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AUGUST, 1909.



World's Advance Thought

and

Universal Republic.

EDITED AND PUBLISHED BY LUCY A. ROSE MALLORY, PORTLAND, OREGON.

Entered at the Post Office at Portland, Ogn., as Second-Class matter.

HEREIN IS PEACE AND SAFETY

SOUL-COMMUNION TIME TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through The World's Advance-Thought for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE OR CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

| | |
|---------------------------|-------------|
| Austin, Texas | 1:43 p. m. |
| Augusta, Maine | 3:03 p. m. |
| Boston, Mass. | 3:28 p. m. |
| Baltimore, Md. | 3:08 p. m. |
| Burlington, Vt. | 3:18 p. m. |
| Berne, Switzerland | 8:41 p. m. |
| Buenos Ayres, S. A. | 4:18 p. m. |
| Berlin, Prussia | 9:09 p. m. |
| Buffalo, N. Y. | 2:55 p. m. |
| Constantinople, Turkey | 10:11 p. m. |
| Cape of Good Hope, Africa | 9:26 p. m. |
| Charlottown, Pr. Ed. Id. | 3:58 p. m. |
| Columbia, S. C. | 2:48 p. m. |
| Columbus, Ohio | 2:38 p. m. |
| Cape Horn, S. A. | 3:43 p. m. |
| Caracas, Venezuela | 3:46 p. m. |
| Chicago | 2:20 p. m. |
| Dublin, Ireland | 7:46 p. m. |
| Denver, Colo. | 1:08 p. m. |
| Detroit, Mich. | 2:38 p. m. |
| Dover, Delaware | 3:09 p. m. |
| Edinburgh, Scotland | 8:01 p. m. |
| Frankfort, Germany | 8:43 p. m. |
| Frankfort, Ky. | 2:33 p. m. |
| Ft. Kearney, Neb. | 1:33 p. m. |
| Fredrickton, New Bruns. | 3:43 p. m. |
| Georgetown, British Gua. | 4:18 p. m. |
| Havana, Cuba | 2:51 p. m. |
| Halifax, N. S. | 3:18 p. m. |
| Harrisburg, Pa. | 3:03 p. m. |
| Honolulu, S. I. | 9:51 a. m. |
| Iowa City, Iowa | 2:03 p. m. |
| Indianapolis, Ind. | 2:28 p. m. |
| Jerusalem, Palestine | 10:31 p. m. |
| London, Eng. | 8:11 p. m. |
| Lisbon, Portugal | 7:49 p. m. |
| Lecompton, Kan. | 1:48 p. m. |
| Lima, Peru | 3:04 p. m. |
| Little Rock, Ark. | 2:03 p. m. |
| Milwaukee | 2:18 p. m. |
| Mobile, Ala. | 2:18 p. m. |
| Memphis, Tenn. | 2:11 p. m. |
| Montreal, Canada | m. |
| Nashville, Tenn. | 2:23 p. m. |
| New Haven, Conn. | 3:18 p. m. |
| New York City | 3:15 p. m. |
| Newport, R. I. | 3:28 p. m. |
| Norfolk, Va. | 3:05 p. m. |
| New Orleans, La. | 2:11 p. m. |
| Omaha, Neb. | 1:38 p. m. |
| Ottawa, Canada | 3:08 p. m. |
| Philadelphia, Penn. | 3:11 p. m. |
| Panama, New Granada | 2:53 p. m. |
| Pittsburg, Penn. | 2:51 p. m. |
| Paris, France | 8:19 p. m. |

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

THINK LOVE.

Alice Eskel.

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

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

Should Obtain

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THE WORLD'S ADVANCE-THOUGHT

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

August 1909.

PORTLAND, OREGON.

Vol. xxiii, No. 2—New Series.

THE WORLD'S ADVANCE-THOUGHT.

Love ye One Another.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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

[Written for The World's Advance Thought.]

THE COMING HUMAN.

Isabel Darling.

This great, grand presence that draweth nigh—
This great, grand Human!—is clear of eye;

Is sure of step and firm of grasp;
Is brave in thought, and strong in soul,
And loves all life as one vast whole;

All peoples as but one humanity;
And, folding the Eternal Hand in trusting
clasp,

Reaches yet further into space,
Boldly unveils the Eternal Face,
And shows Humanity as more—Divinity!

"NEVER" IS A LONG TIME.

It seems to be the natural tendency of mankind to tell you all about it. This is very noticeable in meetings where questions are up for discussion. A listener is seldom found among those who talk to the public. By this we mean, one who can listen to learn. He listens to be able to tell the speaker that he does not know anything about the subject under discussion; then he, in turn, tells how it is; and the next one tears this speaker's ideas to rags, and when he cannot think of anything to dispute the ideas advanced, he will usually say: "You don't know anything about it; we can never know anything about it." Now "never" is such a very long time, that we cannot possibly see what it can or cannot do.

You do not know any more about "never" than you do about Life or God, for, like God, there is always more ahead unexplored. We are finding out God every moment of our ex-

istence, and we are finding out every day that things come about that our ancestors loudly proclaimed never could come about. We forget that the more we find out God, the more causes we bring into manifestation, whose effects we must find out. Thus God and "Never" are one and inseparable, forever being found out, and forever unsolvable. We can know them through manifestation, but on this plane of unfoldment we have never got beyond the manifestation.

So often we are asked: "What makes you let such questions come up for discussion? We don't know anything about them. They are too metaphysical."

This being so, the greater the need for discussing them. That is what brings about the manifestation, and in this way we know them.

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Some say that the control of spirits in Spiritualism is dangerous. It is only dangerous if the mind is unclean, and if the mind is unclean it matters not whether one calls himself Spiritualist or Orthodox, he is in constant danger from control by undeveloped spirits. What is sure is that there is no danger at any time to an individual who keeps his mind clean, whatever his religion.

*

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Too many mistakenly think that they can unfold spiritually if they devote all their time to what they call their "spiritual unfoldment," and, instead of unfolding spiritually, they sink into sensual laziness, neglecting the necessary duties of life, and finally become unbalanced. Spiritual unfoldment is the blossom that is grown from physical, mental and spiritual duties well performed. Thus the being grows in equilibrium and unfolds the best it contains.

