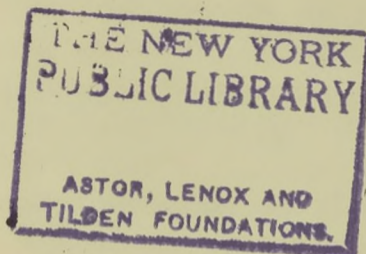


MAY-JUNE, 1899.



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.

May-June, 1899.

PORTLAND, OREGON.

Vol. XII, No. 8—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.

STRUGGLING UP TO THE SUNLIGHT.

DR. GEO. W. CARY.

**A** SOUL struggling up to the sunlight;  
Up from the mire and the clay;  
Fighting through wars and jungles,  
And sometimes learning to pray;  
And sometimes a king with a scepter;  
And sometimes a slave with a hod—  
Some of us call it "Karma,"  
And others call it "God."

Glimmering waters and breakers,  
Far on the horizon's rim;  
White sails and sea-gulls glinting,  
Away till the sight grows dim;  
And shells' spirit painted with glory,  
Where sea-weeds beckon and nod—  
Some of us call it "Ocean,"  
And others call it "God."

Cathedrals and domes uplifting,  
And spires pointing up to the sun;  
Images, aitals and arches,  
Where kneeling and penance are done,  
And organs loud anthems are swelling,  
Where the poor and needy still plod—  
And some call it "Superstition,"  
And others call it "God."

The earth redeemed and glorified,  
Lighted by the Heaven within;  
Men and angels face to face,  
With never a thought of sin;  
And the lion and lamb together lie,  
In the flowers that sweeten the sod—  
Some of us call it "Brotherhood,"  
And others call it "God."

Your life forces extend as far as you can  
think.—L. A. M.

FEAR RULES.

**T**HE principal ingredient that goes to make up  
the human mind is Fear. Fear is its Ruler,  
and it is a selfish, cruel and tyrannical Ruler,  
yet it has no power to compel obedience if the  
mind refuses to obey.

But each individual member of the human  
family has elected it as Ruler and it is acknowl-  
edged and obeyed *en masse*.

We inherit Fear and bequeath Fear. We  
begin to fear with our first breath. We fear  
God. We fear Life. We fear death. We fear  
what has happened and what will happen. We  
fear amidst plenty that want will overtake us.  
When in health we fear sickness. Thus we  
build Fear upon Fear until life becomes too  
burdensome to bear, if we did not fear to lay  
it down.

All governments and sectarian religions are  
based upon Fear. It is the only means employed  
to keep people subject to control.

Just recently, within a few years, there are  
some who have questioned the right of Fear to  
rule over their lives and they have to some ex-  
tent liberated themselves from its power; and  
the result manifests itself in strength of character,  
health, both of mind and body; and in place of  
the daily routine of worry, care and suffering,  
comes peace and joy. We hope that the influence  
of this manifestation will extend until Fear no  
longer rules the world.

Fear cannot stay where Love is.—LUCY A.  
MALLORY.

\*  
\* \*

All that is, is Intelligence manifesting. The  
purpose of Life is to become Individualized and  
Harmonized Intelligence. Sickness and disaster  
and death are not the ultimate, but they are  
discordant manifestations that delay and keep  
us out of our inheritance.—L. A. M.



## SENSITIVENESS.

WHAT an immense burden this thing we call our "Sensitiveness" is to bear! What untold misery it has caused us! How hard some of us have tried to put it away from us, to make it over into something that would give us strength, instead of exhausting our strength; but at the first word of censure, or anything unpleasant, there it is with renewed strength to torture, until, finally, we have given up and said: "There is no use, I cannot overcome it!"

Yesterday we called to see a friend and we found her prostrated, suffering agony in mind and body, brought about by her "Sensitiveness." Some thoughtless words—not meant to wound—had touched this "Sensitiveness" and aroused its complaints, regardless of the efforts to "overcome."

This friend is a woman of great strength of character, and she has always sought to know the right way and to live it; yet suffering has been her portion all through life and she is old in years.

In reply to the query, why she had to suffer? the following was written automatically:

"All must walk through the valley and the shadow to reach the Light Eternal. But the way need not be long if you keep straight on, are not overcome by the shadow, and keep turning back and having to walk the same way over and over again. The Light is ahead of you, not behind you, and if you walk erect, steadily onward, there will be light sufficient for you to see the way past all obstacles.

