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AUGUST, 1905

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

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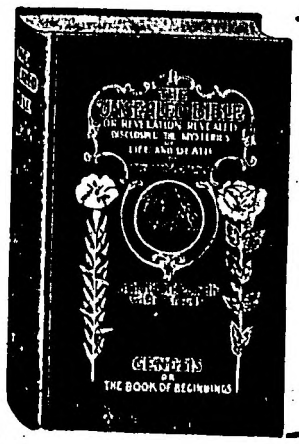
SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p .m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:43 p. m
Caracas, Venezuela	3:46 p. m
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p, m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p, m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns,	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p.m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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LOVE IS THE WAY, THE TRUTH AND THE LIFE.

August, 1905. PORTLAND, OREGON. Vol. xx, No. 2— New Series.

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ETERNITY HERE AND NOW.

WHY do we shrink so from Eternity?
We are in Eternity from Birth not Death!
Eternity is not beyond the stars—
Some far Hereafter—it is Here and Now!
The Kingdom of Heaven is within, so near
We do not see it save by spirit sight.
We shut our eyes in prayer, and we are There
In thought; and Thoughts are spirit-things—
Realities upon the other side.
In death we close our eyelids once for all
To pass forever, and seem far away.
And yet the distance does not lie in death;
Death's not the only door of spirit-world,
Nor Visibility sole presence-sign;
The Near or Far is in our depth of love
And height of life. We look Without, to find
Our lost ones are beyond all human reach;
We feel Within, and lo! they are nestling near.

—Selected.

IMAGINATION.

The lunatic, the lover and the poet
Are of imagination all compact.
. . . The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And as imagination bodies forth,
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.

—Shakespeare.

Webster terms imagination "the complex faculty usually termed the plastic or creative power."

Imagination is the no-thing out of which the mental and physical constructs all things.

Religion is essentially the domain of the imagination.

Imagination distinguishes man from the animal. Animal men have the least imagination. The distinguishing trait of the spiritual man is his pure and perfect imagination—the heavenly state.

The man with undeveloped imagination must mentally and materially formulate his imaginations before he can make them real. The spiritual man, on the Wisdom plane of life, has but to image his desire and it is instantaneously real. A time is coming in the history of this planet when man will have but to imagine whatsoever he will and it will be done on the instant. He cannot do so now, because he has not unfolded to that plane of consciousness; consequently he must first mentally formulate and then materially construct his imaginations before they can be real to him.

Direct construction by the imagination is no more wonderful than making liquid air out of the unseen atmosphere, or radium from pitchblende.

The sunshine will prove a mighty intelligent power in the hands of the Coming Race, and it will perform what would appear to be miracles to the present-day man.

Some one may, facetiously, say: "That is all imagination!" And so it was said when Cyrus Field proposed to stretch a cable to connect Europe and America, or when the telephone was first broached, etc. Take away the imaginative faculty and there could be no advancement. It is imagination that connects Heaven with earth.

The imaginative personages that the poet or novelist creates become living entities through absorpsion.

* *

You judge yourself when you judge others. Judge not at all; but realize in your consciousness that which you want yourself and others to be. What you think yourself and others to be, that you and they become by the creative thought-force of the mind.—L. A. M.

NO SEPARATENESS.

We speak of man's consciousness as if it were two and separate. But as soon as the spiritual consciousness begins, it is one with the consciousness of physical life—the separateness is in its non-existence.

Not to have consciousness of the spiritual state when one enters that plane of existence is to be "lost;" for the modes that apply to material life in the physical body do not apply to that state. It is like being in a country where you do not know the inhabitants or their language or their country; and not to understand one's spiritual being is to be unable to avoid unhappiness, disappointments, diseases and disasters.

Life is a continuous process. Death is no more than putting one garment off and putting another on. The life, as the individual has constructed it,—with all its cultivated thoughts, habits and actions,—is exactly the same after the disrobing of the physical body as it was before.

And there is absolutely no separation between the so-called "dead" and the living. All are involved in life, but the lack of spiritual consciousness on the part of those in physical forms—the weakness and blindness of spiritual vision—prevents the realization of the presence of discarnate spirits, that is perfectly plain to those whose spiritual eyes have been opened. The spiritual man sees, because of unfolded vision, what is a closed book to the spiritual embryo for lack of this unfoldment. Each one must realize this material world for himself, to know of its existence, and so he must the spirit world. If we are blind we do not deny that the physical world exists simply because we have that infirmity. We know there are those who can see it, and we have to depend upon them for our knowledge of it. So it is with the spiritual. Then why continually assert the opinions of blind leaders of the blind as to the non-existence of an ever-present spirit world and communion with discarnate spirits? We are intelligent enough when we desire knowledge of things in other directions, to go to experts in the particular branch of knowledge that we are ignorant of.

With all the study of physical life and scientific research be sure that you have also spiritual undestanding.

The only Devil the world needs to fear, is the Destructive and Cruel Spirit in the people.

WISDOM UNIVERSAL.

No thinking human being can logically admit the existence of an omnipresent overruling Wisdom and then claim that it can make mistakes in the government of the Universe. If that Power could make one mistake the stability of the whole cosmos could be overthrown. Faith could have no sure foundation with a Deity that could make mistakes.

The perfection of all phases of life is, ever has been, and ever will be in the universe. It is our perception of the various phases of Infinite Perfection that is imperfect. The infant, a few days old, if it could speak, might say that this world was only a state of confusion, but that is because its eyes are not unfolded to see the beautiful scenes of Nature that we with more unfolded vision can enjoy.

The science of mathematics is perfect, but our comprehension of its rules may be imperfect. We may add or subtract wrongly, but that does not prove that the science of mathematics is imperfect.

There is nothing to be perfected in the universe but man's understanding of it, and that depends upon the unfoldment of his spiritual faculties. He can only perceive the Infinite Perfection through his perfected spirit. Wnat we call "imperfection" is the absence of understanding the perfect.

