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MAY-JUNE, 1909.



World's Advance Thought
and
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. ROSE 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.
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.
Verá 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.

May-June, 1909.

PORTLAND, OREGON.

Vol. XXIII, No. 1—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.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star, is Brotherhood,
For it will bring again to earth
Her long lost poesy and mirth,
Will send new light on every face,
A kingly power upon the race,
And till it comes we men are slaves
And travel down to dust of graves.
Come clear the way, then clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath,
Our hope is in heroic men
Star-led to build the world again;
To this event the ages ran,
Make way for Brotherhood—
Make way for man!

—Edwin Markham.

IS MAN FREE IN MIND AND BODY?

The question is man free to think and act entirely of his own volition is one that has been discussed since mankind could reason; and in these times most of those who are asked the question would answer at once: "Certainly, I am free to think and act as I desire." To us this does not so appear. We are not very much beyond the infant as yet. It is true we can move about if something that we do not know how to prevent does not injure the limbs so that we cannot use them and come in contact with the without.

We are free to the extent that we have Wisdom, yet we are not free to get Wisdom, for while all Wisdom is dormant in the individual,

we are dependent upon something apart from our consciousness to give it expression. We might look within ourselves from birth, no matter how long we might retain the physical body, and we would never find anything; in fact, we would not know enough to look.

The inner cannot manifest until it is touched by something without. The within and the without are the positive and negative poles—when they come in touch there is manifestation.

If we did not come in contact with something outside of ourselves we would never think—the contact calls forth the thought. It is this contact with something outside of ourselves that constitutes creation in the physical, mental or spiritual realms.

If it were possible for an infant to be left entirely alone where it could not see or hear or exercise its spiritual senses during its life time, it would be idiotic, have no expression whatever. Its creative faculties would be dormant for lack of being called out.

Wisdom is the only thing that can give freedom. "The Truth (Wisdom) shall make you free." But we are not as yet free to obtain Wisdom. We are dependent upon a thousand things, the greatest of which is the capacity to understand—thus we are not free to make the opportunity always. However, we are making greater strides toward Freedom than ever before in the history of mankind; but as long as we can learn, so long as progression is possible, there must be lack of Freedom.

Every cause creates an effect, and every effect, in its turn, becomes a cause, and so on forever.

*
* *

Correct thinking is very rare. Most people are not thinkers ruled by reason, but they are automatic thinkers—thinkers who think like a machine moves. You pull a certain lever in the machine and it moves in a certain way; you pull another lever and it moves in another automatic way. The wise thinker keeps control of all the levers.

ALL IN MAN

All the good of all coming time is within us to be unfolded. There is no problem, however complex, that vexes humanity but can be solved by bringing that involved to the surface. The sunshine of the Soul can and will dissipate all the clouds that our ignorance has generated. Our cultivated intelligence has lifted this world above the savage state. It has enabled us to bring forth possibilities out of matter to which our ancestors were blind.

The great hindrance to the rapid unfoldment and progression of man, and in all the ages past, has been the teaching that an end must come to all man's work, but now we have learned that nothing ends, but it is embodied in still greater things.

Progress is eternal and unceasing. The horizon appears to be limited when we stand still, but is forever and forever changing if we move onward over all obstructions.

Man is the Boundless Universe.

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The tramps in the spirit world are far more numerous than they are on earth, for we are continually sending them there unreformed; and they are closest of all other spirits to earth. Every time we think a tramp thought we attract spirit tramps.

"How can we tell that spirit tramps are in possession of our being?" By the disorder that we feel in mind and heart; by a disposition to be lazy, quarrelsome and abusive, and to live on "hand-me-outs," earned by the labor of industrious people; by our disposition to ruin the good by our lust, and destroying life for "sport," experiment and adornment.

Oh, men of earth, that which you do not correct on earth, returns to plague and torture you, again and again, from the spirit world! It is easier for you—wholly immersed as you are in the physical consciousness—to correct and reform undeveloped humanity on earth, than after they have left the physical form, but you do not believe that spirits exist, and if, perchance, you do believe in their existence, you imagine them all to be devils, and shun them; therefore, you cannot and do not reform and refine them.

Most anyone can preach; but it is only when we live in harmony that we become Teachers.

GOOD IN ALL.

"God is good." Well, then, Seeing the Good in All is "seeing God." This is the only true worship of Deity.

You cannot love God, and hate your neighbor, for your neighbor, as yourself, is a "temple of the living God."

There is only one Universal Religion and that is, Seeing the Good in all forms of life. No Messiah, no true spiritual teacher, ever taught any other.

Your spiritual unfoldment, your physical health, and your enduring happiness and prosperity, and that of all human beings, regardless of race, creed or condition, is dependent upon Seeing the Good every moment of time in all and through all. This is Heaven; this is angelhood; this it is to be "at-one with God."

In this is summed up all that the Wisdom of the ages has given us. It has told us again and again and again that "the Good and the True do not perish; that conscious Immortality is involved in bringing the Good within us uppermost." All other ways are but prison-houses of the soul. You may try all these prison-houses, for you can be what you will to be; but the Way, the Truth and the Life is Seeing the Good (God) in All.

*
* *

I chant the beauty of the Living Soul, and glorify its perfection.

I waft the fragrant perfume of this Soul of mine to all that lives—which, like me, are but emblems of the undying Soul of Souls—milestones on the endless march of Eternal Progress—finger-boards on the death-strewn road of Time, pointing the way to Love's Immortal goal.

I chant the beatitudes of the Life-that-is-forever-Life!

I chant the ineffable bliss of spirits free—free with the love-born freedom of the Soul grown wise—grown to Godlike stature—Many-in-One—the light of hearts grown loving and minds grown great.