"But if you turn back or stop to cry or to be sick every time some one hints that you are not on the right road, or if every time you reach some obstacle in the pathway you stop there thinking that it is impossible to overcome it, the way will be long, dark and wearisome.

"You have got to pass through the valley and the shadow and do some hard climbing before you reach the height of Peace, where Love is waiting to guide you by Wisdom's ways. There is nothing in the way that you *cannot* pass; but you must suffer until you have learned to grow upward gracefully."—LUCY A. MALLORY.

## THE CIRCLE OF HARMONY.

For thirty years we have been holding "meetings," yet we have never "made a speech" but we have been a good listener, and of course have learned many lessons; but the one that stands out above all others is this: People will never be brought into Wisdom's ways save through the power of Love. We believed this when we started our first meeting. We began by inviting those who were interested in advance thoughts, to come together one evening in the week at our parlors, and we named the meeting "The Circle of Harmony;" not that we thought the name appropriate, for it could not always have been recognized as a Circle of Harmony, but we wanted a high ideal to work up to. At that time, especially in this new country, very little thought had been given to getting control of one's self, the power of thought, etc., but we harmonized sufficiently to make the meetings interesting and profitable enough to make an impression on our acquaintances, and, occasionally, some of them would ask permission to join us; in this way the meeting kept growing until it overflowed into new meetings; and we now have meetings and meetings, and all thoughts and theories that tend to harmonious unfoldment are listened to with interest by all the congregations.

But we started out to explain for the benefit of those who say that our Monday evening meetings are "not properly conducted—that we do not discuss scientific questions, and that questions are not discussed scientifically; that we want to get too far from the earth; that we only talk to make each other feel good"—that the Monday evening meeting is the old Circle of Harmony reincarnated, and that its purpose is not to discuss science (the science of one age is an absurdity to the following age); it is not to discuss at all after the manner that discussions are usually carried on; that is, one trying to get the better of another in argument; and its purpose is not to get us off from the earth, but to get the earth off from us, so that we can make something more of ourselves than poor



worms of the dust. And if we succeed in making each other feel good this one evening in the week, we shall be trying to do good all the rest of the week so that we can keep up this good feeling.

The purpose of the Monday meeting is to harmonize through the science of love; the science that has stood the test of all ages, and will stand as long as consciousness exists.

And it is harmonizing. If each one who has been attending these meetings could see how much he or she has helped others, and could see how his or her good influence has spread over the world on its mission of harmony, every one who attends would know that the Monday evening meeting is all right for the purpose intended, and a better purpose it could not have.—L. A. M.

#### WHO IS RESPONSIBLE?

How prone we individual members of the human family are to insist that all its other members should be fitted by our measure, was very forcibly illustrated to us many years ago, when *The World's Advance-Thought* was a mere infant, and no one will be hurt now if we give our readers the benefit of it: One of our lady readers, who had been converted to Vegetarianism, and, like all new converts, was very enthusiastic and wanted to convert the whole world at once, wrote us that she was going to invite all of her neighbors—with the exception of three, who had said she was "a crazy-crank-grass-eater,"—and give them a Vegetarian meal, that they might see for themselves how well they could live, and how much better they would feel, by leaving off the use of animal food. She was thorough in her conversion, and did not use milk, butter or eggs. She asked us to suggest some things that would be good to serve, stating that she herself was very fond of dandelion greens, and, as they were plentiful at that time, she would have some. We, being very fond of the old fashioned biscuit made with flour and water, suggested that they would be good, and intended to suggest other things that appealed to our

taste, but we stopped at the biscuits, to tell her that we thought a great cause of so much sickness was that people ate too much and too great a variety at each meal; we gave quite a lengthy dissertation upon this, and forgot to suggest anything but the biscuits for her Vegetarian meal. She took it that we thought that dandelion greens and biscuits was as much variety as would be conducive to the health of her neighbors, and, as we had been a Vegetarian of long standing, she relied upon our judgment, and gave them nothing but biscuits and greens.

In writing us afterwards she said there was no use in trying to teach people who were on so low a plane, and she very much doubted its being possible for them to get up to where she was in this life, for they had only ridiculed her meal; some of them would not eat the dandelions because they did not like them, and the digestion of others was not able to cope with the biscuits, and all of them agreed that if that was the kind of food that Vegetarians lived upon the "sooner it killed them the better it would be for themselves and the world."