*
* *

Thomas Jay Hudson, the author of the "Law of Psychic Phenomena,' ' says: "I have studied the science of the soul precisely as the physical sciences are studied; namely, from an attentive observation, and a systematic classification of facts pertaining to the subject matter."

The soul cannot be studied "precisely as the physical sciences are studied," for the things of the soul belong to an entirely different plane of consciousness, governed by a code of laws that the mere physical scientist is entirely unacquainted with. And as Hudson himself admits (in the preface to his "Law of Psychic Phenomena") that he has never functioned on the soul plane of consciousness, he is incapable of passing judgment upon it. The Kingdom of Heaven cometh not by "attentive observation of facts" that appeal to the physical man. Spiritual things are discerned by the eye of the spirit.—L. A. MALLORY.

GET SPIRITUAL UNDERSTANDING.

Why say: "Every one must know the existence of the spirit world, else it does not exist." Apply this to other branches of knowledge and you will see the fallacy of such unreason.

If we refuse to believe in the spirit world because it is unknown to us, we place ourself in the position of being opposed to progress, for all that we now know has come from the unknown, and if there were no faith in the unknown and unseen, progress would come to a halt and nothing new could be impressed upon human minds from the spirit world.

*
* *

It is just as necessary to know how to let go as it is to know how to receive. Those who do not know how to let go are they whose prayers are never answered. They ask for guidance, for health, happiness, etc., but the desire never leaves their own mind; they hold it there, wondering how it is possible for it to be answered, and fearing that it cannot be, and of course it is not. Send your desires out in love and faith, let them go, and surely they will return answered.

*
* *

No one "knows God" until he knows himself—his own spirit—the spiritual man—the "Lord from Heaven." The average man is only acquainted with his physical-mental personality—that which the real "I am" manifests through. It is through the knowledge that you gain of your own spirit that you can know spirits. You are the "door" of the Infinite Temple. Inside the Temple is safety, peace and happiness; outside of it is disease, disaster and death.

*
* *

A million men read a book, but only one of the million analyzes it in the light of pure and unprejudiced reason. The Christians who endorse the works condemning Spiritualism, in their thoughtless praise of these books, fail to see that they destroy the very basis of like spiritual phenomena that is the very foundation of the Bible and constituted the spiritual power of Jesus.—LUCY A. MALLORY.

LIFE IS OMNIPRESENT.

Life is omnipresent. There is no atom of space where life is not. The bringing of certain elements together causes life to manifest to the material consciousness. Life is the Ever-Living Power, boundless and eternal. We may train this Divine Power to our purpose, but we cannot make it. If we use it wrongly, it will hurt us; rightly used it blesses us.

There is a spiritual plane of being where unfolded. Wisdom-Seers, by long research in Life's Infinite School, can so manipulate the Power of Life as to make new organs to take the place of those destroyed by our excesses and ignorance, but this they can only do as we are receptive to spiritual truth and are in an aspiring frame of mind.

The average scientist is a materialist, who jumps at wrong conclusions by studying the mere effects of Life's Inmost Power. Life obeys the wise alone. It never reveals its secrets to those in its outer material courts. One by one the "scientific" conclusions of the latter are shown to be absurd, as the finer forces of Life reveal themselves. The true scientist is ever the spiritual man, and it is only the truths he perceives that have a permanent foundation.

*
* *

The spirit world is often referred to as "the beyond," and many wrongly interpret this to mean at a distance. But it does not mean this at all—it is simply "beyond" the ken of the physical man. If you open the eyes of your spirit you will realize that it is with you here and now.

Our burdens need be burdens no longer, if we would learn the laws governing the co-operation of spirits with mortals. The same power that can cause a table to move can, under right conditions, lay bricks, lift great stones (as was done in the building of the great pyramids in Egypt), plough the land and reap the crops, etc.

The spiritual eyes can see in all directions at once—north, south, east, west, above and below, and they are both telescopic and microscopic. The physical man merely looks through the key-hole of the Universe. Great will be his astonishment when he can open the door of his Temple and get a glimpse of Infinity.—LUCY A. MALLORY.

MAN, A MAGNET.

Now, my friend, you desire to know when you will be able to find those of your own views. Let me tell you in reply to this, that you will find them just as soon as you attract them to you, and not before. We attract nothing worth mentioning when we are living in a negative state. Nothing comes to us that we do not attract. Not a single dollar comes to me that is not my own by virtue of the law of attraction. Not a single shining light illumines my pathway that I do not attract by virtue of this same law. Not a sorrow or pain comes to me or to you that we do not attract. The whole problem of life hinges upon individual growth and unfoldment, and this growth and unfoldment can come to us only in the presence of the exercise of our individual efforts.

Every individual attracts to himself or herself the things that are in harmony with the plane of growth upon which they stand; hence the Christian Scientist and the Romanist and the Methodist and the Meta-physician are growing apace with the demands of their powers of attraction, and they all have their place in life and their specific work to do.

Let us not find fault with our surroundings. They are simply conditions of our own building. If we would build a structure palatial and of marble, we must construct ourselves so that we will harmonize with the edifice, otherwise we will continue to reside in an uncompleted cabin.—Conable's Path-Finder, Los Angeles, Cal.

You cannot build up an unhappy, discontented influence in your mind and expect a happy environment, for the state of your mind colors your surroundings. The sun may shine and the flowers may bloom, but if the shining and blooming is not in you, the ugliness within will see all things ugly without.

Every clean thought and act is putting a Spiritual influence in your being and in the world. Whether it be the cleaning up of a dirty room or a dirty mind, it all counts on the side of the good and true.

The "coming" and "going" of spirits is merely a realization of them by us, by our own mental coming and going. They are far off or near by, according as we think them to be.—L. A. M.

UNIVERSAL LIFE.

