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JUNE-JULY 1908.

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 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.

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

June-July, 1908. PORTLAND, OREGON. Vol. xx, N . —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Love ye One Another.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE NEW AGE.

Awake! awake! the stars are pale, the east is russet gray;
They fade, behold the phantoms fade, that kept the gates of Day;
Throw wide the burning valves, and let the golden streets be free;
The morning watch is past—the watch of evening shall not be.
Put off, put off your mail, ye kings, and beat your brands to dust;
A surer grasp your hands must know, your hearts a better trust;
Nay, bend aback the lance's point, and break the helmet bar—
A noise is on the morning winds, but not the noise of war!
Among the grassy mountain paths the glittering troops increase:
They come! they come! how fair their feet; they come that publish peace!
Yea, Victory! fair Victory! our enemies are ours,
And all the clouds are clasped in light and all the earth with flowers.
Ah! still depressed and dim with dew, but yet a little while,
And radiant with the deathless rose the wilderness shall smile,
And every tender living thing shall feed by streams of rest,
Nor lamb shall from the fold be lost, nor nursling from the nest.
For aye, the time of wrath is past, and near the time of rest,
And honor binds the brow of man, and faithfulness his breast—
Behold, the time of wrath is past, and righteousness shall be,
And the Wolf is dead in Arcady, and the Dragon in the sea!

—John Ruskin.

It is always "My neighbor is all wrong," but maybe if I was nearer right, his wrong doing would not be so much in evidence.

IT IS MAN'S WILL TO LIVE.

"Everything dies, and must die," says the pessimist. "It is God's will that man should die."

But it was God's will that most of the things man has now for his sustenance were unfit for use until man brought his intelligence into play and cultivated them. Most of God's—or Nature's—productions man has improved upon.

The average of life in the physical body has become longer since man has cultivated more Wisdom, and the wiser he becomes the longer his physical life will extend, until the "last enemy, death, shall be destroyed."

Death, as we now know it, will have no existence for the perfected man of the Coming Race. It is because of corruption in the mind-spirit that it is necessary to bury a corrupt physical body in the ground. The physical body of a refined, perfected spirit will be subject to its control, and will be de-materialized and re-materialized at will; hence, death will be unknown to it.

LOVE MANIFESTING.

It is easy to pick out the individual who lives in Love. He is clean in mind, body and in his surroundings, wherever he may be. He is always considerate with other people, no matter how crude may be their state of unfoldment. He never argues to have his opinions prevail, as if life were a fight, in which it is necessary to down your neighbor. He is content to let every man have his own opinion, knowing full well that Love transforms all things to harmony, and the more Love he manifests the quicker things will come right. He is never amused at others' failings or weaknesses, neither does he have them always at the tip of his tongue. If he must speak of them, it is always with the expressed desire that they may be rectified.

The man who has attained Love is never at a loss for company, for he is ever happiest when alone, as the angels love the company of the one who is the medium for the expression of the best within them and himself.

All articles not signed are by Lucy A. Mallory.

KEY THOUGHTS.

LUCY A. MALLORY.

Good is ignorance become wise.

Right thinking never causes any regretted action.

The selfish "want to be loved;" but the unselfish want to be loving.

Be a man and control your thought! To let every thought express itself that comes into your mind is to be a weathervane, not a man.

Anger, hatred, etc., divides the atoms of the body into opposing armies, and war is virtually declared within your being; and then "a house divided against itself cannot stand."

A man full of energy who is satisfied to be lazy and take things "easy," generally, paradoxical as it may seem, has a "hard time" of it, for healthy energies not usefully employed become corrupt and create unhappiness.

Putting a mental limitation to life in the physical body is like putting a limit to the size of a lucifer match—the fire will go out when the limit of the match has been reached. The realization of the limitless capacity of life will tend largely to increase its duration in the physical body.

Everything is perfect in itself; but to create new perfection it is necessary to learn Nature's process of transformation of the crude and old into the new. If Nature gives corruption she does not give it as a finality, but as raw material to be worked over into that which is incorruptible. Hell is the raw material out of which paradise must be created.

You will either grow up or down to your ideal. It all depends what the ideal is that you hold in your mind, and if you haven't got an ideal, then you live your life on the go-as-you-please plan—a very unsatisfactory way of living, that breeds discontent and unhappiness, and may lead to criminal actions sooner or later.

The alphabet of your eternal Universal Language is your every thought or act done perfectly. You cannot know the magnificent language of the universe until you have mastered its a b c here and now. Death of the physical body may still find you imperfect in your primary lessons, and, as earth life is the primary school of infinite existence, here you must remain until you know them.

Love is the Mother of all Perfection.

You want to be appreciated? Appreciate yourself first of all, then all will appreciate you.

The "simple life" is living the Truth; the error-bound life is always complicated and confused.

The etherial forces of our thought and feeling, materialize our physical bodies and keep them alive.

Regard not the crude surface of thy brother. His virtues, like thine own, are deep within his heart and mind. Call them forth by thy gentleness, love and kindness.

Crime increases where work decreases. The best and cheapest outlay for a government to maintain good citizenship is to see that work is provided for all.

The man who is at peace with himself, manifests it in the harmony of his surroundings, and in the better influence he imparts to others. He who is not at peace with himself is never at peace with anybody else.

The very first duty that any one of ordinary intelligence should do is to make himself agreeable to himself, for he must live with himself throughout all the acons of time, and until he has created a preponderance of wise and loving thoughts within his own mind, it is impossible to realize permanent happiness.

Your own thoughts ennoble you or damn you; they kill or cure you; they bless or curse you; they assure you that death ends all, or make you realize your immortal consciousness; for your thoughts are your good mental children that tell you the truth, or your bad mental offspring that tell you falsehoods, according as you cultivate good or bad thoughts.