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* *

If you have made no improvement to-day over yesterday, you have lived a day in vain and lost a great opportunity.

All articles not signed are by Lucy A. Mallory

WHO ARE MEDIUMS?

Who are mediums? Every doer of deeds of love and kindness is a medium for angels to co-operate with in establishing permanent harmony; and every inventor, or artist, or musician, or writer, is a medium, with and through whom discarnate spirit inventors, artists, musicians and writers, invent, paint, perform and write to the extent of their combined knowledge. And so with all other forms of knowledge.

And every murderer or thief, or the doer of other crimes, is a medium through whom all discarnate murderers or thieves can work their influence and deeds of darkness.

Humanity (both incarnate and discarnate) are bound up in one bundle of life. Mediumship is universal, whether humanity is conscious or unconscious of it.

Every individual is a "door" between the earth world and the spirit world. The opening of that "door" depends upon his initiative, and what shall come through that "door" to him and the world—angels or devils—is conditioned by the thought he thinks and the thing he does.

The choice lies for every individual between the Brotherhood-of-Joy-for-All and the Brotherhood-of-Misery-for-All.

*

* *

There is nothing learned by the individual who expects others to do for him that which he should do for himself. A dirty man is not made inherently clean by others doing the cleaning up for him. It is not a wise God who would delegate a scapegoat to bear the shortcomings of humanity on his shoulders; for the purpose of all self-experience is self-knowledge, and, whether the experience be good or bad, it has involved in it a lesson that each one must learn for his own growth and unfoldment.

*

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We "give ourselves away" by our habitual mode of criticizing others, for we condemn most in them the weaknesses we ourselves foster. He who is making genuine efforts to reform himself has nothing but kind and charitable thoughts for those burdened with weaknesses, for he realizes the work needed to be done to transform them.

PUT YOURSELF IN ORDER.

Everything in itself is perfect, and everything furnished us for our use is good, but we must learn to set things in order and in their place. We may have perfect furniture and place it in the barn with the cow, and by so misplacing it render it useless, while if it had been put in its right place in the house it would be both useful and ornamental.

We seldom stop to think that it is the right and perfect use of all our energies and faculties that constitutes a perfect life, but we pray to an imaginary God to boost us into perfection.

How often we hear people say: "I wish that I could get time for spiritual unfoldment, but I have so much to do that I cannot get the time." They still cling to the same erroneous idea that they held while in the sectarian churches—that some power is going to change them to a spiritual state of consciousness by a miracle, and that Heaven will, by a like miracle, be theirs, no matter how they live their daily lives. But no one can change a disorderly and discordant mind and body to order and harmony but the individual himself, any more than a good, industrious scholar at school can change the lazy dunce and truant at his side to a wise pupil. All that others can do for us, if we are incompetent, is to help us to help ourselves, provided that we are receptive.

Spiritual unfoldment is to be orderly in our thoughts, feelings and actions. A God could not bring these into order for us. It is for the individual to set himself in order; and order means a proper use of all our faculties, physical, mental and spiritual. There are those who have unfolded themselves who can advise as to the best way to accomplish this, but the individual alone must do the work.

Nature makes you a savage. It is up to you to make a cultivated gentleman of him, and from that to a God. The God that will make you like unto himself (in his own image) resides in the "Kingdom of Heaven within you." But it is you who must bring him uppermost.

Control by a spirit is through your thought. If a discarnate or incarnate spirit suggests a thought to you—gives you one of his mental seeds—and you accept it, and plant it and cultivate it in your mind, you have put yourself under the control of that spirit.

KEY THOUGHTS.

LUCY A. MALLOBY.

The impossibilities of this age are the common things of the next age.

Live richly in spirit, and the vain longing to be wealthy externally will be satisfied.

If you want spiritual unfoldment, listen. You cannot get it in the noise of tumultuous thought and discordant speech.

As long as we think that our troubles are all due to others, we will be blind to the fact that the remedy for all our troubles is in ourselves.

What men realize now is but the surface of life. Real life, like the gem in the mine, is below the surface, in the spiritual center of man's being.

Don't let the mark of incompetency, laziness and thoughtlessness rest upon anything you do, for, if you do, you will be poverty stricken all the days of your life.

It is sad to see one who is neglectful and slovenly in all things he does, running hither and thither after "Spiritual unfoldment." The first law of unfoldment is Order and Cleanliness.

The spirit is the ideal and the real. The Old Age has held us to the Idol God—the God in a book. The New Age says: "Realize the spirit that is alive in yourself. This is the living God."

We are held to a certain environment until we have gained the necessary experience of that environment. It is useless to waste time in rebelling against the environment, for it will not change until we have by our own experience learned how to change it.

You take delight in whatever you do perfectly. The one who does his work imperfectly is always looking with longing eyes on some other avocation than the one he is in. But it is not a change of vocation that he needs, but a more perfect doing of the task in hand.

The ignorant man calls the wise man a "visionary," but the visions of the wise are always true, and come as forerunners of the practical. The ignorant man has no visions, for he has no imagination, but he has delusions and superstitions that always lead him astray.

We are never satisfied with what is. It is the is-to-be we are always wanting.

Every word that you utter is a prophecy, therefore be careful what you speak.

The difference between perfection and imperfection is the difference between thinking and thoughtlessness.

The spiritually unfolded are patient under trials. The more selfish the individual, the less patient he is.

Unless one has unfolded the spiritual consciousness, there is small satisfaction apart from life in the physical body.

All the miracles in the universe are done by that Perfect Master Magician, Love, that resides in each of our hearts.

That which is of God always leads, but the sectarian churches never inaugurate reforms. They follow them only when they become popular.

The soul that is growing is above the plane of anger. Quickness to anger is a sign of spiritual stagnation. Anger is the malaria of a swampy mind.

Freedom is the blossom of harmonious being. To attain freedom, the seeds of harmony must be sown and cultivated. This is the "truth that sets free."

To say "grace" before a meal of murdered food is a mockery. As if any power of Love and Goodness would vouchsafe to bless a meal, the ingredients of which were obtained by cruelty and murder.