S. PETTIT FLINT.

The problems of life on the physical plane will resolve themselves into a harmonious solution when man comes into a realization of the Oneness of all Life. He must not only be able to believe in, and to recognize the Oneness, but he must be able to enter into sympathetic vibrations with all life, or, in other words, feel that he is one with all. When man thinks he is one of many, he sets up a barrier between himself and others, he feels a separateness, a division. It is only when he feels that he is one with all that he can enter into a realization of the Oneness of Life. This glorious, beautiful Life, the God of the Universe! Shall not man rise and grasp his birthright? Shall not the Life Divine rule in the temple of flesh? When we learn to rule in our own kingdom, then shall the wars of Nations cease,—then shall communities and people be at peace,—then shall there be no great and no least, for all will be conscious of being a part of that great **One, Universal Life.**

It is an absolutely incontestable fact, demonstrated by history and science, that in all ages, among all peoples, and under religious forms the most diverse, the idea of immortality remains fixed imperishably in the human conscience. Education has given it a thousand different forms, but it has not invented it. The ineradicable idea is self-existant. Every human being on coming into the world brings with him under a form more or less vague this inward sentiment, this desire, this hope.—Camille Flammarion.

Our readers will rejoice to hear that the United States Circuit Court of Appeals, Fifth District, has reversed the decision in the Helen Wilman's case, who was convicted in the United States District Court of fraudulent use of the mails by advertising "Absent Treatments." The Court said in part: "Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and the impossible, the knowable and unknowable. Such line may appear to be drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and the unknowable."

APPRECIATIVE.

My Dear Mrs. Mallory:—

Nearly ten years have passed since I used to meet with you in the Circle of Love in the dear old parlors. That which I received then has shed its light over all my way. Since I bade you farewell, I have traveled in all parts of the world, and everywhere, aye, even in "Darkest Africa," I have met your followers, and when your name is spoken, their faces immediately become illumined with love. You don't know how much good you are doing. Several times people have said to me when hearing that I was from Oregon: "Oh that's where 'The Worlds Advance-Thought' is published!"

I so long to meet with you and the old friends.

It must be very encouraging to see that Vegetarianism is becoming so prevalent, and everywhere people are beginning to respect the rights of animals. Children are being taught kindness to everything, even in what Christians call "heathen" countries.

I am surprised, every day, in my travels, to see how the world is growing. Spiritualism is gaining more converts than any other belief.

The New Age is upon us, and the Universal Republic will be a reality!

I hope that this letter will put me in touch with the dear Circle of Love and all tne dear ones of the past, whom I hold in loving remembrance, and also with all the aspiring souls who are with you at this hour, and you, my dear Mrs. Mallory, will always be an example of the ideal I must preach.

With love to all,

Your brother in the truth.

STANLEY MATTHEWS.

We recently had the pleasure of meeting Mrs. M. G. T. Stempel, who is well known through her inspirational poems, to the readers of The World's Advance-Thought. She is a lady of rare attainments and a beautiful soul. The good and the true has no firmer and more enthusiastic advocate. Her mission in life is to forward the Brotherhood of Man. Mr. and Mrs. Stempel were in this city several days on a visit to the Lewis and Clark Exposition.

Life is what is lived, not what one owns in material possessions. You get out of life just what you put in it, no more, no less.

SCIENCE HAS MUCH TO LEARN.

It is a matter of common knowledge that the progress of scientific discovery during the 19th century surpassed, both in bulk and in importance, the combined achievements of all preceding centuries. Constant repetition of this fact seems to have produced an impression in the minds of many people that we are nearing the limit of human knowledge; that, setting aside one or two apparently insoluble problems, there is really not much more to be discovered; and that all that is left for the 20th century to do is to catalogue and classify the vast array of data already obtained, to establish the relations among phenomena and to unify isolated facts into the harmony of observed occurrences which we designate as law.

No very deep inquiry into the present condition of science is needed in order to show the fallacy of such an idea. Scientific theories are in a state of constant flux. As a matter of fact, even those that appear most solid are held only as working hypotheses, offering today the most reasonable reconciliation of various phenomena, but liable to enforced readjustments by the new discoveries of tomorrow. It is by this process alone that the whole body of scientific knowledge has been built up, piece by piece, fact after fact, each generation building upon the work of its predecessors. No investigator would for a moment countenance the idea that a point has been reached where this process is no longer necessary. For the amount of our knowledge is, after all, only relatively great; it is vast in comparison with that possessed by mankind a few centuries ago; but, face to face with the thousand and one problems of the cosmos, to which we vainly seek an answer, it becomes convincingly apparent that we have as yet garnered but a few pebbles, thrown up on the shore from the illimitable ocean of eternity. Space, Time, Matter, Energy—what do we know about them? Little indeed. They are convenient names, a part of the complicated system by means of which we conceive and communicate ideas.

In astronomy, in chemistry, in biology, or in whatever direction we seek, we soon discover that the amount of our actual knowledge is pitifully small. The cave-dweller knew as well as we that a stone released from the hand would fall to the earth. He did not call it gravitation, to be sure; but

how much more do we know about it now that we have given the phenomenon a name? What is matter? We can describe certain observed properties of these and other things, but we neither know their source nor their essence, and are by no means certain of their relations. And some of our knowledge is but half-knowledge, after all. Astronomers tell us that the solar system is traveling toward the star Vega at a rate of about 400,000,000 of miles a year, but they do not know whether this motion is a drift or part of an orbit. The number of questions to which such incomplete replies only are possible is indeed almost without.

There is plenty of work, then, for the scientists of the 20th century in the problems that are yet unsolved. It may well be that some of these can never be compassed by the human understanding. Is the universe limited or limitless? What is life? What is the relation between mind and body? A century may prove far too short a time to answer such queries, if any answer is ever possible. Nineteenth century science has accumulated a vast amount of data; it has constructed many plausible theories and some that have a strong appearance of probability. It remains for future investigators to demonstrate the truth. Within the last hundred years encouraging progress has been made in explaining "how"; the task of the 20th century science is to tell "why."—Providence Journal.

THE INVISIBLE RENEWER.

JOHN P. COOKE.

