand Arabic. We wish our brother editor in Hindoostan every success in the cause of Reform.

"What Forestry has Done," by T. Cleveland, Jr., (expert) United States Dept. of Agriculture. This is one of the most valuable and interesting pamphlets on this important subject. It tells what has been done to encourage forestry in the principal European countries, Japan, India and Canada.

"The Extract," published by the Latent Light Culture, Tinnerelly Bridge, South India, has changed its title. It is now the "Kalpaka." It means "that which gives at will anything desired."

"The Initiates," monthly. A Rosicrucian magazine devoted to the "Rosicrucian Brotherhood." Price \$1.00 a year; 10 cents a copy. Published by the Philosophical Pub. Co., Allentown, Pa.

"The Raven's Leaf," a book of original poems, by "Aeona." Price \$1.25. Address the author, Mrs. Allie I. Lucas, 1799 Filbert Street, San Francisco, Calif.

Better not be at all than not be noble.—Tennyson.

BE OPEN TO CONVICTION.



SUNSHINE.

A little smiling through the tears;
That's sunshine.

A little faith behind the fears;
That's sunshine.

A little folding of the hand,
A little yielding of demand,
A little grace to understand;
That's sunshine.

—Stuart Maclean.

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 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.

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.