I watched with much interest to see if this lady would be strong enough to overcome the unkind thoughts, the ridicule, the ostracism and the condemnation of the community in which she lived, and the continual nagging and fault-finding and ridicule of her family, or if it would be too great or burdensome for her to bear. And I regret to say that she was not strong enough. So after a time there came a letter saying: "I cannot stand it any longer! I live in perfect torment! My family all condemn me, the neighbors say I am going insane, and I cannot live in such an uproar any longer! So I am compelled to let go my high ideal and go back to the flesh-pots."

A few months later we received a letter from one of her daughters saying: "Mother is dead; Vegetarianism killed her!"

while looking over old letters today we came across those referred to above, and as we read



them over again we wondered: Did Vegetarianism "kill" her? or was it The World's Advance-Thought? or was it our forgetfulness? (Perhaps if we had suggested the other dishes that we had intended to suggest, the neighbors would have been favorably impressed with Vegetarianism and would not have been antagonistic), or was it the neighbors and her family who killed her trying to force her into their measure? or did she overdo in trying to force them into her measure? or was she killed by the fall when she let go her "high ideal" and fell back to the flesh pots?

In summing up the case we certainly appear to be a very prominent cause, to say the least; but there must have been a cause back of us. However, the immediate cause no doubt was that after living for a time in the altitude of her "high ideals," in the pure atmosphere of kindness and love for all creatures, she could not live in the heavy atmosphere of cruelty and murder that she fell back to.

We feel no condemnation, however, for our part, for we know that she was much better off for her short life with her "high ideal" than she would have been without it, no matter how long she would have stayed with her flesh body.—LUCY A. MALLORY.

#### UNITING FORCES.

**T**HE greatest barrier to the attainment of purity of thought, feeling and action, and the conscious realization of spiritual existence, is in the selfish division made between man and woman. Where this selfish division is most in evidence, there we will find the worst corruption, the greatest crimes and vices prevailing, and there is no progress. But where the tendency is (as in the United States and Great Britain) to recognize the unity of man and woman in all the labors of life, progress marches at a swift pace, and things that tend to the elevation of humanity are coming uppermost.

The essential feature of the New Age will be the combined effort of man and woman working in harmony in all the affairs of life. Then shall righteousness dwell with us.—L. A. M.

#### THE KEY.

**W**E clip the following from a letter to the Editor of the "Nautilus," of this city:

"After I saw you last summer mother told me of a trouble that was existing in the family of a dear friend of mine who lives in the East. We talked it over and I told mother I wanted her to help me and I would try to change things. Mother was certain she could not help, but I told her she must. Every day I treated them. I did not hear from them until the last of December, but continued treatment every day. Then mother had a letter from another friend who told her things had adjusted themselves and were perfectly harmonious. Now, wasn't that good?"

The key to the solution of all the inharmonies in the world is involved in the above practice.

If all who knew the power of thought would send out kind thoughts continuously to all, irrespective of race, creed or condition, in a short time the world would dwell in Peace. This is the Truth that will bring freedom from disease, pain, suffering, torment, crimes and vices—the Hells on earth and in the spirit spheres—LUCY A. MALLORY.

There can be no true Republic except that based upon the co-operation of the people in all things appertaining to the public welfare. Now mostly all public matters are operated in the interest of private individuals, that, being based on the greatest gain to the few, is consequently inimical to the best good of all. A perfect form of government cannot be instituted until the people are enlightened enough to create it, and when they have become thus enlightened they will not need to enact laws to govern, for they will be self-governing. A slavish and degraded people make the tyrants that rule over them; they are the embodiments of their own ideals.—L. A. M.

Much of our worrying comes from trying to set other people right, and neglecting our own wants in this direction.—L. A. M.



## A HIGHER IDEAL IS THE ONLY SAVIOR.

H. H. BROWN.

SCIENCE studies man as a member of the animal kingdom, and as such he is subject to all the laws of that kingdom. All the deductions of science concerning man as an animal are correct—correct so far as the brute in him is concerned. But while man is animal, he is more; while he is brute, he is brute with a large plus sign after it. This plus is the symbol of self-consciousness. The atom is conscious, and so must every individual thing be, since it is composed of atoms; but from amœba to man there has been a process of evolution that in man adds this plus and enables him to say "I Am!"

This introduces into life a new factor. It is the factor of choice—self-determinism. We may therefore define man thus! "Man is an animal that has the power of choice;" or we may say, "He is an animal that possesses the power to self-determine its development, and self-create its environment."