It may be that mesmerism proves sufficient, as a theory, to cover all the facts in a short way; namely, that ,when the soul is disencumbered of all bodily sensation, as in some forms of ecstacy it is found to be in correspondence with some existence which is apparently omniscient. This has also been described as the unconditioned life, perhaps to distinguish between the cosmic life and the forms of created life conditioned in material bodies.

While in this sensitive condition, feeling myself borne along through the gradations of matter, as a bubble of gas will rise to the surface, I seemed to be borne out of the regions of time into the realms of an eternal now, and found myself as a boy gazing upon a spiritual sun. While far from believing for a moment that I have ever deserved the "blessing of the pure in heart," yet the truth has its demands on me to admit that such exceeding great privilege was permitted to me. Perhaps it was in answer to my earnest prayer for the power to perceive spirits.

I can only describe that Being as a Central Sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending wafting together and apart in regular pulsation.

The calm and holy joy of that presence, the deep and adequate soul satisfaction, is something far beyond my power to describe, I should say this: "Being presents an image of moral beauty that will impress men by its own essential loveliness, and draw them upward by its own gracious attraction."

Thought, science, intellectuality do not convey the peculiar quality which we call divine, though they may assist to lead us to the more interior condition. Love, goodness, do that. These are of the intimate essence of the spirit, that Magnetic Sun of the inner universe. The loving life is the Divine Life. Learn how much you are willing to suffer for an object, and you can then measure your love.

THE "DEAD" ARE HERE.

I'v seen some men, nowise mad,
Who have thought or dreamed, declared and testified
They heard the Dead a-ticking like a clock,
Which strikes the hours of the eternities,
Beside them with their natural ears,—and known
That human spirits feel the human way
And hate the unreasoning awe which waves them off
From possible communion. It may be.
—Mrs. Browning.

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.—Milton.

We know in day time there are stars about us,
Just as at night, and name them what and where
By sight of science; so by faith we know,
Although we may not see them till our night,
That spirits are about us, and believe,
That, to a spirit's eye, all Heaven may be
As full of angels as a beam of light
Of motes.—Festus.

Poets always sing of Truth in advance of humanity.

Everything is a representative state of intelligence. Form is the mile-stone that shows how far the particular intelligence that inhabits it has progressed.—L. A. M.

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.

AFTER DEATH.

As, after death, our Lost Ones grow our dearest,
So, after death, our Lost Ones come the nearest
They are not lost in distant worlds above;
They are our nearest link in God's own love—
The human hand-clasps of the Infinite
That life to life, spirit to spirit knit.
They fill the rift they made, like veins of gold
In fire-rent fissures torture-torn of old.
With sweetness store the empty place they left,
As of wild honey in the rock's bare cleft.

In hidden ways they aid this life of ours,
As sunshine lends a finger to the flowers,
Shadowed and shrouded in the Wood's dim heart,
To climb by while they push their grave apart.
They think of us at Sea, who are safe on Shore;
Light up the cloudy coast we struggle for.

—Gerald Massey.

Every power and state of consciousness in the universe is ours if we will to realize it and unfold it. There are no restrictions placed upon man, except those he places upon himself by being content to remain ignorant and discordant. All things can be known, and all problems solved, provided peace and harmony permeate the being. If one-third the effort expended to know things were applied to cultivate peace and harmony in the being, truth would flow in as a river of light where the obstructing discords have been removed.

*

* *

It takes a long time for the world to awaken to the fact that disease, not health, is the drug doctor's harvest. And it need not take one a long time to find out that there is no "science" of medicine, if he will take the trouble and go to three or four doctors to have his sickness diagnosed. No two will agree about his complaint or prescribe the same medicine.

FEED THE SOUL.

It is self-evident that the physical, the mental and the spiritual, each requires its appropriate food.

The great majority of people spend nearly all their time in working for the wherewithal to feed the body; only a minority pay much attention to feeding the intellect; but all, with but rare exceptions, starve the soul.

Feeding the soul is a very different thing from repeating cut-and-dried prayers and taking part in so-called religious ceremonies. The soul is fed from the very Source and Center of Divine Being within each individual, and to be at-one with that Source, all physical and mental discords must be stilled and peace reign in the spirit. When this spiritual receptivity is present the soul drinks in the very sunshine of Heaven and the being grows in sympathy and beauty and wisdom.

To feed the soul, there must be a letting go of the habitual strain of selfish worry and sensual desires that belong wholly to the physical consciousness, for these are the clouds that intervene between the Source of Divine Happiness and ourselves.

At least half an hour should be devoted every day to soul unfoldment. Do this, and the satisfaction of the soul derives therefrom will manifest as happiness in the mind and renewed energy of body, and life will become a blessing instead of a burden.

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* *

Every man must solve the problems of life for himself, for he must live his life within his own being. If he has made his life disorderly, crude and unhappy, he alone can change it, for his life is nearer to him than all the world besides, including his nearest and dearest friends and relatives. And the co-operation of discarnate spirits is with him, for good or ill, according to his thoughts and acts, whether he is conscious of it or not. And spiritual ignorance is never blissful, neither is spiritual wisdom folly.

No line of demarcation can be found where the physical-mental ends and the spiritual being.—LUCY. A. MALLORY.

WHAT PRODUCES SUFFERING?

A commonplace life is made up of commonplace thoughts and actions. Would you be great, noble and happy, then assimilate the thoughts of the good and great, and thus make their exalted lives one with yours. Soon you will begin to originate ideas of your own, for no man can cultivate the true and good in his being without starting into growth the latent shoots of like elements.

What produces suffering and unhappiness? Crude and discordant thoughts and acts. And yet we go on, day after day, increasing their very growth by repetition, because we are too mentally lazy to come in touch with the temperate living and high thinking of the best and purest of the race. There is no excuse for this in these days of unnumbered free libraries and cheap books.

If one would memorize but a dozen lines a day of the wisdom of our great poets and seers, he would be the better for it. It would teach him the habit of concentration of thought and help him to gain control of the mind. Until we do this, the thoughts that have carelessly grown up in the mind will own our being and stand in the way of our further progress into the light of freedom.