If you lack anything manifest Love, and you will unfold what you lack. If you are ignorant, it will make you wise; if you are negligent of your person and surroundings, it will make you orderly and cleanly; if you are unkind, it will make you kind and gentle; if you are in poverty, it will make you prosperous; and if you are sick, it will make you well.

Spiritual vision unfolds the spirit, but some mistake aimless mental dreaming—that only brings dissatisfaction and discontent—for spiritual vision. He who is spiritually unfolding does not aimlessly want to be this or that, but is content to do the task before him or think his present thought rightly, knowing that this is the best way to attain peace and happiness.

WHY IS IT?

It is a singular fact in human nature that we express the worst in us to those we love the most, or are supposed to love the most—one's own family. The mother, the father, the children will be almost unbearable toward each other, but let an outsider come in and they will express themselves lovingly. Men who begrudge their wives the money to buy the necessaries of life, will give most generously to ordinary acquaintances or even strangers, especially if the stranger is a pretty woman, even though she is neither as pretty nor as intelligent as his own wife. Why is this? Who can tell?

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* *

That two thousand students of Ann Harbor University should wreck a theatre because one of their number was told to behave by the proprietor, and that the students of another prominent university should purloin the silverware of a hotel in which they were entertained, and the hazings and other destructive manifestations by students in the universities of this country, should cause the people to begin to think of the uselessness of an education that leaves out the first essential of right living and action,—self-control,—and crams the undeveloped minds of students with histories of wars, dead languages and erroneous religious dogmas, etc., that intensify, instead of giving them the mastery of the animal-sensual self.

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* *

For years the medical profession cast all sorts of ridicule upon Dr. Babbitt's chromopathy—the healing of diseases by colored light and water in which colored light had been reflected. Recently the effect of colored light on plants, fruits and vegetables has been observed, and the results of the various colored lights in stimulating growth, perfume, and also change of size form and color is something quite marvelous. Under this system—"radioculture" it is called—it will be possible to grow all kinds of flowers and fruits in winter as well as in summer. It is pretty safe to say that whatever popular systems condemn, will sooner or later prove to be grand truths.

If you are improving yourself you are not retrograding.

If "we are all One," the fault that I find with my neighbor, I find against myself. If I love him, I love myself. That this is true can be readily proven, for whatever feeling or thought I send to my neighbor, that which answers to that thought or feeling manifests in my own being. How few of us would find fault with others if we could realize our own imperfections. Another may be dishonest, but I may be of a hateful disposition, which puts me on his level of inharmony for all imperfections belong to the same discordant plane of life.

*
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In an article in the "Progressive Thinker," by Mrs. J. Martin, the statement is made that "the degraded spirit is finally disintegrated." If this were possible the universe itself would be unstable. In order to disintegrate there must be parts. Spirit is One. We might as well say that the principle of mathematics could disintegrate. What is called "degradation" is a phase of evolution. There is in the most degraded individual that which will make an Angel of Wisdom sometime.

*
* *

The first great barrier to self-control that the unthinking mind sets up against controlling wrong habits of thought and action is: "It's lots of work and hard work." This is not true. It is simply erecting a barrier against that which is the easiest thing to do. Hard work, unpleasant work and unhappy work is the go-as-you-please way of living.

*
*

You cannot run away from yourself. You think that you will be harmonious by change of place. It is not change of place, but change of mind that you need, here and now. If the change fills you with kindness, charity and good will, then all will be well with you. Harmony is established in the environment when it is first established in you.

*
* *

Love means giving the best of your mind and heart to others—your purest thought and kindest action and feeling. The man who has attained even the first step of spiritual unfoldment cannot think and speak wrongly of and to others.

WAVE LENGTHS.

EDGAR LUCIEN LARKIN.

It is doubtful if a constant pressure exists in Nature. From researches made by several physicists, it seems to be true that all energy is stored in waves and is only to be had from them. When a wave comes to an end it surrenders all its energy; may not a part of this energy be had by merely changing the length of the wave. Take the case of the fluorescing spectrum; it is filled with short waves and cannot effect the retina. Let the waves fall on a solution of quinine and they emit light. The waves were changed in length, in this instance made longer. It is unknown whether their energy was increased or diminished; all that is known, is that they are fitted to act on the retinal nerves.

Three solar spectra have long been known—the thermal, optical and chemical. They differ solely in wave-lengths. Shorten the thermal undulations and they can be seen; lengthen the chemical and they become visible.

Since the sun emits energy in all directions it is surrounded by successive, concentric shells, the thickness of each shell being the length of one wave. Each succeeding, expanding, spherical surface of energy is at different potential and they beat on the earth in regular succession. To these three sheets or surfaces of energy must now be added a fourth—the electric.

It has been believed by many that electro-magnetic waves, other than those constituting light, reaches the earth. From the researches of Hertz, these waves, appear to be much longer than any of the others. Their potential must vary as their length, but whether directly or inversely is a question.

A photo-electric cell establishes a potential difference when light falls upon it. And light is said to be the cause. It may not be, however. It may be true that by varying the wave lengths of light a P. D.* can be had; this seems reasonable from the law of conservation of energy; but in the selenium cell, it is barely possible that the fourth surface of energy from the sun may set up the difference of pressure between the terminals.

Now, sound in Bell's radiophone surely is electric. The "sound" issues from half a gram of loose carbon in a glass bulb. The explanation is that the disturbance in the carbon shakes the air in the tubes, thus causing the tympanic membranes to vibrate. Really, the cause of the sound lies deeper in Nature than simple mechanical oscillation. It is due to the fourth wave.

We speak thus confidently of an additional wave-length from a remarkable result obtained by Mr. David E. Packer, of Birmingham, England, and published in the English Mechanic, June 30, 1893, p. 421.

Much ado is made when one discovers the law of gravity, the planet Neptune, the laws of spectroscopy, the electro-magnetic theory of light, or any capital fact; but, we have failed to hear universal comment and applause in Packer's isolation of the fourth wave from the sun and stars. To the writer, this seems to be a great achievement. He—such appears to be the fact—photographed the solar electric spectrum. At all events, his plates show two spectra. Here is his own language:

"I find that when an electric current is passed across a sensitive plate exposed to the solar spectrum, on developing in the ordinary way, two spectra are obtained."

