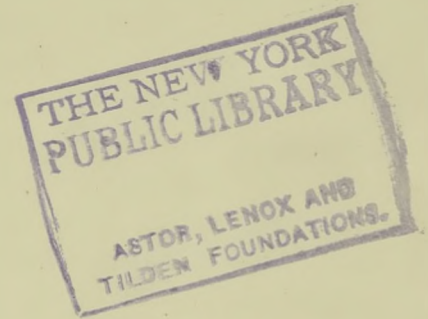


FEBRUARY, 1899.



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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.



**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.
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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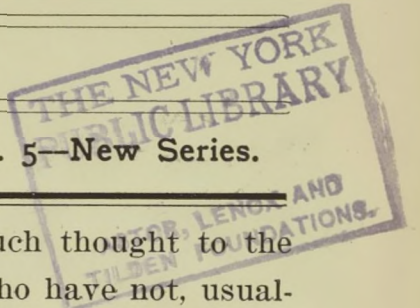
# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

February, 1899.

PORTLAND, OREGON.

Vol. XII, No. 5—New Series.



THE WORLD'S ADVANCE-THOUGHT.

*The Unity of Humanity is the Millennium of Peace.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

## TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, 50 cents;  
" " " " British Empire, 3 shillings.

For The World's Advance-Thought.

M. G. T. STEMPEL.

A MESSAGE FOR 1899.

**W**E'RE all akin!—  
The same good God dwells in you and me;  
So in each other  
Let us seek to find Divinity.

And should it prove  
That one of us can reach a glorious height,  
Let us not stop  
To envy him, but climb with all our might.

And when he tells  
Of higher things, of things we long to see,  
Do not my brother  
Scoff at him, but listen patiently.

Perhaps the climb  
Was very hard; perhaps he needs your care  
As back he comes  
To bring to us the tidings all may share.

The souls that can  
The highest climb, the greatest love may need,  
So to them open  
Wide your hearts, that in them they may read

True love and trust,  
And gratitude; and when you reach the height  
You'll get the help  
That you will need, for it will be your right.

## ALL ARE WAYS.

**L**IFE is made up of thoughts and acts, just as a melody is made up of notes; and the purpose of each individual is to so govern his thoughts and acts that his life will be harmony, not discord; a grand harmonious melody. The mind—the harp of a thousand strings—is the instrument upon which the melody is to be played.

Those who have given much thought to the problem of life, and many who have not, usually have formulated some scheme by which humanity can be saved or come into harmony, and each one insists that his or her scheme of salvation or harmonization is the only way; not recognizing the fact that each melody is produced by different arrangement of the notes.

The universe has infinite ways, infinite knowledge, infinite capacities, and infinite possibilities. The Supreme Power of Endless Intelligence, innermost in every man and woman, that makes no two things alike, but gives even to every leaf in the forest its own individuality, can evolve harmony out of the endless variety of individuality manifested by human beings.

The atheism of human beings is most marked in their disposition to trust only that knowledge they are familiar with. They live in the effects of life, and put barriers against the great ocean of Infinite Intelligence that is continually seeking to impart its Divine Love and Wisdom to all receptive souls. They fear the self-evolved clouds and shadows of their own beings, and refuse to come out into the light of Truth Eternal.

Separateness is a property of matter. There is no separateness in spirit. It is a continuous blending, like the colors of the rainbow. The outermost and the innermost are all one, but there are degrees of progress; just as the rays of a great light are least luminous the farther away they are from the focal center, but the focal center and its farthest beams are one.—LUCY A. MALLORY.

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\* \*

There are some fourteen hundred languages spoken on the earth, but there is a Universal Language that everybody, including the animal creation, understands, and that is the Language of Love.



## THE IMMORTAL BEING.

**M**AN'S present form is for local and conditioned use. The Immortal State of Consciousness must evolve a form that is capable of universal perception; its vision must be enabled to penetrate, at will, into all worlds, seen and unseen; its ears must be attuned to the grand symphonies of Love Eternal; its mind must be able to embrace mental expanses as broad as the universe; it must be conscious on all planes.

Nature evolves forms for every special use; hence a form suited to the Immortal State of Consciousness must be evolved ere one can fully apprehend it in this grosser form, but in this caterpillar state we cannot fly.

As the butterfly is evolved from the power of life involved in the caterpillar, so we must evolve the Immortal form out of the life involved in our present form. Death does not make a butterfly out of a caterpillar, but the transforming power of Life within the latter produces the beautiful insect that flies from flower to flower.—LUCY A. MALLORY.

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\* \*

## A PROPHECY.

**T**HE Old Order will fall with a great crash of all its effete systems; then will come a short period in which justice without regard to mercy or sympathy will be meted out to all; following this will be the Celestial Age, when "Peace on earth; good will to men" will be truthfully realized.

[The above prophecy was automatically written in 1851. Editor.]