Choice in man gives him all his ascendancy over the brute and inanimate world, and makes him either the conscious or unconscious creator of his own destiny, and he may become, in all ways, through intelligent choice, his own happy fate. His choice is always determined by the pleasure, or its equivalents, anticipated, or by the pain, or its equivalents, to be avoided.

To the extent that man knows and uses the power of conscious choice, he is—man. To the extent that he is ignorant and yields to his environment he is—brute. Hence man is not here, but he is on the way. We have now the man-brute or the brute-man. Each element mingling in differing proportions in each individual. But man is not here. What he will be when he comes no one knows. That he will not be like the present thing that bears that classification is sure. That he will be somewhat like the ideal we hold, is also sure. But he will be something far better; be what we dream of the Gods. He will have fulfilled the poet's vision.

Having seen no such man we can form no adequate idea of him. Even Jesus and Buddha were not there.

Brute, being as one teacher defines him, "the unconscious servant of law," is ever slave to law. Man to a greater or lesser degree being "the conscious servant of law," is, as far as he is intelligent, the master of law. He is constantly extending his realm, and when man comes he will know no law but his own will, and environment will be as he chooses. He is now the subject of every condition to which the brute is, unless he chooses to use his powers and live above cold, famine, and other unpleasant conditions, by making the law, that hurts brute, save him. He does this by the mastery residing in his power to say "I Am!"

Choice is ever determined by the vital good the individual holds. As long as that ideal is confined to material ends, and he looks for happiness in physical well being, man will need the spur of necessity, or he will degenerate. Wealth, plenty, peace will, when attained, be curses, for without the spur of hunger and cold he will be inactive. This is the condition that threatens civilization to-day. Life is made too easy by modern science and invention.

But leisure, relief from necessity, gives opportunity for development of the higher or spiritual faculties—opportunity for outgrowing brute and letting Man in. But this Man will never come as long as his desires are limited by the physical body. He must love a higher ideal. This Ideal, rising not from bodily necessity, but from the necessities of truth, beauty and goodness, will create a love that will grow men. He has had hounds on his path to drive; now he has Angels to draw. And only this Ideal can save present civilization from the fate of all the many past that, like Babylon and Ninevah, have gone down through worship of low ideals. Therefore the many movements that are in line with The World's Advance-Thought are the Saviours, lifting the race from brute to man.

---

THE human brain is the womb of time.—L. A. M.



## SATAN.

WALLACE YATES.

**I**N the Hebrew writings, Satan is first mentioned, I think, in the book of Job; but it has been customary to assume his presence in the Garden of Eden, in the form of the serpent. Howbeit, both are symbolical of the fifth form in the seven-fold structure of man. It has been termed "the inner ego, or the spiritual form of human self-life, self-will, self-intelligence; and is like a seed formed from the character, temperament, heredity and circumstance of parentage." If not kept down by rigid control and reduced to its least proportions, it climbs like a parasite about the next higher structure—the Spiritual Soul—and arrests the altruistic growth in man, consumes the substance of the Soul and becomes "the prone monster of the infernal abyss." If held down and made dormant, it "serves the man as his ground of lower force and the point of leverage for the pressure of which his higher spirituality becomes strong and dominant." The temptation of Jesus and his resistance (Matt. 4) illustrates this: Jesus, representing the Sixth Principle in man, the vehicle by which the Divine Seventh Principle reaches down into the lower forms. "The Snake in Eden is the representative worm from the spiritual ego of the self-life, entering as a form of temptation into the sixth structure of man, where the forms of the male and female mind stand beside the tree of Karma in the paradise."—(E. M. W.)

When the full and complete ego has destroyed the spiritual personality, he is devil, not man. It is from this exaggerated egotism come most of the religionisms of the race—the ceremonies, prayings, preachings and sacraments. "Thus men Calvinize God, making him the aggravated reflection of their own self-life." It is this which has exalted the man Jesus into a God, and makes his priests compass sea and land to make one proselyte, whom they render two-fold more the child of hell than themselves. From this come the exaggerated absurdities of the new leaders of Mental Science, whose ego-

tism "out-Herods Herod," and who call on all men to "trust desire" and follow whithersoever it may lead.

With the great malefics in Gemini of the sun's zodiac—which is specially the sign of the fifth form of self-life—we may look for still greater exaggerations of these forms of inverse life in the next few years, with possible developments of demonization of the spiritual nature of man such as is so well depicted by Bulwer in his "Story of a Haunted House." By these, who think they "have the aneglic hierarchy at their beck and call," the idea of overcoming is held in derision, and the "doctrine of the Nicolaitanes" finds with them full favor. (Rev. ii: 12 to 16).