That is, he passed a current of electricity across the plate during exposure, thus increasing the deflection of rays. The new spectrum appears in the ultra-violet. He traced the curvature of its energy and found it to be the reverse of the chemical. He says:

"This secondary spectrum commences with the group designated M in the photographs, rising suddenly to a maximum in this group, descending gradually to group L. The curve described is the reverse of actinic energy. . . . This secondary spectrum I have denominated the 'electric spectrum,' the action of the current tending to deflect all rays in the sun's light due to electric energy, and so isolate them from the rays due to chemical energy, and always in a direction parallel to the current."

The next advance in order is to change these waves in length and secure electricity from the sun. If this new spectrum is not electric, then it is at present inexplicable. Hertz's waves are long, these short and appear beyond the H line, which seems to be contrary to expectation.

The whole field of waves, and their changes in length, and rates of change, and the ratio of energy to rate of change is ready for exploration, Packer having opened the way. This study of waves, question and problem of waves transmitting energy, is one of the most pro-

found importance for oscillations of energy-waves, space-waves are basic units of wireless telegraph and telephones. Also of the Roentgen or X rays. The spectrum mentioned in this article is the band of colored light obtained by passing sunlight through a triangular glass prism. Potential difference in the pressures of electricity may be compared roughly to a "head of water" in the top of a stand-pipe. It is much greater than at the bottom. The entire universe is always immersed in space-oscillations of energy.

—*potential difference.

Lowe Observatory, Echo Mountain, Calif.

A SPIRITUAL ORGANIZATION.

Is It Not Time That We Have One?

SAMUEL BLODGETT.

I suppose that a chorus of voices will answer that we have spiritual organizations all over the country. That we have local ones, that we have state ones and that we have a national one.

I answer that those I am acquainted with do not seem to me to be "Spiritual." A thing may not be exactly what its name implies.

I admit that we have organizations of those who call themselves Spiritualists; but all it means is that those who connect themselves with these organizations call themselves believers in spirit phenomena. Possibly such may average more spiritual than the great mass of those who disbelieve; but there is a large class who value these manifestations mainly, if not wholly, from a material point of view. When they go to their meetings they do not dwell on the words that inspire to a higher life and a more noble character, but on message pointers to material gains. If they do not get messages of this kind they do not feel paid for going. The mediums and the attending spirits know what is desired, and they are apt to receive what is called for.

I am firmly convinced that the message department in our public meetings should be completely discontinued; that messages should be sought only in private, and in select audiences.

Not only are our public meetings conducted on a material plane, but many of our mediums make a business of selling their gifts for the express purpose of informing people how and when they can profitably engage in speculative gambling. Neither those mediums nor those who patronize them are spiritually minded, and their Spiritualism is actually degrading to them. When anyone, either in the form or out of it incites to speculative gambling it is time to say, "Get thee behind me Satan."

There is no good thing that cannot be used for evil purposes, and spirit communion is valuable or the reverse according as we use it. If it does not inspire to more noble ideals and lead to a more perfect life it has little in it that is worth while.

I do not expect Spiritualists will think alike or act alike in their methods of reaching universal relations, but all true Spiritualists have such ideals in view.

True Spiritualists must desire absolute justice between all human beings, and this means that they cannot possess the spirit of speculative gambling; they cannot seek anything without wishing to return an equivalent. This precludes gambling of every description. Gambling not only degrades the individual who engages in it, but I am satisfied that it is the manifestation of this spirit that has completely honeycombed our social life that was the sole cause of the recent money panic.

A true spirit of fairness implies that all shall be willing to do business at a fair profit. It means that those who employ labor will be willing to accept such compensation as will justify a full employment of those desiring to work. When strikes fail because so many idlers are anxious to take the places of those who go on a strike it is conclusive evidence that wages are already higher than the labor market justifies. Because the employers make enormous profits does not prove that they are taking advantage of their employes. It is more likely they have a way of fleecing the consumers of their products.

In practice, it does not matter so much what is the nominal wage rate. We are all so connected in the interchange of service that we cannot help getting what is due us providing the relative pay to all is equalized, and all find employment, always keeping in view that whatever is gained by gambling methods must, in the nature of things, come from the product of toil.

I hold that the best social condition is that which is most conducive to the development of an exalted and harmonious character.

On this rock I would found my church. It should be a church for the express purpose

of human culture, and those joining it should consecrate themselves by a definite pledge. I will outline a pledge, not with the presumption that it is perfect, but as suggestive for others to think about:

We believe the main purpose of the earthly life is the development of a noble, harmonious character, and that we as individuals will strive for its accomplishment.

First: In all our relations in life, whether public or private, we will always endeavor to give a fair equivalent for what we receive.

Second: To not be an unfair competitor in any department of human activity.

Third: To be ready to assist those who have fairly tried to make their way in life, and who from any cause need help, and as our own success justifies.

Fourth: To work for the repeal of all laws retaliatory in purpose and effect, or that are manifestly intended for the benefit of a particular class only.

Fifth: To be kind to all human beings, and to all our domestic animals, giving each its proper recognition.

Sixth: To study the laws of physical and mental health and try to obey them.

Seventh: To always stand for arbitration instead of war for the settlement of all national differences, and to support arbitration rather than law in the settlement of private disputes.

Eighth: To respect all in their opinions and habits of life so far as they are not harmful to others.

Ninth. To eliminate as far as possible all sectarian, partisan and race prejudice.

Tenth: To rely on Nature and Nature's laws, or in other words to rely on God in every emergency.

Eleventh: To cultivate a cheerful, optimistic disposition.

Twelfth: To always be willing the world should know what we stand for.