*
* *

The world is often the worst enemy of the one who seeks to do it the greatest good. If you do not believe it read the history of all reforms.

All articles not signed are by Lucy A. Mallory.

KEY THOUGHTS.

LUCY A. MALLORY.

We mean by a sexless God a God that is. Not "He," but It.

No people will ever be moral by trying; it must come natural.

God can only be known in parts. It is impossible to conceive God as a whole.

"I can't love my enemies." But you do—you love your bad habits, your worst enemies.

There is nothing stands alone. One thing grows out of another. Start a seed of harmony and it will breed and expand its like. This is true also of inharmony.

The import of life is to make the invisible visible, the unreal real, and the individual is forever assimilating and building the Immortal consciousness by the use of that which appears.

It is something not to hinder the spread of cleanliness, but to deliberately make dirty what others with care and labor have made clean, is a sign of a thoughtless and unprogressive spirit.

Cultivate the habit of seeing the results of the expression of your thought before you express it. Recollect that thoughts are seeds, and speech is fertilizer, and you are the field in which they are rooted.

The God of the Orthodox created something greater than himself when he created man, for he has no power to save man from sin, but he makes a hell of endless fire wherein he burns him forever, because he cannot conquer him.

Spirit communion is only rightly received by the peaceful, harmonious mind. With all others who first realize its truth, the light acts upon them just as the sun acts upon the swampy land, to dry it up so that good crops can be planted in it—it brings to the surface the malaria of conceit, arrogance, etc.

Physically I am the offspring of other people—I and my father are two persons. Spiritually I am the offspring of myself—"I and my Father are one." If I do not discern the Father-God in me, I will never discern him elsewhere. I must first see God in myself before I can discern him in other forms of life. And everything I cultivate in myself that is God-like opens my spiritual vision to see that "I and my Father are one."

The more one can do for himself, the more freedom he has. Wisdom begets freedom.

Whether one lives in Heaven or Hell depends entirely upon the thoughts one thinks.

That which we call "death" is putting on a new dress and moving into a new house.

No man is worthy of being trusted whose conversation is full of hatred of his neighbors.

Anger, under any and all circumstances, is a sign of ignorance. The wise man does not get angry.

To be superior in one's talk, and inferior in one's life, is a disgrace, and is the worst kind of hypocrisy.

The New Age is an age of deeds—of perfecting all things; the Old Age was the age of shams and creeds.

A vacant mind, like a vacant house, is an invitation to spiritual tramps to come in, possess, and wreck it.

A perfect infant, a perfect youth, a perfect man are all steps leading up the endless ladder of Infinite Perfection—God.

The acceptance and cultivation of Truth in your being becomes a Divine Creative Power therein, that goes forth to recreate its like in all things.

With rare exceptions vivisectioners are believers in the orthodox hell of torment and its devil, and they certainly are living exemplars of their belief.

A tramp is one who gets his meals free, does no work, goes where he pleases, and steals when he has the opportunity. And there are tramps at both ends of the social scale.

The universe is the embodiment of Patience. Man never gets anywhere until he emulates its patience. The impatient man is unprogressive—he rides rough-shod over the blossoms of good that patience has so beautifully reared.

We will complain of living in an imperfect world as long as we are imperfect. Let us make the imperfect world in us perfect, and, through our own perfection, we will then have the power to make all things external to us perfect.

If you are more perfect today than you were yesterday you are nearer to Deity—nearer than you would be than if you had spent a whole year in prayer, and had made no improvement.

THE WORLD'S ADVANCE-THOUGHT.

SCIOAHSPE.

AN EXPOSITION OF THE NEW BIBLE OAH SPE.

A Comparative Commentary Showing Wherein
Oahspe Agrees and Differs With Modern
Science, and With Other Bibles.

Division First.

EDGAR LUCIEN LARKIN.

A number of features and aspects of the New Bible conspire to make it rank as one of the most remarkable books in existence. I hope to be able to express this psychology in recent scientific terms and language.

The first view point I shall call the Mental or Spiritual, and assume that these two words have precisely the same meaning; even down to the most refined analysis and technical definition. That is, the real human ego, self or person, is entirely mental. The words spirit and soul therefore throughout this book, Scioahspe, will be completely included in the word Mind.

Even now, in the beginning of this volume, both writer and reader are already within a maze deep, intricate and profound. For the words Life, consciousness, mind, soul, spirit, thot, ego, personality, will, control, mentation, subjectivity, objectivity, psychic and psychology are blazing on the walls of the labyrinth. Let the reader make the following assumptions and admissions, then the book Oahspe looms up as a revelation of extraordinary power and importance. Thus admit that mind caused matter and life to appear—that mind made the entire universe and all it contains; that the universe is mental and based on or in mind; that it is under incessant control of mind, and that this mind can and does assume protean forms or rather modes of expression, phases, character and types.

When a portion of this universal mind, cosmic or primordial mind or consciousness becomes specialized, that is, becomes an individual and enters the human brain, it is a human being, human mind and an actual personality. This hypothesis is that mind made the human body and brain and made life. And then entered the brain to remain so long as it keeps alive. The brain, therefore, does not think, it is the instrument of expression and manifestation of a thinker, a temporary indwelling person.

Now since this mind was in existence before the formation or creation of body and

brain, it will still exist without a trace of change after body and brain vanish. Here is a dividing of the way, the pathway or trail in the obscurity of the maze. After the dissolution of brain and body, does the indweller still maintain conscious personality or is it merged or absorbed back into the primeval mind? Oahspe asserts everywhere and in the most positive language that the mind still exists as a definite person. Suppose that the reader assents to this and goes on believing, then these inevitable conclusions obtain:

There are many billions of these minds in existence—mentalities that lived and thot here on the earth—"enmeshed in flesh," "enchained in matter," having each made a "fall" or descent into matter, and subsequent resurrection, rise or escape.