The wise, loving, beautiful spirits who are attracted by cleanliness and industry, are repelled by dirt and laziness. The spirits who come to you are those you attract by your mode of life.

Don't trust a man who goes hunting. Theft and murder are in the same category. A man who is heartless enough to steal the life of innocent animals, regardless if their young starve for want of their care, will, without compunction, rob any one, including widows and orphans.

Truth is the pure air of the mind. Opposition to Truth is shutting the door of the mind against it. Then one has only the foul air of his superstitions and prejudices on which to sustain the life of the spirit; consequently, the spirit starves, and the being is discontented and miserable.

LIFE AND ITS PURPOSE.

MR. HAWKES.

Is it permissible for a layman, through the medium of your columns, to briefly express his conclusions on a subject so complex and mysterious as that of "Life and its Purposes"; the intent being, without the slightest disrespect for the believers in any of the many religious creeds, to present these conclusions for the respectful consideration of those who, skeptical of the teachings of dogmatic and revealed religions, and lost in the maze of philosophies and cults, are hopeless of obtaining a rational knowledge of this vital subject.

According to one school of Physicists, Life is assumed to be a vital Force inherent in the physical properties of protoplasm, and that all its objective phenomena, as evidenced in organic existence, be it mollusk, tree, animal or man, are referable to this source. This assumes that the vital principle inheres in matter, and that this fundamental attribute is contained in the energy of the atom.

Another School asserts, that Life is not a form of energy, that it is something transcending that, which directs energy and controls it. That it does so intelligently, and that it is dependent upon material merely for its manifestation on the physical plane.

This would seem to be the more scientific deduction from observed facts, and in a large measure it confirms theological concepts. But neither affirmation nor negation is permissible on a subject that outlies our finite understanding.

Philosophy is the conclusions at which men have arrived in their search for Truth and the Facts of Science. What Life is we seem incompetent to conclude. All its evidences point to its being an active directing force, conferring individuality, for a time, on organic life and then departing. From whence to where?

Who can explain the constant, personal identity of a self-conscious, rational intelligence residing in the aggregation of atoms which compose a human form and which is continuously changing its particles?

Can it be rationally explained how these potentially endowed atoms can by their mere aggregation, create an individuality that manifests itself to itself and to others?

We must look elsewhere than to Materialistic science for answers to such problems. Evi-

dence warrants us in assuming that "Life is apart from the material in which it is made manifest." We know that we exist and that other beings and things that are evident to our senses, exist. We become aware that we, as individuals, are endowed and invested by God (or Nature) with certain faculties, capacities and powers, and we rationally conclude that the plan of Nature is to individualize intelligences.

It is in our perception of this, and of our Personal Responsibility and Moral Accountability, that we may find the Key to the Purpose of our existence here.

The "Law of Integration"—"Nature's Constructive Principle" or the "Law of Evolution" can be traced in the gradual development of Consciousness and Will, through all the earlier stages of organic life, and appears to act automatically, as if directed by some controlling intelligence, but when the estate of man is reached, Nature seems to rest from her initiatory labors and to shift the burden of responsibility to Man himself, and to leave him to work out his own development and possibilities.

Man's Personal Responsibility is fixed and definite; and has been and is so recognized by all beneficent religions and moral philosophies, but the thought may be new to many that "the history of all dogmatic and revealed religion is, in truth, but a history of man's endeavors to discover or invent some plan, or scheme, or method, whereby he may shirk his personal responsibility, or shift it to other shoulders than his own, or in some manner escape the natural consequences of its conscious and intentional evasion or violation."

It may stimulate to active research (in the hope of disproving such a statement) those who are reluctant to accept such an interpretation of religious history, but they will find themselves not only astonished but humiliated when they see how conclusively the proposition is demonstrated by the evidences that are accessible.

Rightly considering that "Life," "Intelligence," and "Mind," though dependent upon material substance for physical demonstration, are prior to, and existent beyond physical life, does it not appear that Nature's evolutionary plan is to evolve the consciousness of man more and more fully to the transcendent importance of the rightful use of those faculties,

capacities and powers with which he is endowed and invested?

This train of reasoning leads inevitably to a conclusion, which both reason and conscience approves, that there is a definite purpose in each individual life, and that the life of Man must be continuous and persistent after so-called death, unless the purpose of Nature is abortive, and the whole scheme is a failure as far as man is concerned.

From the foregoing it would be apparent:

1st. That from an "Infinite Source," "A Supreme Intelligence," "A Great First Cause," "Nature," "God" (all synonymous terms), we receive the supreme gift, "Life."

2nd. That Life controls and directs force and energy, and appears to belong to a separate order of existence than the physical.

3rd. That, interacting with matter, it seems to be engaged in the interminable process of individual completion.

4th. That this process relates, primarily, to man's rightful use of the faculties, capacities and powers with which he is endowed and invested.

5th. That the rightful use of these is to live—according to his highest standard of Equity, Justice and Right.

6th. That the process of this evolution does not cease with the destruction of the physical body, but ever continues and increases with the mental, moral and psychical advance of the Individual Intelligence, here and hereafter. If these postulates are accepted, it follows, that man is literally, the arbiter of his own destiny. That he can neglect, refuse, or comply with the Law of his own being, and in like manner, with absolute justice, fail to receive a reward for an unexecuted task; pay the penalty for its conscious and intentional evasion or violation; or reap the reward due for compliance with its demands.

These conclusions do not conflict with the highest teachings of ancient or modern beneficent religions. They give us a rational conception of the wisdom of the beneficent Father and a fuller appreciation of the character, love, and fearlessness of the Master, Jesus, who exemplified these principles in his life and death. He said "The Kingdom of Heaven is within you." Buddha had formerly said, "Within yourselves deliverance must be sought." On the old Greek Temple was inscribed "Man, know thyself." Alexander Pope said, "The

greatest study of mankind is Man."

Should we not profit by these admonitions? We were told "Seek and ye shall find," "Knock and it shall be opened unto you," therefore it cannot be irreverent (if unorthodox) to make our own search, with a rational expectancy of being admitted to the Court of Knowledge.