We are glad to announce that the seed sown by Mrs. Lydia A. Irons, President-at-Large of the International Ethical Educational Society, and her husband (who is treasurer of that Society), at Walla Walla, Wash., two years ago, is now bearing fruit in the establishment of a Humane Society, with a membership of fifty, in that thriving city. Success to it.

HEREDITY—PRIDE.

R. M. BRERETON.

From his physical side man has hereditarily a natural desire for national and family record and reminiscense, in connection with his earth-life. Thus it is human to remember, to honor, and to beautify the tombs, graves and cemeteries of the departed; and, so, we have a Decoration Day in the year. It is human to possess a sentimental interest in tracing back into past centuries national and family ancestry. It is well to bear in mind that all such sentimental matters are purely earth-bound in their scope. They can have no probable interest or profit for us when we return to the Spirit side of Life; in which earthly wealth and social position can have neither object nor use.

In Spirit World pedigree does not exist; for spirit-souls are not bred after the manner of the flesh-body. There is no intermediate parental relationship between each spirit-soul and its Spirit-Father. St. Paul illustrates this highest conception of humanity on the spiritual side in his description of Melchizedec to his Hebrew converts: "Without father, without mother, without pedigree; having neither beginning of days, nor end of life; but made like unto a son of God." St. Luke—the painter artist, the "beloved physician"—traced, from the physical side, the pedigree of Jesus back from Joseph of Bethany to Adam, who he said was "the son of God." This is shown the primary and eternal spiritual side, and the secondary, temporal and physical side of man. Now, if we accept of this definition of the primary origin of man, the logical conclusion we reach is that our Creator and Father must be viewed by us as The Spirit-Man. In this sense we may better appreciate why Jesus preferred to call himself the Son of Man rather than the Son of God. Thus from both the Hebrew and the Christian logical deduction, from A to Z of heredity, the human soul is from first to last the "offspring" of God,—the Spirit-Man. So, if the Christian believes in the eternity of his Spirit-Father, he must have faith in the eternity of his own life; for there can be no death or annihilation of the human soul, if it is the "offspring" of God. In this spiritual sense heredity is of paramount interest to man in earth-life.

There is no difficulty to him who wills.

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.

WHY IS IT SO?

They met and talked where the cross-roads meet,
Four men from the four winds come;
And they talked of the horse, for they loved the theme,
And never a man was dumb.
And the man from the North loved the strength of the horse,
And the man from the East his pace,
And the man from the South loved the speed of the horse,
And the man from the West his grace.
So these four men from the four winds came,
Each paused a space in his course
And smiled in the face of his fellow man
And lovingly talked of the horse.
Then each man parted and went his way
As their different courses ran;
And each man journeyed with peace in his heart
And loving his fellow man.
They met the next year where the cross-roads meet,
Four men from the four winds come;
And it chanced as they met that they talked of God,
And never a man was dumb.
One imaged God in the shape of a man;
A spirit did one insist;
One said that Nature itself was God,
One said he didn't exist.
And they lashed each other with tongues that stung,
That smote as with a rod;
Each glared in the face of his fellow man,
And wrathfully talked of God,
Then each man parted and went his way,
As their different courses ran;
And each man journeyed with war in his heart,
And hating his fellow man.

—S. W. Foss.

It is a sign of an undeveloped spirit to see no good in another who has done you a real or supposed injury, and to see every virtue in a very crude human being who flatters your vanity.

CRIME AND CRIMINALS.

Lust is the foundation, and greed and selfishness the impelling motives of all crime; and lust and greed and selfishness are not circumscribed to the found-out criminals, but are cultivated and fostered by society and the masses generally, and the fruits of this cultivation are criminals, whether detected or undetected.

There is and can be only one cure for secret or found-out criminals, and that is right thinking, right feeling, and Love in the hearts and minds of the people, generally; and there must be some means put into action by which this can be stimulated in the mind of the criminal before crime can cease.

It is a sheer farce for Christians to talk of the "love of Christ" and hatred of criminals in the same breath. And by Love is not meant mawkish sentimentality, but the scientific education of criminals that the disposition to commit crime may be transformed in them, along the lines that the spiritually enlightened Japanese are putting into practice so effectively, to the lasting disgrace of the Occidental people's boasted "civilized" methods of treating criminals.

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Illustrated articles are appearing in the newspapers telling us that the common fly is the "murderer of the ages" and the "author of pestilence, typhoid, diphtheria, and intestinal disorders." The fly is a scavenger, and filth and dead bodies are its breeding grounds. Cleanliness and a vegetarian diet will soon abolish flies. Vegetarian families are not pestered by flies. Where flesh is eaten and butcher shops are their favorite haunts. The flesh-eater pays a heavy toll for indulging his depraved appetite.

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A great outcry is made about the rheumatism or other disease one is afflicted with. Nothing is said or done about curing the inharmonious mental state that causes the disease.

LIVE THE GOLDEN RULE.

In an interview with a reporter of the New York Herald, Dr. Carl Beck, a vivisectionist, says in relation to vivisecting animals: "Those who are grieved at the suffering of a dog, at the same time fail to see the suffering of mankind. Vivisection is the highest type of applied Christianity."

[But the vivisectionist, hardened by his heartless treatment and torture of dogs and other animals, has dried up the wellsprings of kindness for humankind as well as animals, as the bad treatment of poor hospital patients by vivisecting doctors fully proves, according to their own accounts, printed in their own medical journals.

In the days of Jesus Christ, the sick were healed by strictly spiritual methods—the laying on of hands, and by prayer and spiritual suggestion. Nothing was done in those days to torture animals for the benefit of mankind. Serums and antitoxins were unknown.