It is astonishing in this enlightened century, how few educators realize the effect of cramming children with obsolete thoughts of war and warriors, hunting animals, etc. In some natures this lays the foundation of a criminal career later in life. Wrong educational sowing cannot lead to right reaping. The bitter fruit cannot be laid to Providence or the Devil when ignorant man sows the bitter seeds. Man seeks to escape by theological falsehoods the law that operates alike in his being and in the fields of Nature. No amount of "belief" in Jesus can make wheat of tares, yet millions of human beings still vainly believe that their tares will be changed into wheat, after death. They can be—but only by the same process that is illustrated in the field—by uprooting the tares and planting wheat seeds in their place. And this each man must do for himself, for the way is narrow that leadeth unto life. To go the broad way of the multitude is to go the way of the ignorant and destructive death-in-life.

We talk of a "flood of ideas." This is literally true. Ideas are on tap in the spiritual world, and we can draw on them if we know how to open our being to their influx.

AID THE GOOD WORK.

The sacrifice and torture of animals by the vivisector for the supposed benefit of diseased human bodies is as fallacious as was the sacrifice of animals for the redemption of men's souls. And this is being made plain by the new "International Medical Anti-Vivisection Association," which has just been inaugurated in London, England. This Association consists of members of the medical profession, fifty of whom in England, and twenty in France have already given their names for membership. In its preliminary circular, which is now being sent to medical men and women, in all parts of the world, it is truly stated "that a practice which disregards moral laws of development cannot be productive of scientific or hygienic good."

Its aims are: "To unite the numerous medical men and women in different countries, who disapprove of experiments on living animals, into one organization, which by united work and the influence of its opinions, can become a powerful agent for the suppression of such experiments."

Humanitarians everywhere should lend their aid to this Association. There will be no real civilization until justice and kindness is extended to the animal world, as well as to humankind. This Association will do more to civilize and spiritualize the world than any thing that has taken place up to this time.

*
* *

You can never realize the sunshine of the soul external to yourself until you receive it within yourself. Let your light so shine that it will beautify all your being. The realization of this inmost light is the realization of the Heavenly state of being. It lies deeper than all speech, thoughts, feelings and actions and is the glory of them all when realized.

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* *

The prevalence of yellow fever in New Orleans has raised the cry among the drug doctors that the mosquitos must be exterminated, but, as usual, they have nothing to say about cleaning up the filth that constitutes the breeding ground and poisonous food of the mosquitos. Disease cannot exist where cleanliness is enforced.—LUCY A. MALLORY.

Faith in the Good is the only genuine faith.

"UNTO THE LEAST OF THESE."

If, at the approach of the season of hot weather, citizens of every city would make special individual effort to provide water easy of access to all dogs, we would hear much less this summer of the mad dog scare than in seasons past.

It is asking none too much of a merchant, here and there, to delegate to his office boy or even one of his clerks, the duty of keeping a bowl or other recepticle filled with water at his doorway; nor of the resident in the residential district to impose such a daily duty upon a servant, or, better still, one of the children of the household, who would be taught humanitarian principles thereby.

To do this would cost neither money nor labor nor time. In the summer months one constantly sees in the newspaper stories of so-called mad dogs. Not one in a hundred—nay, an even less percentage—of these are mad. They are scared, tired, thirsty and tormented.

A dog wanders away from his owner, or, with careless disregard, the master loses heed of the bewildered animal in a city throng. Frightened and his usual level wits topsy-turvy the dog runs about, seeking to find his way home. He gets tired and thirsty, his jaws become foam flecked, just as do those of a horse driven hard in the summer sun. Impish boys, whose hearts know no tenderness, see the dog running about and stone him as they chase him. The dog, fleeing from his pursuers, stung by missiles and frightened by yells, naturally snaps at those who try to stop him.

Immediately the cry goes up, "Mad dog!" A crowd pursues the animal until he is cornered, shot and killed. The people, not the dog, are mad.—Evening Standard, Troy, N. Y., May 15.

THE DOG IN LAW.

A jury in Seattle has decided that a dog has a right to bite a man in self-defense. This is an interesting verdict. It appears that a dog bit a piece out of a man's leg, and the victim sued the owner of the dog for $10,000. The defense was that the dog would never have bitten the man if he had not been provoked to do so, and that as he was provoked to do so, the dog was standing quite within his rights in biting the man. The defense was upheld, and dog and owner alike ought to be happy. Many other cases of a similar nature have been brought before, but this case is said to be the first time that the jury has taken this point of view.

But it seems to be a very reasonable view of the matter. A dog is half human. Some dogs indeed are more human than the men with whom they come in contact. In fact, when one observes the way in which they will submit to many gross injuries and unprovoked attacks, and return good for evil, one is almost inclined to look upon a dog as a Christian animal. In the animal world, as Maeterlinck has pointed out, the dog is the only animal who has become sincerely attached to man. Other animals accept him in a sense. All animals may be subdued, so that they will acknowledge his supremacy, but the dog alone has shown a feeling of affection for those who stand above him. One need not be a sentimentalist to see in the dog looking up to his master something very much akin to worship. A man is the god of the dog. But the dog finds that some men are not gods, but devils, and now and then acts accordingly.

In the instance which came before judge and jury in Seattle the man had played the part of a devil. He had provoked the dog, had made life unendurable for him, had robbed the dog in fact of all the milk of human kindness, hence the bite.

The verdict rendered in Seattle ought to have, and probably will have, important bearings upon the status of the dog. It gives to him a quasi-human status. Some conception of right and wrong, some glimmering of conscience, is now allowed to him. It is admitted that in the evolution of the dog from the wolf, as in the evolution of man from the animal of aboreal habits, he has acquired certain qualities which place him in a sense out of the purely animal world.