"Each conquered passion feeds the living flame,
Each well-borne sorrow is a step toward God.
Faith cannot rescue, and no blood redeem
The soul that will not reason and resolve."

IN ALL SOMETHING OF MAN.

"In this mystic vision (when Andrew Jackson Davis was in the spiritual consciousness, or what he calls the 'superior state,') I saw everything just as you will—with the penetrating senses of the spirit—after you pass away from the visible body at physical death. It was very, very, beautiful to see everything clothed with an atmosphere! Every little grain of salt, or sand; every minute plant, flower and herb; every tendril of the loftiest trees—their largest and minutest leaves; the weighty mineral and ponderous animal forms, existing in the broad fields before me—each and all were clothed with a dark, or brown, or gray, or red, blue, green, yellow or white atmosphere—divided and subdivided into an almost infinite variety of degrees of intensity, brilliancy and refinement. And mark the fact!—in each mineral, vegetable, and animal, I saw something of Man! In truth, the whole system of creation seemed to me like the fragments of future human beings! In the beaver I saw, in embryo, one faculty of the human mind; in the fox, another; in the horse, another; in the lion, another; yea, verily, throughout the vast concentric circles of mineral, vegetable and animal life, I could discern certain relationships to, and embryological indications of Man."

Harrison R. Kincaid, through his writings and prophecies, as editor of the "Oregon State Journal," has shown himself to be a worthy leader and clear seer. His predictions, especially those in regard to Oregon, are correct as time passes. He has done a great work for the advancement of Oregon and the world generally during the forty-five years that he edited his "Journal," and he is deserving of the love and appreciation which is so generously bestowed upon him.

WORLD'S ADVANCE THOUGHT MEETINGS.

SOUL CULTURE MEETING.

"Why Do We Fear Death?" was the question before the Soul Culture meeting last Monday evening. It was opened by Col. C. A. Reed, and very interesting talks were given by all the speakers, but none seemed to have come to a conclusion as to what caused the Fear of Death.

It is true that the Fear of Death seems to be inherent in everything that has consciousness, and in things that are supposed not to possess a consciousness—vegetable life, plant life, mineral life, etc.

One can account for the Fear of Death in humankind: in the first place, the teachings about an after life have always been—no matter what the creed, whether it be, so-called, Christian or Heathen—that there are terrible things to fear. In orthodoxy, it is an angry God, who inflicts endless punishment upon those who do not walk according to the interpretation of the scriptures by the different sects, and with Heathen nations there are numerous Gods and Devils to fear.

But those who have outgrown the fear of angry Gods fear Death. It comes, we think, from ignorance of what is to come when we can no longer manifest on this plane of existence. Here we are dependent on material things for comfort and support. No matter how much we have of matter support, we cannot take any of it with us apparently when we go hence. The most of the race do not know that they will even have a form in which to manifest the individuality. It is the dread of the unknown.

The only way to overcome the Fear of Death is to unfold the spirit consciousness. When we do this, we will not only be out of the Fear of Death, but we will have control over Death.

VEGETARIAN CONVERSAZIONE.

At the Vegetarian Conversazione, Tuesday evening, July 13, the subject, "Is a Vegetarian Diet Practical and Economical for a Laboring Man?" was discussed. It was shown that it was both practical and economical for the laboring man, as the great masses in most of the Occidental and Oriental countries were

compelled to live for the most part on a Vegetarian diet, as a matter of economy and necessity.

INTERNATIONAL ETHICAL EDUCATIONAL SOCIETY.

Prof. George Morris gave the opening address on "Vaccination," before the members of the Portland branch of the International Ethical Educational Society, Tuesday evening, July 20th. A general discussion followed the address. The consensus of opinion was that vaccination was a curse to the human race, and was a medical superstition worthy of the Dark Ages. It was kept alive by a humanity who do not think for themselves, and the financial interests of the doctors.

Each succeeding generation is less cruel and vicious, because each succeeding generation is more God-like and kills and eats less animals. The day will come when killing and eating animals will be looked at with disgust and horror, the same as we now look upon cannibalism. The Great New Race of God-like people that are to come will say: "Why in those days, the masses of the people were so ignorant, cruel and brutal and bestial that they killed animals and cooked and ate their bodies!" At the end of the Twentieth Century there will be few flesh-eating people among civilized nations.—The Blissful Prophet.

While the comfort and satisfaction of the physical life may depend somewhat on others, the happiness of the spiritual consciousness is wholly dependent upon oneself. In spirit life we will find that shortcomings cannot be excused by blaming others. If the individual is all right, everything else is all right, as far as he is concerned.

The plain truth is more wonderful than fiction. Therefore, till that fact is found out, the people choose mythology instead of spirituality, and pictures, instead of the realities which daguerreotype them.—A. J. Davis, in the "Magic Staff."

We have received from Ephraim Philip Rosenthal an advance copy of "Thoughts of a Better Citizen," and it is one of the greatest books ever read. Look out for it when it comes out.

A man's mouth may quote what he knows, but only his mode of life quotes what he is.

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.

[Written for The World's Advance Thought.]

THE CRY OF THE HELPLESS.

Mae Celeste Post.

They moan!—the slipping tides, kissing the wet, grey sand, white-lipped;

They sigh!—the whispering grasses, that fringe the green marshland.

Why do the waves moan as they leave the shore?

Why do the grasses so sadly whisper to the salted breezes passing by?

The outraged souls of wave and grass and breeze make answer:

“Can you not hear the babies calling for their mothers?—hundreds of bird-babies dying in the sands?”

And self-accused of guilt, reluctantly, I answer:

“Yes; Tern, and Grebe, and Heron, white, I hear your babies crying, dying in the sands; I see the blood-stained, wounded mother winging her way to die. Hovering 'neath her cold, dead breast are the babes she loved; they are so cold and hungry the downy innocents—helpless they die! Murdered, the mothers! orphaned, the babies!—by the cruel hand of man, in search of gain! Urged on by—Have you heard the story? The blood-stained arena, the knight, the glove, the lady fair!