Suppose that the reader is in an agreeable frame of mind and will go a few steps farther, for instance, and accept this: These billions of persons have some form of government. They surely must have, as they left this place of being—escaped bodies of flesh and entered the discarnate state without change. They are as human after entering mental planes only as when here in the material plane. They have established governments and rulers. These governors and rulers in every book of Oahspe, it is asserted, were once in human bodies on earth and are now called gods and lords, in spirit or mental realms. Innumerable millions of other planets are inhabited and ruled and governed by gods and lords, all having been in bodies of flesh on their respective worlds. These rulers are of many grades, but all rulers, magistrates high and low, are under the dominion of a Supreme Creator.

Now if the reader is ready to take two more steps, he is in a fit state of mind to begin the life-long study of Oahspe with the most intense and fascinating interest. These two far-reaching assumptions and admissions are: the human personalities out of the body, in some cases, have the power to communicate with their brethren in the body, and do, and always have since descent and escape, of persons, that is birth and death, began on earth.

The remaining and profoundly impressive and important assumption that the reader must make in order to understand Oahspe, which is to understand every hitherto inexplicable event that has ever taken place on this planet, is that at times the rulers in the mental world assume complete dominion, power and sway

over individuals, and entire nations of humans in the flesh. These assumptions of power greatly effect humanity, they cause wholesale changes, reversals and upheavals. These are called eras and cycles, of which there have been sixteen since the creation or descent of man. Hence, if at this juncture, the student has assented and agreed to these successive steps, he is in the mental attitude where he is almost sure to say that Oahspe is one of the most wonderful bibles on earth, if not actually the most wonderful of all. For it gives the names, of the great nations in the mental or discarnate spheres, the names of their gods and lords, and the numbers of their inhabitants. And also it gives full accounts of the sixteen times when the discarnate assumed dominion over the incarnate; and not only this, but the wondrous Oahspe reveals how sway and power was acquired.

Second Point of View.

The other point of view is that there is no Creator, that matter is eternal; that mind did not make matter nor form the universe. Thought directivity, a power enabling electrons, atoms, and molecules of themselves to cause matter to appear in form and break up into the sidereal universe as we now see it, and all it contains, is the true explanation of the cosmos. And that mind did not make, create, form or cause life; but that mind is a very late and recent entity and could not appear before life. This philosophy is that mind is a result or product of life. It therefore is a minute fraction of the universe, so inconceivably small and insignificant that it may be ignored almost, as it is only located in animals and man. In this point of view the word create is never used, the word evolution being substituted. This hypothesis does not tell how life began, but it teaches that when life appeared on earth, it was only required that an excessively minute cell, only one, an object so small that a powerful microscope is required to see it, should appear. This divided into two cells in a short time, and each into two more, and the result has been all animals and all humans ever on this terrestrial sphere.

The difference between these two views is as wide as the universe itself. Oahspe thunders out as a set fact that a Creator created all things, and the language is impressive and awe-inspiring.

A third theory has been advocated during the ages of the past, namely: that a Creator

created matter, endowed it with directivity, and then retired from the cosmic scene. The minute particles in which resided directivity at once went to work building molecules of chemical elements. These kept at work building minerals, vegetables and animals; worlds, satellites and suns.

The latest hypothesis is that the only created things are electrons, far smaller than atoms of the early chemists, and that they are pure electricity, thus placing the universe on an electrical base. These electrons possess directivity. But the old question again appears, are they eternal or were they created?

According to the first outlook, the Creator is entirely mind or spirit. This primordial and original mind created electrons; and either constantly directs them, or has imparted directivity to them when they were created; for they possess directivity now, and move with speeds far and away beyond human imaginations. All persons who adopt the creation view; and who believe that they are spiritual or mental personalities will become absorbed to the very depths of their being in Oahspe, if they care to think. All those who believe in the eternity of matter; that is, it was not created, and that no Creator is, or ever was, necessary, will doubtless think that this book is without value. Still, these cannot fail being impressed with the literary wonders of the great work, and that time employed in reading it is not wasted. Another line of reasoning leads to Oahspe, with astonishing results. Suppose there is no Creator, that matter always has and will exist; that mind does not exist except in the brains of organic beings from "Monera to Man;" and that all mind is a mere chemical product of life, and instantly comes to an end when life ends; that there is no other sphere where any kind of mind can possibly exist except on the human and animal planes, admit and believe all these things, then the astounding mystery of the existence of Oahspe is deepened, not explained in the least. Before Dr. Newbrough's dissolution of the body, matters became pathetic with him, striving to impress the people with the supreme fact that he was totally unable to write the book. Thousands of names, of persons, new to him, and unheard and unknown words, and more thousands of literally new thoughts, concepts which had never engaged mind in man before, so far as he, or any other man knew, appeared on the paper from his flying

pen with an incredible rapidity. And such is Oahspe the Mysterious, Oahspe the Wonderful. For, if as Dr. Newbrough always said, even to the closing scene, that a long line of human discarnate personalities, one after the other, controlled his hand; the mystery is great. But if not, the question rises, is not the fact that Oahspe is in existence a greater mystery? The reader may decide. If this book ever gets into circulation, ever is read, studied verse by verse, and believed: then the entire aspect of human existence on earth must be completely modified. All history, archaeology, legend, tradition; all bibles, all religions will be so greatly changed that they will scarcely be recognized. Oahspe asserts that it will prove itself to be true.