All lovers of the dog will rejoice in this verdict. Some hard things, as well as good things, have been said in the past about this friend of man. Sometimes a man has been called a dirty dog, which is evidently a libel on the faithful nature of man's friend, while even in the Scriptures and in Homer there are rtferences to the dog, which are somewhat unkind, to say the least. But men are getting wiser and the nature of the dog is coming to be understood better. His real kindliness, his

affectionate nature, and companionable qualities are pushing their way to the front. And now he is getting recognized in law. As a philosopher might observe, the world moves.—Portland (Ogn.) Telegram.

MIRACLE OF SUNBURN.

There are certain Arctic animals, dark coated in the short summer that in winter turn pure white, thus matching the snow-covered landscape and escaping notice and harm.

This change of color, this protection, effected no one knows how, is wonderful, as wonderful as a miracle; and yet a kindred change of color, a kindred protection, happens among mankind every summer, and nobody ever notices it.

When the pale city people go out in the summer sun at the seashore or the mountains the light attacks them fiercely, first reddening their skin, then swelling, blistering and scorching it. If they kept in the sun enough, and if no miracle occurred, the light would kill them finally, burning off the skin first and afterward attacking the raw flesh.

But a miracle does occur. The skin changes from a pale color to a tan and on this tan the sun has no effect. The sun may beat on tan-colored skin for days and weeks, but such skin remains always sound, unblistered, whole.

Thus Nature works a miracle. The white skin is suffering, and Nature, aware, somehow, that a tan skin is sun proof, changes to tan the white. How does she do this? Where did she learn that it was wise to do this? No one knows. Only the fact of the miracle remains.

To prove this miracle—to prove that it is not the hardening of the skin, but the change in its color, which protects it from sunburn—is an easy matter.

Let a pale person, unused to the sun, stain one side of his face yellow, and, leaving the other side of the face untouched, go out in the bright summer sun for a couple of hours. The one side of his face is no tougher, no more hardened, than the other, yet the unstained side will be inflamed, blistered, while the tan-colored one will be quite cool and unhurt.

Sunburn is a miracle, a protection to mankind as inexplicable and as wonderful as the miracle of the Arctic animals change in the winter from dark coats to snow white ones.—San Francisco Bulletin.

[A tan-colored veil worn over the face will prevent sunburn and freckles. It will also remove freckles.—Editor.]

"PIGEON SHOOTING IS MURDER."

Of all the legitimate forms of sport—legitimate, that is, in the eyes of the law—the most reprehensible is tame pigeon shooting. I do not write as a crank or a faddist. I have been keen upon and taken a hand in most kinds of amusement, and it is only within the last few years that I have learned to appreciate the cruelty of pigeon shooting. It occurred in this way. I was participating in a match in Devonshire, and it came my turn to go to the traps. When my pigeon was released, it refused to rise, despite the shaking of the cord and the clapping of hands by the official who was manipulating the traps. I stood waiting to fire, and then the bird started running towards me. Its innocent trustfulness finished my pigeon shooting days. I could not fire at it, and have never since shot at a captive pigeon. Call it silly sentiment if you will, but I may point out, on my own behalf, that I am as keen on shooting today as ever I was, and would rather ride to hounds than do anything else. The fact of the matter is, tame pigeon shooting is nothing less than cold-blooded murder. The bird is bewildered on its release from the trap; it knows not which way to move; it is within easy reach of the gun; and in nine cases out of ten it is odds on the man.—London Arugs.

[And so is every other form of sport "murder." It is, however, encouraging to see that sportsmen are beginning to call hunting by its right name, and realizing the horror of it.—Editor.]

The month that W. J. Colville spent in this city, giving, almost daily, lectures in the parlors of The World's Advance-Thought, remains a red-letter period in our memory. Every time we heard him speak, we asked ourself: "Why is not all the world here to listen to these pearls of wisdom and gems of eloquence?" Mr. Colville is a great man—but it takes intelligent and thinking minds to appreciate his inspirations. And it is to these we appeal to not miss the opportunity of hearing him if they should be so fortunate as to be where he is.

WRONG DEDUCTIONS OF T. J. HUDSON.

Thomas Jay Hudson, on page 163 of "A Scientific Demonstration of the Future Life," says: "The faculty of perceiving those truths which affect the human soul is inherent in tne soul, although it is in rare cases only that it is largely developed in any one individual. Jesus was probably the only man who was endowed with this faculty in perfection." Again, on page 173, speaking about the prevalence of spirit communion and manifestations with the early Christians, he says: "It is almost superfluous to observe tnat these manifestations were identical with the so-called spirit manifestations of the present day. But it is worth while to note the fact that not one of them was authorized or countenanced by Jesus, with the single exception of healing the sick. This is a most significant fact, and it is demonstrative evidence that he discountenanced the practice, knowing, as only he could know, that communication with spirits was impossible. He knew the laws governing all such manifestations, and it is to the last degree improbable that he would have neglected to instruct his followers in the art of spirit intercourse, if by that means they could have been put into communication with intelligences capable of 'explaining the divine mysteries.' It is also to the last degree improbable that one whose mission it was to 'bring life and immortality to light' would have neglected so glorious an opportunity to demonstrate the truth of his teachings, and to point out a means by which his disciples could hold communion not only with angels and ministers of grace, but with himself after he had ascended to the Father. His whole life and career was a living protest against that species of psychism wherein the prophets assumed to have direct verbal communication with God, and others claimed to hold communion with spirits of the dead."

Was it "a living protest" against spirit communion when Jesus held converse with the spirits of Moses and Elias on the Mount? Angels (spirits) appeared to the shepherds and announced the birth of Jesus. Angels communed with Jesus after he had withstood the temptation of the Devil. Jesus cast out devils—evil spirits. He appeared to his apostles several times after his crucifixion. An angel was at the entrance to the tomb after his resurrection. Paul, one of his apostles, was converted by the spirit of Jesus appearing and speaking to him. Peter was delivered from prison by an angel.

The record proves that Jesus was a medium for spirit manifestations, yet Hudson says: "His whole life and career was a living protest against that species of psychism * * * that claimed to hold communion with spirits of the dead."—LUCY A. MALLORY

MORRIS PRATT INSTITUTE.