Vivisection is, therefore, not "the highest type of applied Christianity," although it is applied by, so-called, "Christians," who in this cruel proceding ignore the Golden Rule—do unto others as you would be done by—and utterly deny the "signs following" them that believe: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

A large part of the so-called "Christian" world is wedded to the Anti-Christ and materialistic methods of cruelty to and torture of animals, in fruitless efforts to heal diseases that are the inevitable results of ignoring the Golden Rule, and that will continue to torment and decimate humankind until they observe the Golden Rule toward each other and animals.

Increasing numbers are beginning to live the spiritual life, and in this is involved the hope and salvation of the race. The Hell of the world—its diseases, disasters, miseries and woes—is involved in cruelty and unkindness, no matter toward what form of life it may be manifested.—Editor W. A. T.]

One becomes immune to poisons and diseases of every kind, if in his diet, thoughts, feelings and actions, he does all things to cultivate love for all.

GROWTH THROUGH EXPERIENCE.

Humanity has progressed far enough for the baby method of keeping all temptations away from people, to be set aside for the wiser method of teaching them to become immune to temptation.

Carry the prohibitive idea to its logical conclusion and you have a race of babies, not men. "You must never put any temptation in my way to steal, if you want me to remain honest," says one. "You must keep all things discordant away from my ken if you want me to remain calm and peaceful," says another. "Don't suggest anything that will stir up my bad passions," says a third. And so on. To suggest work as a cure for disorderly thinking and unhappiness, to some people, is like showing a red rag to a bull. And so on.

But what are we here for? If improvement of self, and the conquest of the crude and ugly in our undeveloped nature is not the purpose of life, what is it? It is certainly not to eat, drink, sleep and be amused, and enter spirit life perfectly worthless to enjoy that beatific state of existence, the higher and most beautiful spheres of which are composed of the human beings who have come nearest to perfecting themselves.

The conquest of one bad habit is a new gem in the crown of one's immortal happiness.

Those who are too lazy or too indifferent to correct their bad habits and weaknesses are virtually playing truant in the School of Life.

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The Rockfeller Vivisection Institute of New York is stocking a ninety-three-acre farm in New York with all kinds of animals for the torture chamber. Have the people of New York any idea what this means in increase of cruel thought-force in their city, and the resultant increase of crimes of all kinds? Cruelty to animals or human beings leads to the same result—the generation of a poison in the atmosphere that renders people blind to the Way, the Truth and the Life; and the hardening of their hearts, so that the narrow circle of self is the only thing lived for, and self-torture and unhappiness is the inevitable result.

Life is not strife, neither is Heaven realized by violence. Life is the joy of Being! Heaven is peace!

SUPPRESSION.

WALLACE YATES.

In a criticism of "St. Anthony" Comstock, Eleanor F. Baldwin, editor "Woman's Viewpoint," in the Evening Telegram, has some pertinent things to say anent the "suppression" of vice,—by "vice" being meant certain tendencies of physical man that conflict with the prevailing standard of "virtue."

But what will you have? The whole social system is run on a plan of organized suppression. Governments exist mainly to suppress what moral and religious teachers have declared to be "wrong;" and man, the "great orphan," in his evolutionary progress through the ages, is continually headed off in his ventures into the realm of sensual delight, by those who assume to know what is best for the race.

Mrs. Baldwin seems to have very unorthodox doubts of the value of "suppression;" and whoever has come to believe that men learn only by experience, and not by precept, must coincide with her view. For if by "law" we place obstacles in the way of men's wishes, we merely dam up the flood of desire until sometime and somehow the tide has gained force to break over all bounds and sweep away obstructions with increased violence. Nature has her penalties and pitfalls for all whose explorations lead them out of the "straight and narrow way,"—penalties that at last teach man how futile and unsatisfactory are the ways of "vice," and of course it will be said that the artificial penalties that man inflicts by "law" are part of the great system of the teaching of Nature. But those who establish a schedule of penances are no more omniscient than their fellows for whom these are intended, being merely blind leaders of the blind. We are none of us in a position to say what experience is best for others, for as the Bhagavad Ghita puts it: "The path of another is full of danger."

Meanwhile, desire which is denied expression and gets no farther than the realm of thought, is by no means annihilated. It wanders in the region of the "wireless" until it finds the individual with opportunity to his hand and there breaks into the realm of the physical; or failing such, it returns to its starter, and "the last state of that man is worse than the first."

(To be continued.)

THE TYRANNY OF CLASS DISTINCTION.

This woman observed something in connection with the fleet that I have heard no one else speak of. Away out at one side was a ship painted black. It was a prison ship, and it held prisoners, some confined there for a term of three years. It would not be strange if there were rebellion and heart-burnings on that ship. It is not always that these sentences are just ,and think of the waste of three years in these young lives!

There is a great gulf fixed between men and officers in the Army and Navy that we in ordinary life can hardly conceive of. A very slight thing may offend the dignity of an officer, and result in what would seem to us a very severe punishment for the offender, just because of this great gulf, which puts the officer so many degrees above the common marine. There is, there can be, no democracy in the Army and the Navy. There are, there must be, so long as some men have absolute power over the lives and happiness of those under them, tyranny and injustice in the Army and Navy. These three women, talking on that veranda, surrounded with some of the most beautiful roses in Portland—blue ribbon roses—agreed that this is one of the most cogent reasons why women should work for the day of world peace.

And I want to say this to the women who love blue broadcloth and gold lace: Don't ever look at them without realizing that they do, that they must, stand for possible cruelty, injustice and the very opposite of true republicanism. Remember this always, always, and work for the time when they cannot confer authority on any man over the life and happiness of his brother man.—Eleanor F. Baldwin, in Evening Telegram, Portland, Ore.

Rev. Henry Victor Morgan has, with Dr. Storey, opened a "Home of Truth" at 701 Irving street, in this city. Meetings are held there on Tuesday and Friday evenings at 8 o'clock, and Sunday mornings at 11 o'clock, at which Mr. Morgan delivers his messages of truth and healing. He also speaks on Sunday evenings at 8 o'clock in the main hall in the Alisky Building, corner Third and Morrison streets. The interest in his lectures is growing, and the audiences are steadily increasing.