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\* \*

The beginning of the road that leads to destruction may be broad and flower-decked, but the way becomes narrower, the flowers disappear, and finally only desolation is left; while the path of righteousness may be narrow and unattractive at the beginning, it continually broadens and its beauties increase in vistas of unending splendors as we advance.—L. A. M.

## NOT THE GOLDEN RULE.

**A**LL the systems of the world—social, political, commercial and religious—supported and sustained by Christians are in direct opposition to the teachings of Christ. There is not the slightest analogy between competition and "Love ye one another," and "Do unto others as ye would have them do unto you." The competing merchant, laborer and manufacturer are in deadly conflict with each other. Dishonesty and falsehoods are practiced daily by competitors; and yet the material prosperity that comes from this evil state of affairs is lauded by the pastors and congregations of the churches of Christendom as evidence of "How the Lord prospers Christians." They speak of it as if Christ himself was a partner in the business of "cut-throat competition;" yet it is self-evident that, as commerce is carried on in these days, not a single Christian could prosper, materially, if he conformed his life to the Golden Rule—LUCY A. MALLORY.

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## HUMANE EDUCATION.

**M**RS. LYDIA A. IRONS, one of the most indefatigable workers for all good reforms, has introduced a bill in the State Legislature of Idaho, entitled, "An act to provide for humane education in the public schools." Section 1 of the act reads thus:

"Attention must be given during the entire school term to the cultivation of manners, and not less than thirty minutes each week must be devoted to the systematic teaching of kindness toward our domestic animals and all living creatures."

It appears like a satire on our "Christian civilization" that it is necessary to appeal to any legislature to pass such a bill, for one would suppose that it would be a part of every school curriculum. It is not, however, for we read in the "Herald of the Golden Age," that "the chief officer of the American Detective Association has declared that 'The lack of humane education is the principal cause of crime.' A



pamphlet recently sent us by a Humane Education Society states that 'The National Sunday School Lesson Committee refuses to adopt lessons on justice and mercy to animals, and the sin of cruelty—as if it were wrong to inculcate the nobler sentiments of pity, compassion and protective kindness.' ”

An education with love and kindness left out can never make good citizens.

The good that Mrs. Irons has done cannot be computed. She has given her means and her time to humane work for years; traveling over a large section of the country to inculcate humane ideas, and never failing, at any cost or discomfort to herself, to teach the gospel of Light wherever ignorance and cruelty prevailed. And all this for the pure love of good, without any thought of gain or favor for herself.

The imperative necessity for humane teaching is emphasized by the many items of cruel treatment of animals that appear almost daily in the newspapers. Here we have a single item that is appalling as showing the perfect heartlessness of the average individual in regard to animals: The newspapers of this state reported that two hundred and fifty thousand horses were starving to death in Eastern Oregon during the late freeze up, and that the stockmen were indifferent as to their fate, because horses were valueless now. Of all animals the horse is one of the most intelligent, and has been the greatest aid to man in his labor, and this is the cruel return he receives from his inhuman owner. The vivisection hells, the live bird shooting matches, the fiendish torture of seals, ospreys, and other animals, show the crying need for more humane education not only among children, but among adults, in all classes of society.

All Life is One—animal, human and Divine—for the Tree of Life has its roots, as well as its leaves and blossoms, and these, though various evolutions of the One Soul, are all blended together and necessary to each other's growth.

There can be no justice for man while he

practices injustice to animals, for we must sow justice if we would reap it. Neither God nor Devil, prayer, praises or worship of any kind, can set aside the Universal Law that we must reap the crop of that which we have planted, whether it be done wilfully or ignorantly.—LUCY A. MALLORY.

## THE CLOSE OF THE CYCLE.

W. E. COPELAND.

THE year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, this new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical dis-



turbances when psychic changes are impending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

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A PROPHETIC VISION GIVEN IN SOUL-COMMUNION.

**D**EAR MRS. MALLORY:—There appeared unto me a Woman clothed with Light. In her right hand she held the globe. Her Woman's Heart flowed with the warm, red wine of spirit. Seated upon her Throne of Love she beheld the needs of men and women. She is come to enlighten the world that is born of spirit. She crowns it with her loving kindness.

Omnipotence hath ordained her Queen of the Earth—here to rule while man needs strength, love and succor.

Her right-hand outstretched pointed to the massive structure reared by The World's Advance-Thought.

Its massive columns are as indestructible as the ages. Though the world crumbles, still is it eternal in the heavens. A mighty fortress is this Temple of Truth.

Turning, she pointed to our sister city, San Francisco, where are gathered many teachers of spiritual truths. All must ascend the ladder of spiritual understanding.

Turning again, she gazes upon the city of San Diego, wherein I see reared a temple of pure crystal. It shineth clear and radiant in the light of spirit. The dove, descending, said, "This is my work." A circle of light compasses the earth, and, contracting, rests above the head of the Woman, who, with uplifted arms, invokes the blessings of Peace upon all.

Thus closes our Soul-Communion, the love-feast of angels and mortals alike.