Who does not desire to learn all that is possible concerning our future state? Who does not believe that there is a future beyond transition? See this: Oahspe is surely a continuation a supplement, an expansion of the stupendous revelations made by the Unseen to Andrew Jackson Davis.

I have made a table to hold two great bibles of all time, "Nature's Divine Revelation" by instrument, Andrew Jackson Davis; and Oahspe, by instrument, John Ballou Newbrough. The entire literature of man does not contain two more wonderful revelations. The New Testament, the gospels are not more astonishing. The great Seer, Andrew Jackson Davis, in complete, and almost death-trance, delivered one hundred and fifty-seven (157) lectures of the highest possible inspiration, beginning on November 28, 1845, and closing on January 25th, 1847. Each word was written by a skilled reporter as spoken. The volume, now lying on Oahspe as I write, contains 782 pages of simply amazing revelations concerning ourselves and the future awaiting us.

Oahspe was written by the hand of Dr. John Ballou Newbrough, during half an hour, each day on 350 days in 1881. This time was 175 hours, a total of 7 days 7 hours. But the mighty book contains 804 double column pages, that were written in this incredibly short space of time; and 40 pages written several years later. How many expert stenographers would be required to write about 650,000 words in 175 hours? Oahspe positively contains vast numbers of new thoughts, at least, new to the gigantic mass of literature of the human race. And thousands of new and highly important revelations, direct to man. "So the First Great

Positive Mind operates as a Cause, through Nature as an Effect, to produce Spirit as an Ultimate." Nature's Divine Revelation, A. J. Davis, p. 80. "And the Lord said: Of all that live on the face of the earth, or in the waters thereof, or in the air above, that breathes the breath of life, man only have I delivered unto knowledge of his Creator." Book of Lords. Oahspe, p. 43.

Lowe Observatory, Echo Mt., Calif., U. S. A.

THE USES OF ADVERSITY.

Mae Celeste Post.

I will tear you loose and twist you into a strong rope and pull myself out of this dungeon of Habit. Yes; I will make a means of escape by the very vines and tendrils that held me here so long.

Why not?

I will quench the thirst of my soul with the waters made sweet by the agitations of sorrows and anxieties. The light of my smile shall shine upon the tear-drops of my grief and make a rainbow of hope.

Why not?

My weariness shall make a downy couch of any old plank. And my hunger shall transform corn bread and turnip greens into "sweet dates and wine."

Why not?

My poverty shall make me feel like a bloated bondholder when I draw my dollar per., and I will be a jolly spendthrift when I buy a bucket of buttermilk for a dime.

Why not?

Adversity? I will use you! I will make a Jack's Bean-stalk out of you, and climb upon you, and I will kill the giant's despair and fear with the poison of self-abnegation they held to my lips.

Why not?

Yes, sir, I will be habitless, sorrowless. I will not hunger and thirst. I will be rich and rested. I will be a King and rule over myself: I will wear the purple of self-poise and hold the scepter of my great I Amness!

Why not?

Until we love a thing in all its ugliness, we cannot make it beautiful.—G. K. Chesterton.

Every man but the truly good and loving man is a caricature of God, and he alone is the Good or God-Man.

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.

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 COSMIC WAY.

There is influence shed from the far-off spheres

To mix with human clay;

And the cosmos wrought for a billion years

To make me glad for a day.

And the stars were rained in a cosmic shower,

And the suns from the night were whirled,

That my soul might float for a glorious hour

In the wonders of the world.

—Sam Walter Foss.

In New York City alone two million dollars worth of food is condemned by the public inspectors every year. And this is probably only a portion of the food that is dangerous to health. Then consider the many cities, towns and villages where there is little or no public inspection at all of the food eaten.

Suppose the standard of all the people was the good of the brother man, instead of his exploitation. It is safe to say that the number of diseases, disasters and deaths would lessen enormously.

*
* *

Everything is organized into trusts for the exploitation of the people. Suppose the people themselves organize a trust for the dissemination of Joy, Peace and Happiness, and refuse to encourage all things that militate against the spread of these Divine principles, it would not be long before trusts based on selfishness would soon disappear.

FOR SELFISHNESS.

Man makes it a penitentiary offense to steal from and murder man—a being who is intelligent enough to defend himself; but he calls it commendable for men, generally, to steal from and murder the helpless for their own benefit. He robs the bees of their honey and lets them starve; he robs the lamb of its wool and lets it shiver in the cold for lack of its natural covering; he rips open the prospective Persian mother-sheep to steal the fur from the unborn offspring; he murders the innocent animals of the field and forest, and their offspring starve to death for lack of care; he pulls the nuptial plumage off of the murdered heron; he crucifies before a hot fire live geese and crams them full of food to give them liver disease; he bakes and boils and cuts and tortures the most sensitive, living animals in ignorant experiments, and so on down the long, terrible list of cruelty and injustice.

And all this murder, cruelty, injustice and theft is done for the same reason that the criminal steals and murders—the gratification of animal selfishness.

HAPPINESS MAKES GOOD.

The theory on which the ignorant world punishes criminals is that the more miserable they can make the criminal, the greater will be the deterrent to his committing crime in the future. But the exact opposite is the result. And why? Because misery of being is the father of crime. People who are truly happy do not commit crime. A man is not happy when he is contemplating a theft or murder or injury of any kind.

The secret of Elizabeth Fry's success in transforming the criminals of British prisons to order, industry and comparative contentment from the neglected state of wild beasts, was that she approached them with Real Love in her heart, and aroused a better and happier feeling in their breasts.