What disturbs us in this world is not trouble, but our opposition to it.—Alex. Maclaren.

QUEENLY SENTIMENTS.

The "American Review of Reviews" has an interesting review in its May number on "Training a Future Queen." It deals with the leading article in a recent issue of the Berlin **Woche,** from the pen of the gifted Queen of Roumania, Carmen Sylve, setting forth her conception of what education should mean. Following we give a few excerpts from this most suggestive article of the Queen of Roumania:

"Our great poet Alexandri gave the only good definition I have ever heard of the word education: 'Education is the art of circumscribing one's freedom in order not to prejudice that of others!' Education consists of two things, which it must impart,—but people will regard me as frightfully old-fashioned—self-conquest and dutifulness, and, in order that man should not be soured by these two, a world of imagination as recreation!

"We see that we have progressed from the wildest primitive state to civilization. . . . We do not know, therefore, what our children and grandchildren may attain. They build, naturally upon the education which they receive from us. And the better we equip them, the better can they furnish their children with possibilities.

"One should learn to keep one's body as well as soul under control. That is education."

"In the new society there will be no killing of enemies, no law of retaliation, no divorce, no accumulation of private wealth, no compulsory support of religion, no public prayer, fasting or alms-giving. There will be no salvation by magic or substitute, by sacrifice or sacrament, by formulas or professions of faith, but only by obedience to the moral law, by trust, sympathy, righteousness and love. And the preparation for this new society consists in a change of the inner disposition and in the manner of life in conformity to the law of righteousness, the new and higher ideal. This is the gospel of Jesus, this His conception of redemption.—Prof. Nathaniel Schmidt, of Cornell University.

A commencement has been made to do away with firecrackers on the Fourth of July, in New York City, by five thousand boys. Now let all the rest follow, and useless noise and death and destruction will cease.

LIFE A DREAM.

"Count Tolstoy, the Russian author, celebrates his eightieth birthday this summer, but expresses his preference for death. The Paris Daily Mail prints his reply to a friend who congratulated him recently on the approach of his birthday, which ran as follows: 'It is another happiness that I await—Death.' In a letter which is published in the Paris Matin he amplifies this saying and adds that all earthly life is a dream and that death is the true awakening. This letter runs as follows:

"'All our life, from birth to death—is it not, with all its dreams, itself a dream? Does not our belief in its reality spring solely and entirely from our ignorance of any other life more real? Our earthly life is one of the dreams of another and more real life, and that other life is a dream of yet another life, and so on ad infinitum, even to the last life, the life of God.

"'Death in youth is as when a man is awakened before he has slept full measure. Death in old age is as when a man wakes of his own accord after good sleep. Suicide is as a nightmare which a man banishes by remembering that he is asleep; he makes an effort, and he wakes.

"'Deep sleep, without dreams, is comparable to semibestiality. It is the sleeper conscious of what goes on around him, and ready to awake at any moment, who has knowledge, though but vague, of the life whence he came and whither he shall return.

"'Even in this present dream-life we feel that which the new life will perhaps make real to us. The earthly form in which the awakening of our knowledge of the true life finds us appears as a limitation to the free development of our spirit. The true life begins when that limitation is removed. This idea embodies all the knowledge of the truth which gives to man the consciousness of eternal life.

"'I believe with all my soul in what I say. I feel. I know with certainty that in dying I shall be happy, that I shall enter a world more real.'"—Literary Digest.

Rev. R. J. Campbell, of the City Temple, London, England, has started an organization called "The Progressive League."

He who is not contented with what he has, wouldn't be contented with what he would like to have.—Auerbach.

INTERNATIONAL ETHICAL EDUCATIONAL SOCIETY.

SPREADS DISEASES SAYS DR. BOUCHER.

Dr. Boucher, vice-president of the Union Internationale Contre la Vivisection, resident in Paris, in an interview with a Herald correspondent, stated that vivisectionists spread smallpox, hydrophobia and tuberculosis in every direction and poison the human race.

This charge was developed by Dr. Boucher scientifically, and he amplified his argument with statistics showing the effect of the work of Pasteur and others of that school. The sentimental side of the question Dr. Boucher left practically untouched.

"Starting from the philosophic point of view," said Dr. Bucher, "I want to point out the solidarity of all life. Evolutionists point out that we are all related—plants, animals and mankind—and the cruel treatment of animals is brutalizing to mankind and should be suppressed, and vivisection is essentially cruel.

"Now, from the habit of observing life I believe the deductions of the vivisectionists are absolutely false. In the first place, experiments show that the impressionability of man and beast to injury is absolutely different. Poison that does not seriously injure a dog will kill a man, and vice versa. What is good for one is not always good for the other, and this observation is true among mankind alone.

"I say, therefore, that experiments on a very different animal to find out what is good for men lead to false deductions, which may prove dangerous to the human race. The experimental school is false throughout.

"An instance may demonstrate my meaning. An experiment was made by Dr. Claude Bernard, who, after slaughtering numerous animals, gave out to the world that he had discovered the secret of the formation of sugar in the human organization. But other savans, by the slaughter of thousands of animals, disproved Dr. Bernard's theory entirely, stating that the idea of a sugar producing organ in the body was chimerical. The rationalist school, which opposes vivisection, states, however, that the body itself produces sugar, and not any particular organ. It bases its conclusion on observations.

"Why, therefore, butcher thousands of animals when no definite result is possible?"—From the New York Herald.

IT RETURNS TO US WITH INTEREST.