LILY D. BOTHWELL.

DOING GOD'S WILL.

THEODORE WRIGHT.

**B**EFORE God's will may be done it must be learned; how then can it be learned? where is it written? Who are qualified instructors therein? Its source is open to all alike; but not in any scholastic institution. It is written by the finger of the Author on the very innermost, the very constitution of beings and things. If I require to know the truth and will of God concerning anything, it is a waste of time and effort for me to consult living or dead human authorities about it, for they know only and set forth only the imperfect will of man concerning it; so after I have acquired from them all they can teach me, I am still in the dark and in grave doubts about it.

But we have said that the will, or Law, of God concerning anything is written by the very finger of God upon the constitution of that thing. That is simple and sublime truth. If I want to know the mind of Christ, the Christ in me is available at all times for me to consult. The will of God is written upon my inward parts, so I know that I need no man, living or dead, to teach me. If I want to know the will or law of God relative to my diet, that is to say, what is perfectly adapted at all points to my constitution, then to my constitution, where God has intelligibly written every clause of His will or law, I appeal for His infallible teachings.

Nothing that God's pure and perfect will stands for will be anything save best and agreeable to me when I can find it and so make it my own. All that it concerns me to know and do is written by the finger of God upon my inward parts, and what is true of me I declare to be equally true of other persons.

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SPIRITUALISM (we are not speaking of Spiritism) is as intangible as the soul itself. It can neither be seen, felt, weighed or handled by material methods or agencies; neither can it be discussed, reached or comprehended by the human in-



telleet. The human mind can only know it is and contemplate it with silent awe; as one does considering the immensity of space. Hence Spiritualism, per se., can never be embraced in any human creed or doctrine. It is a source or cause which can not be understood or comprehend by its own creations; since no stream can rise above its head or fountain.—  
*The Spirit of Truth.*

### NEW NEWSPAPERS—A PROPHECY.

ABEL ANDREW, LIVERPOOL, ENGLAND.

EVERYTHING goes in cycles. The seasons of man are as regular as the seasons of the year, only their cycle is larger.

It is now the night time of man. The world is in her winter, a fit season for the angels to appear.

Already I see footsteps of the shining ones on the crisp snow. They come in the guise of new newspapers, which are now springing up all over the American continent with the "World's Advance-Thought" at their head.

These young-eyed seraphim are Truth-seekers, not mammon-worshippers. They come first to America, the New World. In the Old World, and especially in that effete, worn out, old country, called England, "darkness covereth the earth, and gross darkness the people."

America's advanced papers are the harbingers of the Coming Spring! They are the snowdrops of the mind! The crocuses of the soul!

As Time rolls on, the mind of man is clothed anew. "Put on they beautiful garments, O Zion." Now-a-days the printing press sings a new song. It is the song of love!

As the season advances our new newspapers increase in wisdom and in stature and in favor with God and man.

They are not only enlarged in size but filled with beautiful pictures. They teem with poetry spirituality and the divinity of man.

When the sign of Mammon is "over and gone" literary buttercups and daisies appear in full force. Then the spring has come.

In a better age the "World's Advance-

Thought" shall be the size of the London "Times" or the "New York Herald."

When the brain of man begins to work in real earnest, every one shall give of his or her best. Then "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

The electric light of Love shall make the old newspapers (with their murders, imprisonments and divorces,) pale their ineffectual fires. Our daily budget of horrors shall cease to interest. They shall no longer defile the mind of man. As the new newspapers wax, the old wane. The Old Order changeth, giving place to the New.

WHY build costly churches and Magi Temples to worship in, if within ourselves is the Temple of the living God. The Christians have been worshiping a dead God or crucified Christ, for 1899 years, in temples made by man, and the time has come for idol worship to cease, and for each one to worship God in spirit and in truth. The true mission of Spiritualism is not to add another ism to the long list of church creeds, dogmas and beliefs, but to do away with idolatry, and establish in its place the brotherhood and sisterhood of humanity. We have been led by false teachers, and have listened for some outer voice to tell us the way, instead of listening to the inner voice.—A. C. DOANE.

"THE SUGGESTER AND THINKER" in its new dress and enlarged capacity evidences how much its worth is being appreciated by its rapidly increasing circle of readers. It is one of the best of the magazines devoted to Suggestive Therapeutics. Address "The Suggester and Thinker," 523 Superior Street, Cleveland, Ohio.

HULDA B. LOUD is one of the brightest editors in New England, and one of the staunchest in the whole world to stand by the principles of the New, the True and the Good. Her prosperous journal, "The Rockland (Mass.) Independent," is a standing refutation of the falsehood, so often repeated, that "it does not pay to be honest and true."



## LAND MARKS

F. P. WAGNER.

**I**N making a journey from one part of the country to another, there are landmarks to guide us. The wild animals have trails, or runways, over which they pass, as the seasons change. Bear, in making their journeys to and from the mountains, blaze trails, by gnawing the bark from small trees at intervals of a few rods apart. The intelligence of animals and man differ only in degree, not in kind. In man it becomes possible to gain a greater degree of intelligence, or wisdom.