It is old, but not as old as selfish vanity that, by a merciless slaughter of feathered beauties (the wing-patterns that the angels borrowed), decorates her tawdry belongings with the bleeding breasts of loving mothers, and the aigrettes—the 'nuptial glories' of proud fathers.

Beat your wings against our hearts, Oh, bird spirits.

Cry aloud in your anguish, until you waken our souls and we will say to our womanhood:

Proudly wear the soft curls and smooth coils of our own crowning glory, arranged by hands unstained by blood of helpless things. And tear from our brows the hideous brand that says: “I caused my brother to offend!”

HOW TO LIVE.

What is the significance of the pigkiller in the slaughterhouse of the North Packing Company's plant, in Chicago, suddenly running amuck and murdering nine men?

This man murdered inoffensive animals in order that society may feed upon the flesh of their corpses. Society was willing that he should do this, even though that “he that slayeth an ox is as he that slayeth a man”—that is to say, a murderer. Society is now horror-struck that the constant sight of blood and the cruel taking of life had done its awful work and made this man demented, and a murderer of his fellow murderers. The texture of this man's brain was probably a little finer than that of the other thousands of human machines, who do the murdering that society may eat, and he could not keep his mind balanced and participate in such horrid cruelty.

This terrible happening is an indication of the beginning of the end of flesh eating. The progress of evolution is producing finer organizations. The people cannot be indifferent and they cannot participate in the horrors of the slaughter houses.

The universe is established on the foundation-rock of Truth, Love and Wisdom. In order for happy life to endure, human existence must be built on the same foundation of the Good of All.

Life cannot be made a pandemonium of cruelty and murder in slaughter-house hells, in vivisection hells, in hunting hells, etc., without society reaping the woe, misery and destruction it has sown.

The burning question of this day, of this New Age, is not, what shall we eat? or where-withal shall we be clothed? or amused? or our sodden senses excited? but it is, how to live cleanly, purely and wisely in body, mind and spirit?

Every thought is a spiritual plant, that has its roots in the earthy nature, its leaves in the mental being, and its blossoms and fruit in the spiritual world. Thus, as a discarnate spirit, we reap in thought that which we have sown in thought during earth life.

"KNOW THYSELF."

The greater portion of humanity are waiting for some God to come out of the skies and relieve them of the consequences of their mental and physical ignorance and discords. No external God has ever done this in the past, nor can or will do it in the future.

The God that is waiting to help humanity is within their own consciousness, and it is Right Thinking, Right Feeling and Right Action. Let every individual bring this Good God into operation and his reward is sure—the reward of Joy, Peace, Enlightenment and all good things.

From infancy to old age, from the first step in walking to the all-round knowledge of the cultured, spiritual man, all things must be learned, step by step, by man individually.

He can, if he will, remain in ignorance, discord and corruption for an indefinite period of time, suffering the bad results of his own inharmonies. He may refuse to believe that his diseases, disasters and miseries are of his own making, and pile them mountain high on some scapegoat—his friends or his enemies—but in the end he will find that he must begin at the beginning and learn for himself, individually, all things connected with the Science of Real Life—Harmony of Being.

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We must keep the individual "I" clean or we must suffer, because we are part and parcel of the corruption in which we are immersed, and we breath it, eat it, and think it. We do not live in health, prosperity and joy until our mind is in tune with the Infinite—harmonious. We are then immune to corruption, for we have clothed ourselves in the "armor of God," and live in the Immortal consciousness.

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"Free hair like that in the illustration," free this and free that. Half the merchandise for sale is stated to be at cost, below cost, or at half-price. The people who are gullible enough to be caught by such glaring falsehoods do not stop to think that the merchant who will tell falsehoods to attract customers, must of necessity be unreliable, and will have no compunction to cheat them. And the greater the falsehoods, the worse the cheat.

A BAD EXAMPLE.

"Nairobi, British East Africa—The Roosevelt expedition is still hunting buffaloes on the Nairobi River, and today Mr. Roosevelt and his son Kermit succeeded in bringing down their third animal of this kind.

"The bull buffalo wounded by the hunters yesterday fled into the marshes, where he was found and finished off."

[One wonders how a man of the intelligence and culture of Mr. Roosevelt, and his opportunity to know, can be so utterly thoughtless, heartless and cruel. Eight years President of the United States—"the land of the free and home of the blest"—a man looked up to by the whole world, more or less, as a leader, and this is the example he sets before it.

"The bull buffalo wounded by the hunters yesterday fled into the marshes, where he was found and finished off." This furnishes pleasure for Mr. Roosevelt, so great that he travels thousands of miles by land and sea to partake of it. It is horrible cruelty and murder! Yes; just as much murder as if he were hunting men, women and children, and even more so, for they could protect themselves to some extent!

Animals are just as necessary to the universe as the human or they would not be here, and we, who are superior in our reasoning faculties and intelligence, should manifest our superior faculties of mind to the animals and be their protectors.—Editor W. A. T.]

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Why is there so much deadness of heart among the nations in relation to the Congo atrocities? The whole atrocious iniquity has been shown up in all its hideousness, and not a thing do the Christian nations do to stop it. Why is it that the innocent, helpless natives of the Congo can still be robbed, scourged and their limbs mutilated, their families scattered, and impossible burdens of work piled on them by the agents of the Belgian King, and the world goes on as if this terrible injustice did not exist? Is it not because the spirit that does these cruel things in the Congo is of the same devilish character as that which actuates civilized, cultured men, in all the nations, to go out and shoot, maim or kill the innocent denizens of the field and forest for "fun," and lets their offspring starve?

FROM OUR EXCHANGES.

From The Swastika, Denver, Colo.

What is true of the individual is true of the race.

The race has its periods of childhood, of youth, of manhood and old age. These periods and what they signify, may be readily observed by those who have an open, unprejudiced mind, ready to perceive the signs of wisdom.

Take for example the condition of public affairs in the world of today. On the surface, it would seem that people are lacking in reverence, in modesty, in spirituality and in that humility which our forefathers taught was essential to spiritual grace.

People are rebelling against many of the established laws, the traditions and the erstwhile "sacred" beliefs. Apparently, money is held above character and above goodness. But this is **only** apparently.