Editor Our Fourfooted Friends:

Too much praise cannot be given those who have prohibited the setting of traps on their premises, and I hope that the number will increase four-fold, and it surely would if people only heard the agonizing cries of the poor victims caught in them, let alone their awful mutilation. Allow me to cite one case, as it might consume too much space were I to state many quite as pitiful to those possessing a single ray of compassion, instead of being related to the person of whom King David said, "This man shall surely die because he hath no pity." A cat beolnging to a lady near here, and greatly valued, after an absence of two weeks, was found in a steel trap near its home, where it had gone stark mad and no one dared go near to release the once happy and affectionate creature that slept on an invalid's bed, cheering many lonely hours with its song and presence. When discovered, its eyes were like coals of fire, the jaws covered with foam and blood, its loosened teeth mingled with the great furrows of earth torn up in its frantic efforts to escape; all attesting the awful agony it had undergone while waiting until the trapper got good and ready to do the rest. I trust you will need no urging to utilize this letter in the interests of common humanity, and if it sets even one person thinking, the writer's prayer will have been answered.—F. B. P., in Our Fourfooted Friends.

I hold that it is immoral to use spirit phenomena for any purpose other than as evidence of individual immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the neglect of important work in other directions.—A. J. Davis.

You want peace, power, happiness and glory. Where can you find these? Nowhere but in yourself. You can have these if you only want them. You cannot dream of their coming to you without work on your part.—The Extract, Tinnevelly Bridge, South India.

Honor and shame from no condition rise;
Act well your part, there all the honor lies.—
Alex. Pope.

LIFE VEGETARIANS.

We clip the following from a report in the "Herald of Health" of the May meeting of one hundred young Life Vegetarians in Memorial Hall, London, England:

"If you were to ask me what I would take to blot from my memory the privilege of gazing into the clear, guileless, soulful, healthful and heavenly beauty of those children's eyes, it would be beyond me to compute. When I say that I never in my life before saw anything so beautiful and so inspiring, I speak but the truth. There was an expression in the eyes of those children that differentiated them from all ordinary children—it was as though they were of another and more heavenly race. Even in cases where the features were markedly unsymmetrical, and where the critical eye could discern that a dull and poor heredity had checked and blighted the full manifestation of the new life, there shone forth a radiance unseen in the carrion-fed child. If I had mounted that platform a doubting flesh-eater, I should have left it a convinced vegetarian, if not for my own sake, for that of the rising generation."

"**Miss Olive Booth,** a Life Vegetarian of sixteen and a half years, was warmly received as she came forward to read her mother's paper, which she prefaced with a few words testifying to her own and her brothers' and sisters' deep interest in all that makes for the betterment of humanity, and stating that she was the fifth child of a family of seven trained in the Vegetarian home of Mr. and Mrs. Bramwell Booth [the Salvation Army leaders] and having thus introduced herself, she delivered her mother's message:

"'I am specially interested in the work of spreading the Vegetarian Movement amongst children. I am fully convinced that a natural diet of fruits, nuts, and cereals is decidedly the purest and the most wholesome, and from every point of view the best for their physical well-being. But most especially I would advocate its adoption by parents, because I believe it is equally as good for the moral and spiritual nature. I am quite convinced that it is easier for children to be good when their diet is without meat.

"'I believe that many of the more difficult cases of transformation in character that we have realized and rejoiced over at "The Nest" (our Home for little girls)—(several of whom have been pronounced by their parents and guardians as unmanageable), may be attributed in a great measure to their natural diet. While in my own home, I am most grateful that through the influence of my dear husband, I was led to adopt this diet for myself twenty-one years ago, and thus have had the opportunity of bringing up all our seven children as life Vegetarians. I have often felt that partly to this may be attributed the fact that we have no empty place in our family circle; for I do not think that any of our children would be considered naturally particularly strong.'"

One of the very first New Thought centers established in this country was Mrs. Lucy A. Mallory's in this city. For more than 20 years this new-old thought that has been so lately recognized by a pompous English bishop has been steadily disseminated from Mrs. Mallory's free library; from her parlors, which have always been open, free of charge, to speakers upon these topics; from her magazine, The World's Advance Thought and Universal Republic. How much world uplift is due to the steadily radiating influence from this intellectual and spiritual center we have no means of estimating, but that much has resulted and is still to follow is certain.—Eleanor F. Baldwin, Editor "Woman's Viewpoint," Evening Telegram, Portland, Ore.

A friend, writing from a town in Denmark, says:

This city is surely the heaven of horses! no approach to cruelty, or even neglect of comfort, is visible here; no poverty, crime, rudeness, or even obtrusively bad manners! I think Denmark is the most civilized and enlightened country of the world; regarding cruelty, it surely is the exact opposite of Cairo, horses are not even hastened or urged by sound; whips I have never seen used, even in moderation here. To live here is a delight.—The Animal's Friend.

When people are "out of sorts," and things are going wrong, the disposition to blame somebody or something is universal. But we think that it will be found a safe general rule, that the nobler the nature, the less worthy of blame, the greater the tendency to blame self rather than some one else.—E. P. Roe.

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.—
Cowper.

HENRY WOOD'S LATEST WORK.

"The New Old Healing," by Henry Wood, author of "Ideal Suggestions through Mental Photography." Price $1.20 net, and $1.30 postpaid. Published by Lothrop, Lee & Shepard Co., Boston, Mass.

This book is an attempt to render helpful truth in familiar terms, and to show the way of its practical application. It is arranged as a treasury of many different, though related topics, to be drawn upon as needed, so that consecutive reading is not essential. The identity of the new and old spiritual and psychical healing laws and forces is shown and their working utility explained.

Mr. Wood is a veteran writer upon the philosophy of psycho-therapeutics in general, and his former works have passed through from three to thirteen editions each. His breadth and conservatism have made his writings widely regarded as standard for the last twenty years. Probably no other author has done so much to develop and formulate the general movement, which at last is arousing the churches to active investigation and practice.

Its style is graceful and popular and the advance orders, both in America and England, indicate a very wide demand.