The opportunity is now an actuality that so many new thinkers and Spiritualists have been long looking for—namely, a school where they could send their children where the obsolete and outworn teachings and errors of the old civilization are not taught, but where they are educated to think for themselves; and under the tutelage and direct supervision of those broad-minded Spiritualists Moses and Mattie Hull and other well known instructors of advanced thoughts. The Morris Pratt Institute is located at Whitewater, Wis. The school building cost $45,000, and contains every modern convenience for the comfort and instruction of the students.

Children who take the course of instruction at this Institute will not have to unlearn later in life the narrow views inculcated in many popular colleges. While essentially an institute for the education of Spiritualists (it is under the auspices of the National Spiritualists' Association) it does not cater to them solely, but instructs all who desire a liberal course of education.

Psychic unfoldment is one of the features of the school. Mediums would find it greatly to their advantage to take a course at this school.

We have received a number of prospectuses of the Institute and they can be had by any of the residents of this city by applying at 193 Sixth street.

MEDICAL GUESS WORK.

The medical authorities are beginning to caution the doctors against using the Roentgen Rays indiscriminately for fear of their producing cancers, not only in the patients, but in the doctors themselves. There is qute a difference in the attitude of the medical profession, who three years ago were heralding from ocean to ocean the glad tidings that in the Roentgen Rays had been discovered a new and wonderful cure for cancer, and now

in this short time are beginning to caution with equal fervor against the use of the Roentgen Ray for fear of cancer.

This is not the first time the medical profession has turned a back somersault. It is not the first time they have denounced the same remedy that a short time before they were advising. The history of medicine has been a continual procession of inconsistencies. The only thing the doctors can possibly agree upon is that a few of the leading practitioners of medicine are to be protected by law and the other practitioners punished by the law. This they can agree upon. But they cannot agree as to what medicines cure or what medicines kill; or what medicines are beneficial and what are harmful; how to cure this disease and that disease. On these things the medical profession never did agree, and probable never will agree. Today they recommend enthusiastically a remedy for the cure of disease. Tomorrow they are just as sure that the same remedy will cause disease.

All this could be forgiven and some excuse invented, since the art of medicine is not a science, but is empyrical; but, when these same doctors undertake to make the observance of their repeated remedies compulsory upon other people who have no faith in them, then it is time to call a halt. The doctors would have long ago made several of their serums and toxins compulsory upon the people if they could have done so. Since that time they have discovered that these same serums and toxins are worse than useless.

If the doctors were simply experimenting, and would speak only the truth, allowing the other physicians the same freedom they ask for themselves, then the world would have some patience with their repeated and destructive attempts to discover remedies. But the doctors are not consistent in this. They want to force the people to become the unwilling victims of their experiments. This is carrying the matter too far. At least, we think so.—C. S. Carr, M. D.

If a self-constituted medical hierarchy, operating through some of their members, who are public executive servants, have the power to enforce surgical inoculation with syphilitic pus (vaccination), it is a mystery why they do not enforce a demand that all females shall submit to the surgical operation of ovariotomy on account of their libility to ovarian tumors; or that all citizens shall have the vermiform appendix removed, because they are liable to get appendicitis, the ratios of liability being almost equally remote.

Where there has been personal injury from vaccination, aid and information in regard to securing claims against the city of Chicago can be had by addressing the Chicago Anti-Compulsory Vaccination League.—The Chicago Anti-Compulsory Vaccination League.

If every one did an act of daily kindness to his neighbor, and refused to do any unkindness, half the sorrow of this world would be lifted and disappear.—Ian Maclaren.

THE CURSE OF GAME PRESERVES.

What a curse is this selfish mania for the preservation of game—preservation for the purpose of destruction! For this are the country folk warned off from the quiet woodland ways; for this are the children prohibited from entering the copses to gather wild flowers; for this are enclosures made, barbed-wire fences erected, footpaths and commons filched from the public, and the landless still further excluded from the land; for this must the wood and the country-side be denuded of their most delightful inhabitants—the jay and the magpie, with their lustrous plumage and wild cries; the squirrel, embodiment of life and graceful activity, with its curious winning ways; the quaint, harmless, and interesting little hedge-hog; the owl, with its long-drawn, melancholy note, as it hawks in the summer moonlight—for this must woodsides be disfigured by impudent notice-boards, telling us, in the arrogant language of the Philistine, that "All trespassers will be prosecuted, all dogs destroyed"; for this must millions of innocent creatures be pitilessly condemned to shocking mutilations and atrocious agonies long drawn out. Such is "merry England" under the rule of the game-preserver!—The Humane Review.

"That as foxes, hares, rabbits, etc., have to be 'kept down,' the killing of them in sport —less painful than death in traps—is thereby justified.

"That further justification is afforded by the fact that sports 'make for the health of a large body of men,' and give employment to many countryfolk."

Both these statements appear to us to involve most glaring fallacies. For in the first case the breed of foxes, and other animals, is artificially kept up (not down) in order that they may provide sport; and in the second case the health of the comparatively very small class which takes part in sport could be just as well maintained by other and less barbarous recreations. As for the idea that sport is necessarily beneficial, because it gives employment, Mr. Dewar had better consult the nearest economist.—The Humanitarian.

THE INDIAN GIRL SACAJAWEA.

We have received a very interesting little book of 87 pages, entitled "The Indian Girl who lead them, Sacajawea." It is by Amy Jane Maguire, and is published by the J. K. Gill Company, Portland, Oregon. It is beautifully printed on fine heavy paper in large clear type, and the work of the author is superb. Whether she has had much or little experience in literary work we do not know, but, be that as it may, she has painted a picture so life-like that we can almost see the scenes and incidents of 100 years ago. It is interesting as a romance, and a good deal more so, because it is no doubt substantially truthful, and describes the most roman-

tic experiences in American history and in the history of the world, for we cannot imagine any expedition in any age or country more romantic and exciting than the three thousand miles of wanderings of the Lewis and Clark party for more than two years through an unexplored and unknown wilderness one hundred years ago. And this little book is much more interesting reading, in the opinion of the editor of the State Journal, than the lengthy journals of Lewis and Clark. —Oregon State Journal.