The times require the developing of a most perfect reasoning judgment, and a fine intuitive sense of the "Eternal fitness of things." The fabled bridge of the Mohammedans, leading from this world to Paradise over the abyss of Hell, though sharper than a sword and finer than a hair, may yet be passed in safety by him who has the true inward balance—but by him alone.

---

 MENTAL VIBRATIONS.

**W**E do not find our future, we make it.

Death can never be so long as you are.

Fear of hell or hope of reward never made an honest man.

When man has conquered himself, his neighbor's faults will disappear.

Love is the only legal tender. It passes current value here or hereafter.

Until our minds are larger than the circumference of a dollar, we will have to fight anarchism and capitalism.

Keep moving. Any one who stands still long enough to get some religious tag on himself has reached the end of his tether.—*The Healer*.

---

Sincere advocates of Peace cannot sustain the slaughter-house, for that den of torture and murder is to animals what the battle field is to men.—L. A. M.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

CASTLES.

MRS. C. A. DEAN.

Up in the attic I used to dream—  
And dream of a time to come,  
When my life should not be all routine,  
Nor a wearisome monotone.

My face was fair and my hair was brown,  
And the future lay bright before;  
My dreams had heroes and heroines,  
And castles—of air—by the score.

Up in the attic a web I wove,  
No shadow, but all of shine,  
My shuttle was fancy, my thread was hope,  
In this beautiful web of mine.

Sometimes, as it proved, I built not well;  
Perhaps I built on sand;  
For they fell, but, ah! how soon there rose  
New castles far more grand.

For youth was mine and hope was high,  
With friends on which to lean,  
The green hills bounded the world to me;  
'Twas a happy lot, I ween.

The years are many since then, ah, me!  
And thousands of miles between  
This home of mine and the dear, old home,  
With its sloping fields of green.

The castles are gone, and their tenants, too,  
And the friends, they too are gone;  
Under the rafters I dream to-day,  
But, alas! I dream alone.

SOWING AND REAPING.

**T**WENTY thousand beautiful and helpless, live pigeons were made to endure all manner of torture and pain, ending in death, at the hands of the "elite" who shot at them, at what was called "the Great American Handicap," at Elberon Park, near Long Branch, N. J.

The destructive force that was generated by this most heartless and cruel butchery, and the results to the world therefrom, is appalling. Thus does humanity in its ignorance generate the inharmony that overwhelms it, and makes life a long drawn out agony. Sufficient force

for evil was generated in this outrageous slaughter of twenty thousand pigeons to wreck thousands of human lives, to stimulate minds to deeds of crime, and to produce the deeds for which human beings are torn to pieces, tortured and burned to death, as happens so often in the Southern States.

Humanity, by its daily thoughts and acts is ever giving to external Nature the force of harmony or inharmony, and is thus creating its happiness or misery.

It is Ignorance destroys you: seek Wisdom while you can,  
For it is the only Saviug Power in the Universal Plan.

A man who looks upon himself as being extremely kind and just, will take his gun and go out and hunt for "sport," or that he may have the flesh to eat, and he shoots at any thing that appears before him, even if it is only an innocent bird; and, perhaps, he only wounds it and it may have to live in horrible agony until it starves to death, and it may be a mother, whose young must starve to death. Yet if some one abuses and mistreats him, or if he suffers in any way, he wonders how God could permit one so good as himself to suffer.

Just stop for a moment and think of the fact that men, women and children go hunting something to kill for "sport"—wounding some creature that they may have the pleasure of seeing it die, and the pleasure is greatly enhanced when they can witness the victim's agonizing attempts to escape from its murderers until exhaustion prevents it from struggling any longer. Think of fox hunting, with dozens of "gentlemen" and "ladies," titled personages, (people who are looked up to as leaders), setting a pack of hounds on a fox and then making a day's sport of seeing it hunted down and tortured to death.

Not long ago we found a pigeon in the grass, with one of its legs shot to pieces, and it was almost dead from thirst and starvation. We



brought food and water to it and it drank greedily, but it had suffered so much that it could not eat; it lived only a short time, and one could see how fearfully it suffered.

How can anything good come to an individual or a nation that approves such fiendish practices?—LUCY A. MALLORY.

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#### WHO IS FREE?