Do we for a moment stop to think that the landlords of dark and foul tenement houses, and the "bosses" of sweatshops, etc., are rap-

Idly adding to the criminal population by the added misery they inflict on those who must submit to their greed for gain. Any man—no matter how rich or high placed he may be—who increases the misery of his fellow-men and makes it harder for them to earn a decent living or be decently clothed, housed and fed is the worst kind of a citizen—worse than a solitary convicted criminal,—for one criminal may not do much mischief, but he so increases the misery of many that he makes criminals by the wholesale.

Whoever increases the true happiness of mankind, whoever makes it easier for them to retain their self-respect, and attain a higher mark in their daily calling, whoever encourages them with beautiful surroundings, and fosters a love for art, literature, music, etc., is lessening criminality, for he stimulates spiritual unfoldment and opens up to poor, blind, ignorant humanity the Heaven within their own consciousness, which is Joy, Peace, Happiness and Harmonious Industry—the only cure for the misery, crime and unhappiness in this world, so long sent in the torturing way of Hell by the horrible teachings of a false theology.

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AFTER FIFTY YEARS.

Biography of a Pincushion.

Today is the fiftieth anniversary of my tiny pincushion's birthday. It was born May 27th, 1859. All these years it has given faithful service. It has never had a vacation, and it has never failed to respond with pins when we called for them, and though it is begrimed with the dust of years (it has never had a bath), it has no wrinkles, and its colors are still as bright as they were on its first birthday, and the first two pins that our baby hands put in it are still there—they were never once taken out. Grandma made it for us, just as our immature brain designed it.

Dear Grandma, how we loved her, and how we missed her dear presence when her body was laid in the grave, nearly fifty years ago.

This tiny pincushion took on the form of a book, and the first leaf is from a piece of Grandma's drab silk dress. We remember how lovely she looked, as she sat devoutly listening to the sermon, dressed in this drab silk, and a bonnet made of the same material, coming well over her face, with a little cape across the back.

The next leaf is from a piece of our little sweetheart's new suit of clothes (his first pants and coat). He had come running over to show them to me. Oh, how proud he was, and we thought there never was one so grandly dressed. Dear little sweetheart! He went to Heaven before he needed another suit of clothes:

The next leaf is from a piece that was left of grandpa's vest. It is blue cloth with little red roses on it. Blessed grandpa!—he was with us for eighty-four years. One day he sat down in his easy chair, and as he sat there he said: "Lucy, my little girl," (Lucy was still his little girl), "I dreamed last night that I was living in that beautiful spirit home of mine that you saw and told me about when you could hardly speak plain. I had forgotten about it, until last night I dreamed I was there and I was so happy, but I was very sorry when I awoke and found that it was only a dream." I went out. When I came back, I found that he had gone to his "beautiful spirit home."

The next is from my little girl-friend's "green Louisa Kellogg's purple silk dress. She became famous as a singer, but she too has gone to the world of spirit.

The next is from my little girl-friend's "green merino" dress. She lived to raise five children—all orphans—and she too took the silent journey, leaving the world better for her having been here.

The next is made of pieces of America Braden's and her four sisters'—Tennessee, Missouri, Iowa and Virginia—dresses. All of these too have passed on.

Now comes the last leaf. It was from dear, dear Millie's new Spring cloak. "None knew her but to love her." Two weeks ago she spake a loving good-bye to family and friends and went to her "immortal home."

Thus this pincushion has outstayed all who contributed to its birth. Once it fell into the fire and had a narrow escape from destruction, but it came out uninjured and it is still strong and well and doing good and faithful service, and when we move up higher, our faithful pincushion will go with us.

We trust that our readers will pardon this pincushion occupying so much space, but a pincushion that has served so faithfully, and is still serving, is worthy of congratulation on its fiftieth birthday.

WE KNOW NO PLAINER LANGUAGE.

One of the readers of The World's Advance Thought, in a letter to us, says:

"I am well educated and a thinker, yet I cannot understand your magazine. Could you not put your ideas in plainer language? I feel that there is something in it that I need if I could catch its meaning."

[Now there are two of us who cannot understand. We can understand that many would not agree with the teachings of The World's Advance Thought, but that the language used is not plain enough to be understood by a "well educated thinker" is more than the editor can understand. We do not know any "plainer language" than this we use. It may be that the lady is so well educated that she has forgotten plain language.—Editor

A gipsy revivalist (from England) preached for several weeks, in Denver, Colo., the old hell of torment for disbelief in the falsehood that "Christ died to save sinners from hell." The result was that three persons went insane. The wonder is not that these three became insane, but that three hundred or three thousand did not go insane when this horror of horrors was placed before their minds. The financial returns were six thousand dollars for the revivalist. This man got that sum for preaching the hell that so many of his congregation make right here for their fellow-beings, in order to get back the money they paid him; for preaching an endless hell of torment is the seed that bears fruit after its kind.

"Extremes meet." There are two kinds of lazy, do-nothing people in the world—the ones who do not need to work because their parents are rich, and the others who are born of exhausted, overworked mothers, and who enter the ranks of the tramps. The wrong standards of living that society fosters, breed all the evils that it deplors. The hell that it lives in is constituted of the disorder of its own mentalities, plus hatred and greed. Out of this come all its diseases, disasters and miseries. Small wonder that its pleasures turn to ashes.

Men are not fulfilling their true destiny if they do not think for themselves, for if they do not do so they are no more than an aggregation of animals or insects who follow the senses and only do the things that the senses

(instinct) lead them to do. The men who eat to repletion, who crowd each other out by greed, whose amusement it is to injure or kill helpless living forms for "sport," and who do this from the beginning to the end of physical life, are not above the animals whose habits do not change.