The Balance Publishing Co., the publishers of that well-known magazine of inspiration, "The Balance," proposes, as a matter of advertisement and to increase the circulation of its advanced thought literature, to send out the following six books free to every reader of "The Balance," who will co-operate with them: "Concentration: The Road to Success," by H. H. Brown; "The Celestial Life," by F. W. Burry; "Sprigs of Poetry," by Norris C. Sprigg, Colorado's favorite poet; "Lost in the Bottomless Pit," an answer to E. Haeckels' "Riddle of the Universe;" "Sidereal Sidelights," by C. L. Brewer; "The Truth About New Thought," by Julia Seton Sears. If you wish any or all of the above books, send 10 cents in stamps or coin for sample copies of our Advanced Thought publications, and we will send you special offer blanks, which will enable you to secure the above books free. Address The Balance Publishing Co., Inc., 1700 Welton St., Denver, Colo.

"Is Flesh-eating Morally Defensible?" by Sidney H. Beard, editor of "The Herald of the Golden Age," and President of "The Order of the Golden Age," Paignton, England. This excellent address has met with a most enthusiastic reception by the public. It has passed through eight editions (fortieth thousand) and is an unanswerable text book for the student of Vegetarianism.

Dr. James M. Peebles, the veteran Spiritualist, author, healer and traveller, may well feel proud of the celebration of his eighty-sixth birthday, under the auspices of the Hon. A. B. and Mrs. Mary E. French at Clyde, Ohio, held in the splendidly decorated Grand Army Hall, decorated with roses, carnations, twining vines and American flags. Letters, poems and addresses were received from advanced thinkers from all over the world. These have been published in a handsome book, with the photo of Dr. Peebles, by the Ellis Publishing Co., Battle Creek, Mich.

"The Astrolite," monthly. Edited and published by Prof. L. H. Weston. This magazine is for Astrologers and students of Astrology. Its editor has studied deeply into this science, and each number is original in its way. The June number has a most valuable article on the ancient "Aztec Calendar Wheel." Yearly subscription to "The Astrolite" is $2.50. Address P. O. Box 201, Portland, Ore.

"The New Reformer," monthly. Annual subscription $1.50. Edited and published by D. Gopaul Chetty, 15 Venketroyar Lane, Sowcarpet, Madras, India. This progressive magazine places Reason, Justice and Love to the front as guiding principles, and seeks to make all men happy by pointing the way to right spiritual attainment.

"The Thinker," monthly. Price, $1.00 a year; 10 cents a copy. Edited and published by Mrs. Edward Lytton Wells, 1309 Fannin street, Houston, Texas. This magazine is edited by a woman who thinks deeply, and it is an inspiration to thinkers. We wish our sister every success in her new venture.

Success and Self-Culture attained through our personal instruction, and by being brought into communication with those suited to your temperament. Send us your address today, for full particulars. Address: Self Mastery, Desk (K), Self Mastery Building, Corry, Pa.

"The Signs That Follow," bi-monthly. Subscription price, free-will offering. Published by the Society of Silent Unity, Unity Bldg., 913-915 Tracy Ave., Kansas City, Mo. A journal devoted to "Holy Spirit healing" and Spiritual thought.

"The Mountain Pine," published by the Crystola Pub. Co., at Langdon, Colo., is a progressive and interesting magazine. Yearly subscription $1.00 a year; 10 cents a copy. If you send for a sample copy you will be delighted.

"The Law of Compensation," a booklet, by Eugene del Mar, Progressive Literature, P. O. Box 228, M. S., New York City. Price 25 cents.

To intellectual culture in general should be added the study of the higher forces of our being and the investigation of the phenomena of Nature upon these lines.—Mrs. Mary Congdon.

When Demaratus was asked whether he held his tongue because he was a fool or for want of words, he replied: "A fool cannot hold his tongue."—The Swastika.

MAN HIS OWN CREATOR.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
—Beaumont and Fletcher.

THE WORLD'S ADVANCE THOUGHT MEETINGS.

The following meetings for soul culture and spiritual unfoldment are held regularly every week in the parlors of The World's Advance Thought, 501 Yamhill street, Portland, Ore.

A subject or question is discussed every Monday evening at 8 P. M.

On Tuesday and Friday afternoons, at 2:30 P. M., the members of the audience sit in the Silence and afterwards relate their experiences.

The Vegetarian Society meets in our parlors on the second Wednesday in each month, at 8 P. M.; and the International Ethical Education Society meets on the third Wednesday of each month at 8 P. M.

All the above meetings have done and will continue to do a work whose scope for the individual and collective uplift cannot be measured, and it will eventually blossom into a New Awakening for the race at large.

All are welcome to attend these meetings.

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."

THE INTERNATIONAL ETHICAL EDUCATION SOCIETY.

Section 1. The object of this association is to teach the sacredness of all life; the true relation of the human to the animal life; and the full import of the command, 'Thou shalt not kill"

To promote the study of the laws of ethics, and their application to character building.

To inculcate in humanity a love for Truth, Justice and that beautiful generosity that makes the strong supporters, instead of oppressors, of the weak.

To—by individual thought, word and deed—strive to promote Universal Harmony, and to hasten the coming of that glad day "when there shall be no more hurting and destroying in all the earth, for the world shall be filled with the knowledge of Universal Law."

Section 1. The membership shall consist of Active, Associate and Honorary members.

Sec. 2. Application for active membership must be submitted to and accepted by the Executive Committee before being enrolled as such.

Sec. 3. Any person interested in the work of the society may become an associate member by the payment of the annual dues (one dollar) when they shall receive, post paid, the official organ, The World's Advance-Thought, and shall be entitled to all the privileges of the society, except voting.

Sec. 4. Honorary members shall be elected as such by the Executive Committee, and shall be entitled to all the privileges of the Society, except voting.

The "modus operandi" shall be:

2nd. Seeking to present the work of the society to all influential bodies, and all educational institutions.

3rd. Seeking to organize local clubs, especially at every county seat.

4th. To maintain a circulating library of such books, pamphlets, etc., as, in the opinion of the Executive Committee, best teach the objects of the society.

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

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