The next step above man is into the spiritual. It is possible for man to live in these two elements, the spiritual and material, while associated with his fellow man in the daily walks of life.

There is a super-consciousness, a wisdom coming from the spiritual nature far superior to the knowledge of the material senses. How to teach this consciousness has been the one problem of the ages. When the young man, in the New Testament story, came to Jesus and asked: "Good Master, what good thing shall I do, that I may have eternal life?" Jesus enumerated the commandments one should observe. The young man said unto him, "All these things have I kept from my youth up; what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, man heard that saying he went away sorrowful; for he had great possessions."

At this point we pass one of the principal landmarks in the journey. If that young man had been in earnest he would have been ready and willing to part with all his possessions in order to gain this eternal consciousness. If one steps out boldly and fearlessly, gives up everything if necessary, the way will open.

The pilgrims seeking this spiritual consciousness after passing the first landmark, are influenced by the vibrations of both the sun and the moon; the sun's vibrations giving light and

truth, the moon's vibration giving delusions. These delusions are so real in appearance that one is easily deceived by them. When they find the people are so blind and are looking at every thing inverted and in its improper light, they become over zealous to do good; and in their earnestness they engage in controversies, and discussions, to convince people of their errors. They meet with much harsh criticism, and frequently they are insulted by those who were once their dearest friends. But after this experience they learn the value of silence; but pay dearly for it. Silence is golden! Why should I be disturbed over my brother's shortcomings? It might be he needs just the experience he is passing through to make his life full and complete. The sun shines constantly. If I choose to go into a cave I must suffer for want of sunlight.

Persecution will have the effect of keeping people from selling their spiritual gifts as an article of merchandise, but the offence of the insults to these must be paid for by the offenders.

How great the contrast between the death of Paul and that of Nero.

Remember, life is a struggle, if it be well lived. Which would you prefer: in the marts of the gods, a pilgrimage here where no useful thing has ever been performed and the lap of luxury your only distinction, and that, too, a gift which somebody else had made for you, or a pilgrimage of strife and discipline which has rounded you into divine order?" You must make a choice of some kind, be it good or bad; if you choose unwisely you will need the more sympathy. When you have won the crown at the end of the goal, you will be permitted to keep and enjoy it, for you have paid the price.

---

This is a mighty period of disintegration, and all obsolete ideas must give place to the new and better. Everywhere we see the evidences of the breaking up of the old. The Celestial Consciousness is awakening. The first streakings of the sunrise of the New Cycle are visible.



# 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.

For The Universal Republic.

TO 1899.

H. H. BROWN.

**A**ND what hast thou New Year within thy womb?  
Thinkest thou hast aught I fear or hope or care?  
Thou art but the creature of my brain! I dare  
In thee the shadow of myself. A tomb  
I may, if I desire, make thee, and doom  
My Life to sorrow, grief and pain; or I  
May make thee a casket fair, whereby  
My wisdom, love and truth I may declare.  
This, now, I, New Year, for thy days decree:  
Thou shalt be fair! Thou shalt be wise and true!  
Thou shalt be frank and generous and free!  
Thou'lt ever bend o'er me with skies of blue!  
Thou shalt be all things wished for, and above  
Thy every hour shall glow the bow of Love!

## A DROP IN THE BUCKET.

**T**HE Humane Societies are doing a good work, but, like most of the humanitarian efforts of the present civilization, they are simply dealing with surface effects—"straining at a gnat and swallowing a camel." They prosecute individuals, here and there, for cruel treatment of animals in their homes and in public, but the source of cruelty, the horrible tortures, inflicted upon millions of animals in transit to, and in, slaughter houses, goes on without let or hindrance, for the reason that no Humane Societies are rich enough to station officers at all points to prevent these horrors and cruelties from being perpetrated.

We clip the following items from "The Coming Revolution in Diet," by Sidney H. Beard, editor of the "Herald of the Golden Age":

"The atrocities of the slaughter-house are as bad as those of the cattle-boat and the officers

of the R. S. P. C. A. are only allowed in very rare instances to visit private slaughter houses by the butchers who keep them. What takes place in them may be learned from a butcher, who, writing to the 'Staffordshire Daily Sentinel,' stated: 'The first lesson a butcher's apprentice generally receives, is how to torture the animals which are to be slaughtered, and he is allowed to use the axe before well able to lift it, to the indescribable agony of the poor beasts. This I have seen occur daily, where a large amount of work has to be done. I have seen slaughter-men make bets as to which would first have 5 or 10 sheep killed, skinned and dressed, and you may depend upon it they were not particular about their being dead before skinning them. I have also seen cows kicked, their tails twisted and sawn, and their eyes burst, before they could be got into the slaughter-house, and they are frequently kept two days without food or water before being killed.'