In reality, there is an underlying urge toward a higher standard, a more positive responsibility and a self-reliant, active, altruism, than the old idea of piety brought out.

The superficial observer does not see this, because he sees only surface conditions. He calls attention to the political corruption, the social evils, the divorce problem, the war preparations, the money-grabbing, the so-called falling away from church attendance, and the growing disposition on the part of the world to seek diversion and amusement instead of attending to the business of worshipping an all powerful Ruler—and the purpose in all this escapes him.

But the purpose is plainly apparent.

It has been necessary that we have a Rockefeller, in order that we may see the powerlessness of wealth, as a synonym for happiness. It is necessary that we have exposures of men in office in order that you may see the powerlessness of so-called position. It is necessary that we have accidents, earthquakes and labor troubles in order that we take notice of whither we are drifting.

These are nothing more than the eruptions that show the diseased condition of the blood. Even war, which seems so terrible a thing in itself, when looked at from the standpoint of a keener insight, is not so terrible as it first appears.

For instance, it is not, nor could be, the real man which is killed in battle. In other

words, there is no such thing as killing anyone—because there is no death. The "evil" of it consists in not perceiving this very fact.

If the human race could but get this truth firmly planted in our ethics of mutual intercourse—that we accomplish nothing by apparently killing each other—we would no longer go through the farce. We would instantly come to the point of agreement which we ultimately reach after the absurd spectacle of warfare.

Now those who have the "eyes to see" and the "ears to hear," realize that this century finds the human race nearer to the point of this insight, which is one of the symptoms of an enlarged race consciousness.

TEACH SELF-DEPENDENCE.

* * * * The weakest link in our present system of educating the young is that from the primary school to college the pupil is taught to look to some outside source for all his knowledge. If he experiments, it must always be according to some one else's formula. He is never taught self-dependence. He gets a touch of self-unfoldment in the kindergarten, and another slight opportunity in the manual training department of the school, but for the most part education consists in memorizing dead rules and formulas.

* * * We need to inject more living impulses into our conduct and do less of this slavish imitating. Many race customs are good for us to follow, and based upon true principles, but let us follow these customs understandingly, from our own living desires, and not blindly, like a lot of sheep, because our fathers and father's fathers followed them. Teach the child to think for himself, to act upon his own initiative, from his own impulses; place rules and formulas before him in such a way that he will make choice; and we shall find the race really advancing to a plane which we have thus far only dreamed about.

* * * In so far as you substitute formulas and rules and the memorizing of the words of dead men for living impulses, you discourage the development of individuality and real strength of character. That which makes a person strong and effective, of use to himself and the world, must be unfolded from within himself. It cannot be injected into one from the outside. The individual must exercise choice and selection, must act upon his own

account, decide and will from his own center, according to the tendency of the living forces within him, if he is to become more than an automaton.—The Nautilus.

THE ORDER OF THE PHALANX.

"Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from sweet-smelling earth and rushing wind.

"Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim:

Joy unto you, O men of Myalba.

A pilgrim hath returned back from the other shore.

A new Arhan is born.

Peace to all beings."

* * * * *

The Song that through infinite ages has been sung in the Silence, its tones caught up in rare moments by poets and prophets, sages and seers, who wandered afar into the depths of the forest, in dark caves and upon high hilltops to listen—this Song is about to sing forth in the heart of a new-born World, welling up therein as a sea of most ravishing melody, whose rippling cadences lave the shores of dull consciousness, 'till mortals forget sorrows in blissful entrancement.

And I hear voices loud and strong,

Many are beginning to catch the song,

To hum the theme as in a dream,

To feel the thrill it doth instill,

Awakening Truth that shall fulfill—

Nearer and clearer the chorus rings,

Sweeter, completer, the song it sings,

Hallelujah to Love in perennial paeons!

Hallelujah to Life for a thousand eons!

—The Phalanx.

If the world at large could come to the realization of the errors that have led to the enslavement of the human race—errors that have been instilled into the minds of men as truth, and are still being taught to the rising generation as such. Could the masses realize these facts, they would no longer be held in bondage.—Voice of the Magi.

Make not your thoughts your prisons.—Shakespeare.

SENATOR JOHNATHAN BOURNE JR.

The "Washington Herald" of Washington, D. C., reports in full Senator Bourne's able speech on taxing the net earnings of corporations. Commenting on the address, it says:

"Senator Jonathan Bourne, Jr., of Oregon, made a strong speech yesterday in support of the pending amendment to the tariff bill placing a two per cent tax upon the net earnings of corporations. It was the first time he had addressed the Senate, and he received marked attention.

"Although he has voted with the majority in the adjustment of the tariff schedules, he is a progressive of the outspoken type. A sincere champion of the Roosevelt policies, he declared that Taft would complete the reformatory work begun by his predecessor, and that this proposed legislation was an important step in that direction. The feature of the publicity which it involved would redound greatly to the benefit of corporate interests, and he did not hesitate to predict that supervisory control would follow."

[The State of Oregon feels proud that it is represented in the United States Senate by such an energetic and progressive legislator as Senator Bourne. He is a brave, outspoken, honest man. Although he is supposed to be a party senator, he never fails to do what is right in the interest of all the people.—Editor W. A. T.]

A LETTER FROM J. F. D'ARCY.

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

In regard to the "problems of the great day and that the merely good need the supervision of the truly wise" permit me a few excerpts from a ten-thousand-dollar prize essay, by Julian Hawthorne:

"Given a man of adequate ability and he may control civilization, while appearing to his nearest friends as a mere trifler. He must move in the line of natural forces and human tendencies, never against them. Commend me to the women who believe in the future of their sex. America is the hope and arbiter of the world, and he who controls her destinies stands within measurable distance of the dictatorship of modern civilization."

A man who can bring an International Parliament within fifteen years, to meet at the Hague, to formulate the articles for an Inter-

national Republic is that man.

"He who sacrifices the material rewards of ambition for the sake of more firmly fastening his hold upon its esoteric reality may become possessed of enormous power. (Note—Such was the example of Jesus). Sexual love is like the tropic sunshine, but friendship is like the broad, constant, helpful daylight, blessing all the world. The only college in which you really have anything is the world. The soul subsists on the spiritual element that surrounds it. She was esoteric in religion and not particular about the sect."—Julian Hawthorne.