You can spoil the loveliest Spring day by harboring a thought of hatred; and you can beautify the stormiest day in Winter by a thought of Love. And this is done by bringing uppermost either the Heaven or Hell within you. Life is what you make it. You can make it miserable or joyous. You are your own God, or your own devil. All that is external in the universe is symbolical of you. You are the Way, the Truth and the Life.

There is only one kind of Creation and that is Order out of Disorder. The Heaven after death of the physical body is the order in diet, thought, feeling and action one has created in his being and other beings; the Hell, is the disorder he has negligently allowed to rule during his lifetime. In physical life you may clean up the external disorder that some one else has made, but in spirit life each must transform his own disorder to order.

"Out of the heart are all the issues of life." It is, therefore, the hearts of men that need changing before the "issues of life" can be changed, and this each individual must do for himself. Politics, economics, etc., will be all right when the hatred, cruelty and greed in men's hearts are changed to love, kindness and generosity.

Humanity is in the stage of unfoldment where a family of small children is who must now go to school. They dislike to give up playing with their toys, and entering the hard School of Experience. Learn they must, and in order to do so a change of environment is necessary. And the environment is going to change to bring about the necessary schooling.

If I want to reform my neighbor, while I am satisfied with a disorderly being, neither of us will be reformed.

No man can picture a hell for others in his mind who has not the reality in himself.

Cruelty is the progenitor of immorality.

THE GOLDEN RULE.

WALLACE YATES.

The movement in some quarters to "do as Jesus would have done," is one that perhaps deserves consideration rather than criticism. Its partakers are, of course, of those who fully believe in the historical Jesus; that the Man of Galilee did and said all that is recorded of him in the four gospels. The personality of Jesus is, in fact, the central pivot on which what we know as Christianity swings. No one, however, who is in agreement with Napoleon that "history" is in the main a "fable," will attach any very great importance to the question as to whether the gospel narrative is true verbatim. What concerns us most is whether the body of teachings attributed to Jesus are in accord with universal truth. Divested of trimmings and minutiae of action, the fundamental laws he laid down are two, Thou shalt love the Lord thy God with all thy heart, and shalt love thy neighbor as thyself. These, he says, are really one and inseparable; that is, no one can obey the first while he ignores the second. Whosoever professes so to do "is a liar." And this agrees with what he teaches elsewhere—that the "Kingdom of God is within you;" that every man is a son of God and can by no means separate himself from his Father. Further, he sets forth that "God hath made of one life all nations that dwell upon the earth;" so that there is a tie that binds all men one to another. All of which may be described as scientific truth and as sustaining the great law known as the "second commandment."

Thus Jesus evidently did not give these forth as arbitrary commands issued solely on his authority, but as statements of a truth wide as the Universe and which must be obeyed if the true goal of progress is to be attained.

It may surprise our sectarian friends to be told that the church has, for all these ages, been teaching a heresy; that its "scheme of salvation" is in direct conflict with the "second commandment" of Jesus; that the dogma that one man can be "saved" eternally while another is "damned" eternally, is not only at utter variance with the sublime doctrine of Jesus but is scientifically impossible: How men could deduce the dogma of the "elect" from this loving law of Jesus or produce such an unutterable horror as the "Rev. Michael

Wrigglesworth's "Day of Doom" is almost inconceivable!

But seeing that the doctrine of separateness is a heresy, as the Brahmins and Buddhists have always contended, the Golden Rule applies with still greater emphasis to nations than to individuals. A nation like this whose whole code of laws is based rather on Moses than on Jesus, and whose social structure is almost universally selfish, can no more endure than could proud and mighty Rome, by persisting in its present course. While Jesus had but two simple laws, we have tens of thousands, all based on the Mosaic idea of "total depravity," and that man must be hedged in by restrictions to prevent him from injuring his fellowman! And yet we call ourselves a Christian nation!

It has taken slow moving Great Britain a thousand years to show signs of decadence; but take into consideration the lightning speed of American wealth accumulation combined with the cardinal principle of every man for himself, and how long will it take us to reach the brink of the precipice? Already we begin to catch faint glimmerings of the handwriting on the wall. From every hand comes the cry that we have stupidly wasted our national resources; that our brutal indifference to the interests of posterity has made the endurance of our forests, our mines, and even the fertility of our soil a matter of decades. We are utterly ignoring the "golden rule," and the penalty is sure.

Anything for human rights is constitutional. No learning in books, no skill acquired in courts, no sharpness in forensic dealings, no cunning or splitting hairs, can impair the vigor thereof. This is the supreme law of the land, anything in the constitution or laws of any state to the contrary notwithstanding.—Charles Sumner.

Abigail Scott Duniway is virtually the ablest leader of the Woman Suffrage movement in the United States, and the victories that have thus far been gained in the Woman Suffrage States, are the fruits of what she has steadily and persistently sown in the West during a lifetime of strenuous endeavor, and she is still extending her influence and advancing the cause.

Cruelty to animals is a characteristic vice of a vulgar people—A. von Humboldt.

INTERNATIONAL ETHICAL EDUCATIONAL SOCIETY.

VIVISECTION.

"Are Experiments on the Sub-human Justifiable?" was the subject discussed at the meeting, May 18th, of the International Ethical Educational Society. This Society meets in our parlors, 501 Yamhill street, the third Tuesday in each month, at 8 p. m.

Dr. Palmer opened the subject from the viewpoint of the vivisectors and advanced their well worn arguments—that vivisection was necessary in the acquirement of a knowledge of the science of medicine; that many important discoveries had been made by it; that animals suffered, it was of no importance—it was proper to let dogs or cats suffer as long as human beings were benefited by the results of the research of the vivisectors.