"The 'Daily Chronicle' of December 9th, 1895, published the following extract from a communication sent to them by the Abattoir Society:

"The practice of commencing to skin before an animal is fully dead is (the butchers say) due to a desire to get through the killing and dressing quickly. Take the following case from Newcastle. A slaughter-man was summoned for taking the entire skin off a bullock's face before the animal was dead. The man pleaded that "if they had to wait until the beast was dead they might stand by for an hour.' The man was convicted and sent to prison for a month. When remonstrated with by a country butcher for half-killing a sheep and then proceeding to skin and take off one of its legs, another slaughter-man replied: "Do you wait? We never do.'"

The prosecutions of Humane Societies for



cruelty to animals are but a drop in the bucket compared with all the horrors of cattle-boats and slaughter houses. "Humane killing," spoken of by the editors of Human Society papers, is impossible. Murder can never be made humane when it is done for selfishness or for profit; cruelty and torture is the inevitable outcome, for no animal willingly goes to its death.

Whoever eats the flesh of animals encourages and sustains these cruelties, and though they may be active members of a "Humane Society," they are not themselves humane. Cruelty to animals cannot be done away with until flesh-eating becomes a thing of the past. Humane societies prevent some of the cruelty, but they are doing more good in their efforts to educate the young and old so that they will become too sensitive to be cruel.—LUCY A. MALLORY.

#### VEGETARIAN CLAIMS.

DEAR MRS. MALLORY:—In thanking you for receipt, time after time, of your magazine, I venture to repeat the doubt whether wars and fightings would cease with adoption of non-flesh dietary. One might as soon perhaps expect that such a dietary would alone suffice to recover a person far gone in impurity, mental and bodily.

In Genesis the first recorded fratricide was presumably (in newly coined phrase) a "fruitarian." So, too, those antediluvian unworthies, of whom we read that "the earth is filled with violence through them." On the other hand, some of the kindest and best of people, such as C. Darwin, J. Keble, E. B. Pusey, have been moderate flesh-eaters.

Attention has been called to the ferocity of the herbivorous bison and rhinoceros. The rabbit and house sparrow must surely be condemned as very treacherous. Is not a vast deal of the cruelty connected with the flesh traffic—the brutality of drovers, etc.—altogether unnecessary? Is it not possible to indulge in a mawkish sentimentality. E. E. KELLY.

We are not aware that any claim that wars

and fighting would immediately cease with the adoption of a non-flesh diet. It would depend entirely upon the motive that induced its adoption. If it were adopted from a moral and humanitarian motive, no doubt but that wars and fighting would cease; for when all, or even a majority, of the people in the world adopt a non-flesh diet, because they have become conscious of the righteousness of so doing, there would be an end to wars and murderous conflicts, for they would then know that fighting and murder could have no place in a righteous life. And we have no doubt but that the adoption of a non-flesh diet from the consciousness of its righteousness, together with cleanliness and plenty of fresh air, would help "a person far gone in impurity, mentally and bodily," to recover both mental and bodily health.

There are no doubt millions of kindly people who are "moderate flesh eaters," because they conform to habit without thinking of the matter, as they do not have to do the murdering themselves; but because some are kind who do eat flesh, and some are cruel who do not, does not add one iota to making it right or just to kill sentient beings to eat their bodies.

This is not a question of conscience, but of consciousness, and each individual must work it out for him or herself.

No doubt but that much of the cruelty connected with the traffic in flesh—the brutality

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All new things first exist in the dream state in the human mind before they are externalized to view. Everything that comes from the realm of the unknown is an imagination before it is a material reality. When the wonders of electrical science existed only as imagination in the minds of a few "cranks," they were scoffed at as impossibilities by the unimaginative multitudes. From darkness into light is the universal law. The universal knowledge of spiritual truth will solve the many problems that vex us now.—L. A. M.



of drovers, etc.—is altogether unnecessary; but the very fact that it is unnecessary and yet exists, is positive proof of the demoralizing effect that flesh eating has upon humanity, to say nothing of the wrong to the animal world.

If it is indulging in “mawkish sentimentality” to insist that flesh-eating, with all its attendant horrors is unnecessary and wrong, then let us induce all we can to indulge in “mawkish sentimentality.”

Example is the only real teacher. Truth is not mere precept; it must be lived. Precept is but the corpse of Truth. Living the Truth is giving it vitality, and makes it all-potent and radiant with Divine Love and Wisdom.

The hypocrisy that prates of Love and cultivates hatred; that teaches kindness to animals and is blind to the greatest wrongs perpetrated upon them; that wants everybody to be just and honest, and practices the worst greed and dishonesty; that speaks wisely of health, and makes no effort to clean away the filth and bad habits that create disease, can never redeem mankind from error.—LUCY A. MALLORY.