The principle of an International Parliament must be recognized in the next three Republican Conventions, and in the forthcoming platform declare at once for the gathering clans to meet at the Hague. This will make it imperative upon our Chief Executive to call that Parliament together.

In order to win out, your magazine must be sent to the representatives of Great Britain and the United States, at every court at the capital of every nation on the globe. We are all in the course of being educated, and it will take time.

J. F. D'ARCY.

TARDY JUSTICE FOR THOMAS PAINE.

The London (Daily) Times, of London, England, in a remarkably appreciative review of the life and work of Thomas Paine, calls him the "greatest of pamphleteers," and says:

"There remain, hitherto unexplained and grudgingly acknowledged, the remarkable facts of his life. He who never published a line on politics until he was about thirty-seven, who had an imperfect education, and who came to America a stranger, powerfully affected the complexion and course of the Revolution in that country, and played a great and on the whole a very honorable part in the French Revolution. His political works, dreaded almost as much as the armies of the militant republic, were the handbooks of aggressive radicalism in two countries, while his anti-theological works were deemed worthy of being refuted by the ablest controversialists of his time. Here is a group of problems not to be answered without giving Thomas Paine a place in history which for a century has been denied him."

It has taken a century for the world to begin to wake up to the appreciation of the greatness of the man who said: "The world

is my country, and to do good is my religion," and who not only said it, but lived up to his motto, through good and ill report. And let humanity take notice—this majestic aphorism will be blazoned on the white banner of Peace of the Coming Race, and will actuate the lives of all the upholders of the New Civilization all over the world.—Editor W. A. T.

ANDREW JACKSON DAVIS.

To the readers of The World's Advance Thought:—

Greeting: One of the most important literary events of today—one fraught with the greatest instruction and blessing to humanity—is the Re-Publication of the Andrew Jackson Davis Books. The Wonderful "Harmonious Philosophy" in 27 cloth bound volumes and without any increase in price, though cost of paper, press work, binding, etc., has gone up 25 per cent since it was last issued.

It is simply impossible in the limited space here to describe the contents and merits of this magnificent library. If you are interested, send a stamp and your address for our 32-page booklet, with full outline of the books, portrait of Davis, and story of his life.

B. F. AUSTIN.

The Austin Publ. Co., Rochester, N. Y.

[All the New Thought of the present time is contained in the works of Andrew Jackson Davis. All Spiritualists, especially, should have a set of his books in the home.—Editor W. A. T.]

FOREST FIRES.

District Forester E. T. Allen is receiving the active help of the Oregon Conservation Association, the Oregon State Board of Forestry, and the Washington Forest Fire Association in organizing the work of getting accurate records of all the forest fires this summer. The two latter have revised their report forms to bring out the same facts regarding all fires. The Oregon Conservation Association is canvassing the state to secure suitable men to act as fire wardens and report on fires in their territory and presents their names to the State Board for appointment. It will also send each man a post card reminder every two weeks, with a return card on which he will enter a few main facts about the fire. The Washington Forest Fire Association will collect reports from its rangers and from other correspondents

where it has no rangers. The Forest Service will furnish franked envelopes for mailing in the reports, and compile the results.

Every lumberman, or any one else who is interested in preventing forest fires, will see the advantage in bringing this information before the public and can be of great assistance by reporting fires in his vicinity. Forms will be furnished on application to the Secretary of the Oregon State Board of Forestry, or, in Washington, to the Washington Forest Fire Association.

FIRST NATIONAL CONSERVATION CONGRESS.

The First National Conservation Congress of the United States has been called to meet in the Auditorium of the Alaska-Yukon-Pacific Exposition. It will elect delegates to attend the World's Conservation Conference to be held at the Hague during the coming autumn. We thank Joel Shomaker, the Chairman of the Washington State Conservation Commission, for sending us the notification of the meeting of the Congress and for his excellent article on "Conserving the Gifts of Nature." The Congress will be held under the auspices of the Washington Conservation Association.

No more important subject for the material welfare of the people can engage the attention of Americans. Yet it seems to us that there cannot be but a half-hearted conservation of the gifts of Nature when a man is fined for conserving, adding to them and beautifying them.

As long as everything for the best welfare and good of the people is taxed to the limit, and everything detrimental to their welfare remains untaxed, the conservation of the detrimental will be as ten to one of the good.

Congressman Sisson has a bill before Congress to tax pistols and other deadly weapons, for he believes in taxing evil, and not the good, out of existence. He proposes to place a specific internal revenue tax of two dollars upon each deadly weapon manufactured and sold in the United States, and in addition thereto an internal revenue of twenty-five per centum ad valorem.

"Choose the best kind of life, and practice will make it the most pleasant."—From the Greek.

THE MODERN NIMROD.

A recent dispatch from Naivasha, Africa, conveys to an expectant world the depressing information that ex-President Roosevelt has not yet satisfied the ambition of his life, the culminating achievement of his strenuous career, viz: to kill an Elephant!

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The character in one of Eggleston's Hoosier stories who wanted to "do somethin' ludickerous" and suggested that they "kill a Dutchman," had the "sportsman" frame of mind. They turned themselves loose for a good time and how could there be "somethin' ludickerous" without hurting or killing something or somebody? Roosevelt, however, draws the line one degree below the Dutchman. He draws it on the Elephant and the Monkey, both so human in their affections and their intelligence that it is difficult to find the line of separation or to say that here the brute ends and there the human begins.

A few days previous to the above despatch, came one of the daily bulletins concerning our Mighty American Nimrod, dated at Kijahe, B. E. A., saying that he had "devoted part of his time in the morning to hunting for rare specimens of monkeys in the woods near town."

Soon after, a paper came into our hands giving an account of the educated monkey "Consul I," in London. He wears clothing like his biped brother, dresses and undresses himself, retires to his bed and sleeps like a human being, trims his own nails, is scrupulously neat and exact, signs his name to papers, and, in short, is above many human beings in conduct, character and those qualities by which we estimate the ruling animal who is accredited with a "soul" to save.