Mrs. C. Post recited an original poem, which was very fine; we especially call the attention of our readers to it on the first page of this number. Following the poem, Mrs. Post gave a very effective talk of her experiences with vivisection hells.

Dr. Story stated that his education in the regular school of medicine had inclined him to favor vivisection, but his more advanced studies in New Thought had caused him to believe that healing could be done without vivisection by the power of mind.

Mr. E. P. Rosenthal treated the subject from the point of view of Justice. "Let us manfully pay the debts we incur," he said, "for if we suffer it is because we have not lived in harmony with the right laws of being. It is cowardly to make any animal suffer, vicariously, in order that we may be relieved from the well-deserved results of our own acts. If we "cease to do wrong and learn to do well" the happiness of not one living form need be sacrificed to our selfishness."

Lewellyn George, of the Portland School of Astrology, also gave a capital talk. "No benefits," said he,— "if there are any benefits to be derived from cruelty to animals, which he very much doubted, as men who were so heartless as to torture helpless living creatures would certainly be untruthful as to the results of their terrible acts—could compensate for the misery inflicted on even one poor dog. All this cruelty is increasing diseases. What betterment there is is due to the new school of

hygiene, and the study of mental-spiritual science.

Dr. Poulton advanced the idea that an animal was an embryo human soul—was our sub-human brother—and heir to the same immortality as we were. Therefore, it was a survival of barbarism to bring misery upon him with the idea of selfishly benefitting our own physical organism.

The presiding officer held that vivisection was the fruit of the teaching of many generations of an endless hell of torment. He said that we had advanced far enough in mental-spiritual science to realize that all thoughts sooner or later materialize. The horrors that vivisectors had perpetrated upon animals—the terrible details of which had been copied from their own literature—were too awful to enumerate, and no orthodox devil in a spirit hell could imagine more fiendish acts to perpetrate than are daily done in the vivisection hells here on earth. The Inquisition of old, tortured men's bodies to save their souls; but here we have the medical inquisitors torturing the very animals from whence humanity derive their diseases by eating their poisoned flesh, in a vain attempt to cure those diseases by dirty, diseased pus (clept "anti-toxin" or serum) "derived from inoculating healthy animals with similar diseases. Little or nothing is done to teach hygiene in the regular medical colleges, but disease is almost exclusively studied. Is it any wonder then that the list of diseases is increasing, for whatever the mind gives attention to grows. To call orthodox medical practice "scientific" can readily be disproved by any thoughtful person. Let any one go to a dozen different old-school doctors for advice, and it is safe to say that scarcely any two of them will diagnose the disease alike or give the same prescription.

Progressive and enlightened physicians in all countries stand in relation to vivisection where stands Dr. Ph. Mareschal, of Paris, France. In *Le Medecin* (The Doctor) of that city, Sept. 8, 1907, he says:

"As to vivisectors, let them be altogether separated from the medical profession, so far as studies and diplomas are concerned. Their calling is not identical with ours. Their associating with us is the cause that some of our colleagues have lost the moral health, the habits of gentleness, of kindness, and of compassion, which are essential in the practice of our profession.

"To physiologists let us say: Stand apart

from us and as far away as possible. Go on mangling and torturing, since the law actually does not forbid your doing so, but would that the State decline to label you as medical men, for there is deep incompatibility between your profession and ours."

SOAR LIKE THE EAGLE.

E. R. SCHEMP.

Slowly and softly rang the voices as they gathered in reverent silence about the sweet-faced woman, seated at the center of the room. Dim was the light and a mystic shudder crept from one to another, ending with a long-drawn sigh, half expectancy, half hidden terror.

Wherefore, oh, my children, are we gathered thus together, but to pause in the midst of the hurly burly and empty our minds of all the accumulations of the days, and to seek the innmost recesses of the World of Thought; to draw near to the throne of the "I AM," and gather to our souls glimpses of the unfathomable depths of the sea of knowledge; to drink of the waters of Life flowing about us and under and over us, to taste of the Living Bread of Truth and to enter into the plains of Freedom. Silence! Into the Silence! Where abideth the Ultimate Blessedness. With bated breath and purged souls let us hasten.

A message—aye, a message comes anon. Ask Wisdom, that ye read aright its meaning. See ye not the eagle bold, and lo, where might the head appear, gleams now a radiant sun. Low bow each earthly head the while the vision rests thereon. And the interpretation thereof? Listen children, for thus 'tis written: The eagle, of all the birds of the air, alone seeks the higher planes. He alone dare soar in the Sun's blazing light, sustained by the air's thin weight. Lord of the sky is he, ever seeking the heights, ever aspiring to reach the sun.

So, you too, must aspire and strive and aim, and, lo, at last 'tis gained. The light, the source of all Power shall not only rest upon your efforts but will be those efforts, and you and the Father Sun shall indeed be one. Listen, children! Are ye eagles in your searching? Seek the Sun!

It is a sure sign that one has not spiritual consciousness when he is discontented because he lacks things. He who is spiritually conscious is rich in himself and does not lack.

WOMAN A CHATTEL.

STEPHEN MAYBELL.

Her white soul is under the feet of the black Lust, under the dominion of Effect, of Matter, of Man. Man is her offspring—she is the Cause—God—Beauty, Love, Truth, Justice, Purity, Patriotism, Light, Harmony. Man must be a beast until he recognizes Woman. Man but recognizes himself—Effect. All Hell is born in this error. Place Liberty and Love on your banner—they are the twin principles upon which existence, progress, perfection are based. One is the condition; the other the force.