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If social distinctions are ever destined to melt away, probably it will not be because of the spreading of socialistic or democratic sentiment, but through a more general recognition of the true greatness of spiritual attainment. There is no leveller like a mutual realization between two human souls that they are dwellers on the same plane of spirituality, and those who have climbed to the higher altitudes of consciousness, carry about with them an atmosphere and presence which commands and receives recognition irrespective of the length of their purse strings or the amount of so-called blue blood in their veins. A cultured, refined, and spiritually minded man or woman, even if poor, can go into any society, and generally, instead of any sense of inferiority being experienced either by themselves or others, an instinctive realization will be felt that they belong to a higher type of aristocracy than that of earth.—*The Herald of the Golden Age.*

## REFORMING SELF, REFORMS ALL.

DEAR MRS. MALLORY:—To say that The World's Advance-Thought is a very desirable visitor is putting it very mildly. I am yet young, (thirty-five years of age), and have taken a great interest in the world's reform movements since I was eighteen years of age. Up to within a few years I laid all the blame of human misery at the door of our social and political institutions, thinking that if a change could be effected in these directions it would result in the establishment of better conditions of life, and the consequent unfoldment of the higher qualities of human nature. I did not then recognize that the social and political institutions of a nation are but the reflex of the mental and moral condition or status of the individuals composing such nation, and that the beginning of all reforms commences with the individual as the pivotal center, and from there radiates outward to the circumference. Of all the reforms as yet undertaken by man self-reform is perhaps the hardest; and I am led to think that great numbers of men, in order to find an excuse for their lack of moral strength and their individual will-force, point to the social conditions and the political aspects of a country as the sole causes of their distress and lack of harmony. For these reasons I bid a hearty welcome to your good messenger. It comes bringing enlarged views and a broader scope of ideas as to the material aspect of existence, and the longer it stays with us the more it stimulates hope and strengthens effort in unraveling the mystery of that other world, of which, as yet, but few have clear conceptions.

CHAS. F. BURGMAN.

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That sturdy advocate of enlightened mediumship, the “Silver Chain Messenger,” of Springfield, Mo., says: “Spiritualism signifies science spiritualized, religion naturalized, man humanized, society fraternized and civilization civilized.” This is the best definition of Spiritualism we have yet seen.



## JUDGE NOT.

WALLACE YATES.

JESUS begins his Sermon on the Mount by blessing all the meeker virtues; those that require the abnegation of self; the relinquishment of that phase of the acquisitive faculty which "withholdeth more than is meet;" the growth of the non-resistant ideal, and the cultivation of "peace on earth, good will toward men."

These teachings are old as mankind. Buddhist, Stoic, Christian, and no doubt the prehistoric man, have theorized thereon in various styles, and the pith of all philosophy has been self-surrender; yet let a man attempt to put in practice these lovable doctrines, and he meets, and has in all past time met, the contempt of his fellows—even among the theorizers aforesaid. The Quaker who makes some attempt to put in practice the teachings of Jesus, is an object of derision among "the followers of the Lord," and he has even been brought to the stake in this free and enlightened (?) country. Richard Cromwell evinced the true philosophy when he resigned that empire whose cares had brought the grey hair of his mighty father "in sorrow to the grave," yet he was an object of derision to his contemporaries, and history has nothing to say in his favor. And, after all, who shall judge between him and the great Oliver?

All men fill their appointed place, a place no other could fill; "therefore thou art inexcusable, O man, whosoever thou art that judgest;" for who can say but that Oliver Cromwell was a hero who surrendered all hope of private happiness and peace for the sake of his country? Our point of view is not elevated enough to enable us to take in the whole scene, and give us the right to judge of motives; and we should realize that "a man may genuinely believe he loves his fellow creatures when he roasts them like Torquemada, or guillotines them like St. Just!" As St. Paul puts it: "There is therefore no condemnation to them which believe;" and Jesus: "And I, if I be lifted up, will draw all men unto me."

Blessed are the poor in spirit,  
Bless'd the meek, who shall inherit

All the earth and shall delight them  
In the abundance of Peace.  
Blessed also are the mourners,  
Blessed they, the butt of scorers,  
Whom the Comforter hereafter  
Shall from heaviness release.

He God's mercy sure obtaineth  
Who from cruelty abstaineth;  
And who striveth to be righteous  
Shall with all good things be filled.  
Purity of heart He blesseth;  
And who maketh Peace possesseth  
Blessings due to God's own children;  
For, so hath the Father willed.

A CHRISTIAN SABBATH SCHOOL  
LESSON.

H. A. BRADBURY.

I HOLD in my hand a Sabbath School Lesson card. On one side is a prettily designed picture illustrating the fall of Jericho, while God's people are marching around it, which, on the opposite side, is described thus: "Jericho was a rich and beautiful city. It had strong walls. God's people could not get into it. God told them how to take it. They marched quietly around it for six days, in a procession, as you see in the picture. On the seventh day the priests blew horns and the people shouted. The walls fell flat and God's people went in and took it."

Under this is the lesson designed for the youngest pupils, which reads as follows:

"To what city did God's people come?"

"Jericho."

"What kind of a city was it?"