The truth is, Mr. Roosevelt, that on the animal side, the elephants and the monkeys you are so eagerly, strenuously and devotedly seeking to murder, are your dumb kindred, bone of your bone, flesh of your flesh and blood of your blood. The difference between you is in form or organization. The intelligence, the affection, the fear, the suffering, the horror, the courage, the intense love of life, the very Spirit-substance out of which they are produced of those creatures whose physical life you are taking, are all of a piece with your own. If the elephant and the monkey had your physical form they would talk as you do.

—Los Angeles News.

THE UNIVERSAL REPUBLIC

THE ASTROLOGICAL BULLETINA.

"The Astrological Bulletina" is meeting with good success. It has now twenty-four pages, with an extra four-page colored supplement. It gives the favorable or unfavorable nature of each day of the month, besides other useful information for the astrological student and those desiring to know something of the science of Astrology. "The Bulletina" is issued monthly in the interest of the art and science of Astrology, and for the purpose of presenting some of its most useful features for general public use in scientifically attaining health, success, happiness and spiritual unfoldment." This neat magazine is only 10 cents a year; foreign 15 cents. All the labor on it—printing, type-setting and binding—is done by the proprietors themselves. Address: L. Hulery Fletcher and Lewellyn George, P. O. Box 573, Portland, Oregon, U. S. A.

"Mental Healing," by Leander Edmund Whipple. (Sixth edition with portrait of the author). Price \$1.50 net. Address the Metaphysical Publ. Co., 500 Fifth Ave., New York City. Mr. Whipple is one of the foremost writers on metaphysical subjects. Here are a few headings of chapters: "Health the Birthright of Mankind; The Progress of the Age; Mental Action; The Mental Origin of Disease; The Physical Effects of Anger; The Influence of Fear in Sickness; Cures that Have Been Effected."

We acknowledge the receipt from Dr. Axel Emil Gibson, their author, of the "Life and Death of Diet," "The Dynamics of After Life," "Are Babies Moral?" "What is Suggestion?" Dr. Gibson is one of the advanced thinkers and writers of the age. A few lines of review will hardly do justice to the wisdom contained in the above books. Our readers will be delighted and instructed by reading any of Dr. Gibson's works. Address: Dr. A. E. Gibson, room 503, The Dekum, Portland, Or.

"Development," monthly. Price \$1.00 a year; 10 cents a copy. E. Hofer, Editor. Published under the auspices of the Oregon-Idaho Development Congress. A monthly magazine of progress dedicated to the men and women of the Pacific Northwest who are doing things. Col. Hofer gives a good many dollars' worth for a dollar in his magazine, and he says in a line what others say less well in paragraphs. Every Pacific Northwesterner should subscribe.

The "Vegetarian Magazine," monthly. Price \$1.00 a year. The official organ of the Vegetarian Society of America. Jean Roberts Albert, Editor; Harlan Page Albert, Manager. Address: The Vegetarian Co., Atlantic City, N. J. Office: No. 18 S. Georgia Ave. Send for catalogue of books appertaining to Vegetarianism, and information in regard to the Vegetarian Colony. All Vegetarians should give this excellent magazine their support.

The "New Age Magazine," monthly. Price \$1.00 a year. Edited and published by F. P. Fairfield, 21 Madison Street, Boston, Mass. Editor Fairfield is certainly one of the inspired exponents of the New Age. He is a sincere, honest man devoted to Truth. He is a job printer, and devotes all his spare time and cash to his magazine, which he is not publishing to make money, but for the love of Truth and to be helpful to his fellow men.

The "Ethics of Nature Review." This is the organ of the Ethics of Nature Society. The Ethics of Nature Society is an Association for the Harmonious Development of Life. Its object is to propagate by means of a Review, of books, lectures, leaflets, articles in newspapers and magazines, etc., the theory of Ethics as explained in The Ethics of Nature, so as to help those who seek for a rational and scientific base as a guide for their conduct.

All admirers of Thomas Paine should read Hon. James A. Randall's "Life and Character of the Eminent Revolutionary Character and Apostle of Religious Liberty," a paper read before the Society of Psychic Research, Detroit, Mich. Price 10 cents (the actual cost of printing). Address Joseph Brent, N. E. cor. Grand Boulevard and Brush street, Detroit, Mich.

We return thanks to Rev. H. S. Geneva Lake, Olympia, Wash., for a copy of her beautiful, inspirational poem, "The Flags of All Nations—Where Woman is Known." This poem is commemorative of the National American Woman Suffrage Convention, held in Seattle during July. The price is 10 cents. Address the author.

We congratulate *Les Petite Annales*, of Avignon, France, on its handsome new dress. It is now a thirty-page magazine, and a fervent representative of Spiritualism in France.

"The Dawn of Knowledge and the Most Great Peace," by Paul Kingston Dealy. A book dealing with the religion of Baha-Ullah. Address Paul Kingston Dealy, Fairhope, Ala.

"Money the Root of All Evil or Government Without Money," by Elijah Moses. Price 5 cents. Marvel Publ. Co., Gilchrist, Mich.

Last winter in the thick forests of Thuringia, deer, practically running wild, sometimes approached automobile travelers and ate from their stock of food. These parties usually were of the hunting class and made it a point to visit the outposts with their snow-climbing motor cars.—Los Angeles News. [And then imagine, if you can, the heartless proceeding of shooting these innocent, confiding animals for "sport."—Editor W. A. T.]

Silence and reserve suggest latent power. What some men think has more effect than what others say.—Chesterfield.

BE OPEN TO CONVICTION.

THE CYCLIC CRISIS.

James G. Clark.

And woe to the rule that has plundered
And trod down the wounded and slain,
While the wars of the Old Time have thundered,
And men poured their life-tide in vain;
The day of its triumph is ending;
The evening draws near with its doom,
And the star of its strength is descending,
To sleep in dishonor and gloom.

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 British War Office has sent out a circular to its lady clerks recommending them to adopt a diet of cereals, fruits and vegetables, instead of meat, as being more conducive to health.

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.