I find as I put forth truth (purity) to the masses, that only the feminine accepts. I find that the feminine in Man accepts, and that the feminine as a sex seem to lack the black antagonism of hate that closes the mind's portal to the Universe. I find that the masculine is antagonistic and self-wise, self-opinionated, yet knowing nothing of self or anything. Oh, how wise men are. Wise in the keenest methods of distinction; wise in the methods of pillage; wise in the methods of the worm, the corpse; wise in placing mud above himself. Ah, he must be purified by the contact of woman's softness, delicateness, kindness, and their recognition and acknowledgment, e'er we have Justice or Love or Liberty.

We deeply regret to have to announce that Brother H. R. Kincaid has concluded to suspend the publication of the Oregon State Journal, which was established at Eugene, Oregon, March, 1864. It has been published continuously for forty-five years and twenty-two weeks, without ever having missed an issue. Although one of the best edited and most progressive papers in this state, it has been carried on during the last few years at a financial loss. Our good brother would have been willing to stand the loss a few years longer, but the excessive demands of the printers caused the loss to reach such burdensome figures that the only way to do was to suspend publication, at least for the present.

To us the suspension of The Oregon State Journal is like the departure of a dear friend, for in all these years it has made its weekly appearance in our home and we shall miss its clean, cheerful and uplifting presence as the Saturdays come and go.

THE UNIVERSAL REPUBLIC

PLUME HUNTERS.

A man lately took occasion to inveigh against the cruelty of women in wearing the plumage of birds—the plumage of birds killed under very distressing conditions. Some women are cruel, but not more so than men, nor as much so, for not one woman who has worn, for instance, the nuptial plume of the white heron would have done so had she had to kill the bird herself and see its young left to die. Men have done this persistently as a business, and as Mr. Finley told us at the meeting of the Audubon Society, they persistently spread the falsehood that these plumes were obtained by hunters who picked them up where they had been dropped by the birds in the process of moulting, so as to reassure women regarding them. An incident in point that affords a comparison between the sexes in this regard is that told of some distinguished sportsmen, friends of Colonel Roosevelt, who went hunting birds, some of them very rare ones, as the news items took pains to state. They killed those rare birds and were congratulated by our strenuous Teddy. Common sense would have suggested that a camera was the only proper thing to hunt rare birds with, but that notion which any woman would have acted upon did not enter the brains of these dyed-in-the-wool killers of wild things.

The proceedings of the Audubon Society are most interesting. One listens with wonder to hear Mr. Finley tell of the hours and hours of patient waiting and the miles of ground covered by Mr. Bohlman and himself on these hunts for bird photographs. Besides, at the last meeting, the notice served on milliners who sell the forbidden plumage was up for discussion. Now that the white heron is almost wiped out, decided steps are taken to permit the remnant to survive and all because of the efforts of the Audubon people throughout the land.

By the way, there were not less than a half-dozen women present at that meeting who sported on their "lids" wings, quills and various "made" pieces to which some defunct fowl contributed. If women would once for all eliminate the possibility of such inartistic trash appearing on their hats, it would be a long step in the fine art of beautiful dressing, for these "made" pieces, and even the wings of barnyard fowls are hideous on hats. Only long usage has hardened our senses to tolerate them under the mistaken notion that they are

pretty. They but furnish one more way for the small streams of coin from the million to swell into a golden flood in the coffers of the big dealers, without giving any adequate return to purchasers. You see, I had to look at those things, because they came between me and the lovely views of birds and water and cloud, flung on the screen in the course of the lecture.—Eleanor F. Baldwin, Editor "Woman's Viewpoint," Eve. Telegram, Portland, Ore.

We desire to correct a mistake made in our April number in relation to the price of the book "Ground on Which Jews will Accept Christianity," by Elijah Moses. It is 25 cents, postpaid, for a single copy; \$1.00 for ten copies. Address: New Thought Publishing Co., Gilchrist, Mich.

"Correct Thinking," sixty-seven pages, 25 cents. To-morrow Publishing Co., 139-141 East 56th street, Chicago, Ill. "A herald of the New Learning. A plea for the adoption of a standard viewpoint toward all human problems and a call for heroic leaders to abandon traditions and reorganize education based on modern world knowledge. A guide to thinkers, teachers, judges and statesmen," by Parker H. Sercombe.

"Freedom," monthly. Price \$1.00 a year. L. R. Andrews, Editor; Frank Householder, Business Manager. The Independent Printing Co., 1916 F Street, San Diego, Calif. An exponent of the Science of Being. Its motto is: "Spread the Truth that Frees Humanity." A progressive paper worthy of being sustained. These gentlemen also publish a weekly newspaper, "The San Diego Independent," which is free from reports of murders, scandals, crimes and all harmful and disagreeable topics. A yearly subscription to the "Independent" is included in the year's subscription price of "Freedom."

The monetary standard whereby the world judges men is a low, vile and degrading standard, for it subverts all things in man that are good and ennobling. A poor man who is making an honest living selling peanuts, who gives you good, well baked peanuts, and honest measure for your money, is on a plane of life spiritually above the man who makes hundreds or thousands of dollars by chicanery.

Silence is the Mother of Truth.—Benj. D'Israeli.

BE OPEN TO CONVICTION.

PROGRESS.

E. R. Schemp.

There is joy in going forward,
There is gain in pressing onward;
To the soul aspiring ever,
Comes the calm of great endeavor.

Cho. Then forward, brother, forward—
Cast aside the doubts which hinder,
See afar the gleaming beacon,
Set to guide the steps which weaken.

Know the "I" can never fail you;
Falter not though fears assail you;
Let our songs of victory ring
As the days their blessings bring.

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 INTERNATIONAL ETHICAL EDUCATIONAL 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.