"Rich and beautiful."

"Why could they not take it?"

"Because it had strong walls."

"Who told them how to take Jericho?"

"The Lord."

"How many days did they march around it?"

"Seven."

"How did they march for six days?"

"Without speaking."

"What went before them?"

"The ark of the covenant."

"What did the people do the last time they went around the city?"

"Shouted."



"What did the priests do?"

"Blew horns."

"What happened then?"

"The walls fell."

"Who will help you to do hard things?"

"The Lord."

The effect of all this stuff upon the young mind must be to bewilder and dispossess it of a rational idea, were it old enough to entertain one, and, if not old enough, it is wicked to shut out the growth of rational ideas by these false ones.

In the story of the destruction of Jericho, "God's people" marched into the "beautiful city" filled with happy homes, "and they utterly destroyed all that was in the city, both men and women, young and old, ox and sheep, with the edge of the sword; and they burned the city with fire, and all that was therein; only the gold and silver and the vessels of brass and of iron, they put into the treasury of the house of the Lord." Joshua, 6: 21. And the Lord threw down the wall of the city that this bloody work might be done; and it is cited in the lesson to teach the young pupil that the Lord will also help him likewise "do hard things." Should he get angry with one of his school fellows the Lord will help him inflict blows that will fell him to the ground. He now has his enemy in his power and the Lord will help him take his blood, for the Lord delights in blood. His will has been authority for thousands of his people—Christians—to torture and kill "unbelievers."

Does the Christian say this is a hard charge? I would say to him it is true of the past, and you only want power to make it so to-day. You are trying your best.

In this Sabbath school lesson the children are taught that the slaughter of men, women and children in the city of Jericho was brought about by a miracle, purposely performed by God, that the slaughter might be done.

What is the effect of this but to blunt the moral susceptibility and inculcate the spirit of war and hatred?

I know my Christian friends of the Protest-

ant persuasion, are many cycles in advance of "God's people" of Bible times; but they have not come to the standard of Truth for authority. They are still subjects of the same superstition; still hugging to their bosoms the old idol, in the fanciful character of a personal God, who requires their service and worship, hears their prayers, helps them "do hard things," wants all to believe he is the true God, and is going to bless those who do believe and serve him, and is going to curse all who do not.

In the city of Jericho was a harlot by the name of Rahab. She had hid (lodged) the messengers (spies) that Joshua had sent to the city. She was friendly to God's people; (it can be guessed why,) so the Lord loved her and ordered her life saved and all that were with her in the house.

This, the massacre and the miracle, illustrates the character of the Bible-God which is exhibited hundreds of times in similar stories in the Old Testament. He hates all not friendly to his methods and chosen people. Orders whole tribes murdered, saving, perhaps, the young women for the lustful use of the murderers—God's people. The sun and moon are ordered stayed in the heavens that a bloody slaughter may go on. Samson kills a thousand Philistines with the jaw-bone of an ass. And Christians believe these stories to have been actual facts.

And this God-character, the performer of this, the highest ideal of a God of an ignorant, barbarous people, is still believed in and taught to children as the veritable underlying power immanent in all phenomena, designated infinite Intelligence, Nature, God, Allah, etc.

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That prolific author of new thoughts, Charles Brodie Patterson, sends out another work, "New Thought Essays." Mr. Patterson is a clear and broad thinker, and his "New Thought Essays" will be very helpful to all who are seeking the Kingdom of Heaven within. Price \$1.00. Address Alliance Publishing Co., "Life" Building, 19 West 31st street, New York City.



## THE TENDENCY OF THE TIMES.

SAMUEL BLODGETT.

## PART II.

To show how certain sentimental fads take possession of people, and hold them with an iron grasp, the Sunday question affords a good illustration. The idea of using Sunday as a day of rest and religious instruction and devotion did not come from Jesus or from Moses, but from an edict of the emperor Constantine. The Jewish Sabbath was Saturday, and Jesus came very near destroying respect for that day among his disciples, without the attempt to establish any other.

After a long time another day was legally established by a Roman emperor; but it was slow in taking root in the minds of Christians as being a Lord-appointed day which Christians must observe under the pains and penalties of calling down Divine wrath for disobedience. Catholics never took a very extreme view in this matter, and at the time of the Reformation Luther did not appear to regard the religious observances of Sunday as essentially binding on true believers. It was not until the time that Puritanism took such a deep hold of the English people that that class of believers came to regard the rigid observance of supreme importance.

That portion of the Puritans that settles New England became almost monomaniacs on the Sunday question; and that small, sterile, apparently insignificant portion of the United States somehow has impressed its individuality so largely on the other parts of the country that it may properly be said to have been its head and leader.

New England initiated the Common School System that became an indispensable factor in the make-up of every free-state, being speedily adopted in the Southern part of the Union after chattel slavery disappeared. Its influence has been very marked in placing Sunday laws on the statute books in every part of our land.