Our Dumb Animals says: "Turgenieff, the Russian novelist, went out hunting golden pheasants with his father; one was seen; he fired and wounded it, then followed it into a thicket, where, with the instinct of the mother, she was trying to reach the nest where her young brood was huddled. She reached them, spread herself upon them, her head toppled over, and she died. He there and then vowed he would destroy no living creature, and he kept his vow."

Two boys out hunting in Josephine County, Oregon, set fire to a tree to dislodge a poor, innocent squirrel, and the fire spread rapidly and created destruction of thousands of dollars' worth of property, besides an immense amount of anxiety, worry and labor before it was under control.

The people, in their destructive ignorance, do not realize that any permitted wrong and injustice is like fire beyond control—it may at any time do so much damage that it may take months and even years to build up that which has been destroyed.

We would like to see "Why Vaccinate," a 76-page book on the wrongs of Vaccination, by Mr. Harold W. Whiston, in the hands of every man and woman who can read. Mr. Whiston is one of the great ,earnest and conscientious reformers of Great Britain. His work is permeated with an intense love of justice and humanity. As long as people ignore the truths stated in this book about Vaccination, they and their children will suffer disease and death as results of remaing ignorant. No price is stated, but we think that thirty-five cents will about cover the cost. Address: Claye, Brown & Claye, Publishers, care "Courier" Office,. Macclesfield, England, G. B.

Brother Conable's "Path-Finder" is steadily hewing a bright, clean path through the dense growth and obsolete ideas of the Old Civilization and showing the aspiring world what a fervent pioneer for the New can do. If you are fond of original ideas and a vigorous and truthful individuality, you don't want to miss reading "Conable's Path-Finder." It will open up to you a happier state of consciousness. Price one dollar a year; ten The New Way Pub. Co., 1107 E street, Northcents a copy. Address Conable's Path-Finder, Station A, Pasadena, Cal.

"The Wisdom of Omar," by Mrs. Alma A. Rogers and Mrs. Lischen M. Miller. Price $1.50. Published by Frances Elmore Gotshall, Union Block, Portland, Ogn. The wisdom of these inspired writers will appeal to all lovers of refined literature, and the lovely gems of thought are fittingy framed in a beautiful book. Oregon can boast of no more attractive writers than Mrs. Rogers and Mrs. Miller, and we recommend our readers to become better acquainted with them by reading the "Wisdom of Omar."

The "Occidental Mystic" has entered on its second volume, and is improving right along and presents the truths of Spiritualism in a refined and attractive manner. It is essentially a Pacific Coast venture, and the Spiritualists of this part of the world should sustain it by their subscriptions. Published by Arthur S. Howe, at 6 Cottage Row, San Francisco, Cal. Price one dollar a year, ten cents a copy.

We have received a booklet containing a very suggestive poem, by Mrs. Mattie Grupp, of Spokane, Wash. It is entitled "A Tale of Christmas Eve," and ably illustrates the power of the developed soul to bring things out of the unseen into material manifestation. The price of the booklet is not stated. Address the Author, W. 32-2d Ave., Spokane, Wash.

The "Appeal," 40 E. 4th street, St. Paul, Minn., the "Plain Dealer," Salt Lake City, Utah, and the "Charlotte Gazette," Charlotte, N. C., are three ably edited papers published in the interest of Afro-Americans. These papers prove that the colored people can edit papers just as ably as their European brothers.

The "New Way," monthly. Published by The New Way Pub. Co., 1107 E Street, Northwest, Washington, D. C. Price one dollar a year; ten cents a copy. We like the optimistic tone of this new monthly magazine. It believes in the sunshine of Love as the best unfolder of the Higher Life. It opens with a stirring article by Henry Frank, on the "Science of Success."

There is something very attractive about "Soundview," the exponent of the Society of Evergreens. It has something about it of the ozone of the great forests of Puget Sound, Wash., its home. It is full of optimism and good sense. Monthly, one dollar a year; ten cents a copy. Address Soundview Co., Ollala, Wash.

"Self-Mastery,". monthly Price $1.00 a year; 10 cents a copy. Chas. McKay, editor. Published by the Self-Mastery Press, Corry, Pa. This new magazine contains sixty-six pages of well-selected matter in harmony with its suggestive title, and its various articles appeal to all members of the family.

If you want to see what a master-mind can do in the spiritual interpretation of the Ten Commandments, send for the "Living Decalogue," by W. J. Colville. Price thirty-five cents. Address the Austin Publishing Co., Rochester, N. Y.

TAKE ONLY HONEY.

SAID a little wandering maiden
To a bee with honey laden:
"Bee, at all the flowers you work,
Yet in some does poison lurk."

"That I know, my little maiden,"
Said the bee with honey laden;
"But the poison I forsake,
And the honey only take.'

"Cunning bee with honey laden,
That is right," replied the maiden;
"So will I, from all I meet,
Only draw the good and sweet."

—The Animals' Friend.

A new international association in the interest of universal peace and good will has recently been formed entitled, "National Interests and International Conciliation Association." Its object will be to develop the interior prosperity of each country to harmonize with good relations with all other nations.

There should be an annual session of the International Court of Arbitration at the Hague. If no other business is on hand, the representatives of the various nations might consider propositions that would lead to the speedy establishment of Universal Peace throughout the world.

If we begin the day with pleasant thoughts it will generally carry us through to the end wi... strength and vigor; but if we allow our first thoughts to be of physical cares and worries we will be tired before the day is half over.

A Brooklyn clergyman recently preached a sermon on kindness to animals, having a big Newfoundland dog in the pulpit as an object lesson. The edifice is reported to have been crowded. Yet there are preachers who wonder how they may get the people to go to church.—Light of Truth.

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