While the rigid enforcement of the Sunday

laws is not now practiced in our country there is enough of the spirit of intolerance left so that it breaks out on occasions in a tyrannical way.

Changed circumstances, rendering Sunday work desirable in a pleasurable or financial way has done a great deal in helping people to not be very exact in Sunday observance; and, though early training generally clings to one in a great degree, a habit of disregard of this ordinance will let one go along about his business without giving much thought to the matter.

I noticed when living in Colorado that necessity appeared to be laid upon the herders of cattle, horses and sheep to look after their flocks and herds on one day as much as another; and I was told that those out on "round ups" for several weeks, not coming back to their camps till their jobs were completed, frequently so lost track of the time as not to have any idea when Sunday came. Then every one who cultivated land irrigated their growing crops; and when a farmer saw his crops needed the water, and the water that he might rightfully use running past him, however exact he might be in the start, he was not likely to be there many years before his scruples would be overcome. In olden times it was an easy matter to prohibit the running of stages, and freight teams on Sundays, and there was no work performed in the printing offices, but after railroads were introduced people grew too fast to wait for Monday when they were traveling. They are willing to have street cars run on Sunday, and they are willing to have their mail delivered and keep up with the current news of the day on Sunday. Church members do not often realize how many toil on Sunday that they may enjoy the comforts and luxuries of life all the week. Neither do they care.

New England was a little slow in consenting to the running of cars on Sunday; but the people have enjoyed that convenience a long time now. There was a tremendous effort made by the W. C. T. U. and a formidable array of



church people to close the World's Fair at Chicago on Sundays, and the Saloon-keepers of Chicago joined with them, because they could see there would be money in it for them too, if the move was successful, and they got a majority in Congress tangled up with it, also; but notwithstanding this triple alliance it was only partially successful. It was made evident then and there that the great majority of the American people had come to believe there was no more harm in innocently enjoying one's self on Sunday at the Fair than to enjoy one's self at home, or at a fashionable church, where hypocrisy is the leading manifestation; and that it would be a good deal better than hanging around licentious, drinking, gambling hells, places where many would certainly gravitate, if the doors of the great show were closed. There are spasmodic efforts made here and there for a backward move on this point, but the force is soon spent, and the general tendency to settle down to the idea that a person's conscience should be freely allowed to be his law as to whether he shall keep Saturday, Sunday or any other day, or none at all.

I am not one who looks for radical and permanent changes, from such a condition of mind as materialized in the "Blue Laws" of Connecticut to the absolute freedom I here indicate as the final outcome of the tendency under consideration; but if some unforeseen thing does not take place to change the current of thought we shall surely land there. Those worthy people who cannot be made to look forward to the millennium, but who believe we have left it far behind should learn to put their trust in God; that the result will be as He determines, and that if Sunday ceases to have any superstitious or Christian reverence thrown around it, the best good of humanity and the glory of the Creator will not suffer thereby.

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THE greatest power of attainment is to be able to make Heaven (happiness) at all times and in all places.—L. A. M.

## WAR AGAINST WAR.

EDITOR STEAD'S new paper, "War Against War! The International Crusade for Peace," is doing a mighty work for the uplifting of mankind in the sacred cause of peace. The number before us contains an account of the great meeting in St. James's Hall, London, in support of the Czar's rescript (given to the world on the day of Whole-World Soul Communion), which was attended by the leading men of Great Britain, who spoke enthusiastically in favor of peace. In this great meeting Editor Stead said:

"I have been twenty-five years now a journalist. I used to be very proud of my profession. I used to dream dreams that newspaper men were going to be the knight-errants of peace throughout the world; and monarchs in those days were regarded as the chief enemies of the human race. But when I was discussing peace with the Emperor at Livadia, I went back to my papers, and I found the papers summoning the nation to war. If there is one article of faith which is universally accepted throughout Europe by every person to whom I spoke, whether they might be sovereigns, or statesman, or ambassadors, or journalists, it is this: there is a unanimous idea that since the world began there has been no more efficient or admirable sword of Satan forged in Hell for creating trouble and turmoil and fomenting war among the nations than the irresponsible newspaper press."

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"The Golden Age Cook-Book," by Henrietta Latham Dwight, just issued from the press of the Alliance Publishing Co., "Life" Building, 19 West 31st street, New York City, is the best and most comprehensive Vegetarian cook-book we have yet seen, and its lucid explanations and its simple and well selected receipts will do much to spread the cause of Vegetarianism. Its author is a lady of culture, and the attractive literary and typographical features of her work evidence a refined spirituality that impresses all who read it. Price \$1.25; 178 pages.





## SEEK FOR WHOLE.

DR. J. C. FERRELL.

**W**IS freedom's thought our mind should grasp;  
Then seek for Truth, for Truth will last  
Be broad of mind and free of soul;  
Take not a part but seek the whole!

Then want no more will stalk abroad;  
Nor people have a bigot God;  
The Light of Truth will chase away  
The evils of the bigot's sway!

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