EVERYTHING moves in accordance with law. Man cannot make natural law, neither can he grow or produce anything apart from law. That Intelligent Principle whereby all things move and have their being, is what men term "God." The atom has its birth, marriage and decay in accordance with this Intelligent Principle—that is involved in all things, physical, mental and spiritual—equally with man. In his present state man is subject to law, and, as long as he is subject, he must move as the slave moves—in obedience to some master.

From whence come the unbidden thoughts that force themselves into the mind, and bid you do this thing or that thing, or forbid you doing the thing you desired, and intended to do, until this stranger thought took command of the mind and forced you to do otherwise? As long as these thoughts can come unbidden and command your actions you are not free.—L. A. M.

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Even as a drunken man who is standing on the brink of a precipice, indulges in drunken laughter and ribald speech at the warning of those who would prevent him from falling down to destruction, is the world to-day drunk with greed and gluttony and all manner of unholy plunder, and scoffing at the seer who would save it from its impending fate. As of old it may be said: "O, Jerusalem! Jerusalem! which killeth the Prophets and stoneth them that are sent you; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!"—L. A. M.

#### MANIFESTATION IS THE TEACHER.

THE life the spiritual teacher lives is his teaching. All else is as a fog, in which both he and his pupils are misled. Generally the training in a theological seminary of a minister, or the development of occult powers in a medium, is considered all that is necessary to fit him or her as a spiritual teacher, and the result is that the pupils do not advance in Wisdom's ways. Purity of life—of thought, feeling and action—constitutes the true spiritual teacher. This has been the real power of all great spiritual teachers; not the mere capacity to preach or to show occult phenomena; these were merely the things or results that were added to those who cultivated righteousness. That the world cannot be reformed by mere preaching or the display of occult phenomena is very evident, else purity of life would not be so rare.—L. A. M.

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Communion between mortals and spirits is based upon living principles, not upon mere desire. Whatever we have lived, that we most intimately commune with. The hateful in physical bodies commune with the hateful who are discarnated. Loving mortals commune with loving spirits. If our own spirit mother was loving, and we have cultivated hate, she is thereby shut out from communing with us, and cannot approach us to help us until we cultivate love.—L. A. M.

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Speaking of millionaires (and no doubt from personal experience), Andrew Carnegie says: "The millions own them and the millionaire is only a slave." But is not any man and woman owned by the things they worship—money, ambition, society, gluttony, fashion, business, etc.? If every man or woman were to put down on paper what he or she really owns apart from what owns him or her, how quickly the inventory would be made.



## PRACTICE WHAT YOU PREACH.

**A**LADY, who is an earnest worker of the Christian Science School, left her little three-year old daughter, Bessie, with a neighbor, one Sabbath day, while she went to church. The mother began early to instil the principles of her faith in the mind of her child; and the day before, a playmate had become angry and scratched Bessie's face. Of course Bessie ran to her mother for consolation, and the mother told her not to mind it; just to think that the playmate was a good girl and that her nails could not scratch any more. And Bessie was comforted and said no more about it.

The neighbor had a cat, and Bessie wanted very much to play with it, but the cat was unused to children, and every time Bessie touched her, she would get scratched. So she would stand off and look at the cat very earnestly for a time and then try again, with the same result. After several efforts she ran to the neighbor and said: 'Please fink kitty's nails off so I can love her.' The neighbor did not want to disturb the thought that the mother was trying to cultivate in the child's mind, so she tried to convince her that it was not best to think the "kitty's" nails off, that the "kitty" needed them for many purposes. Again Bessie pondered, and looked wistfully at the cat, and then she turned again and said: "Fink the nails off a little while, and you can fink them on again."—LUCY A. MALLORY.

If a drayman is caught clubbing his horse with a cart rung, he is arrested, and every one exclaims against the shocking cruelty; but countless oxen, sheep and other animals may be most brutally and cruelly murdered, out of sight of the public, and not a protest is made, because said public is waiting to devour their corpses.—L. A. M.

Many actually starve for Truth, but refuse to seek and partake of it, for fear they may be cast out of some set to which they have attached themselves.—L. A. M.

## HUMAN VIVISECTION.

**W**E have received from the American Humane Association, 560 Wabash Avenue, Chicago, Illinois, a booklet entitled, "Human Vivisection," setting forth the vivisection practiced by doctors on human beings in hospitals in Europe and America—the horrible descriptions having been taken from various medical journals. "New born children, women who are enciente and persons who were dying, have been experimented on" in the hospitals of Vienna. "In one case the doctor injected the bacilli of an infectious disease from a decomposing corpse into thirty-five women and three children." "One doctor, who had received an unlimited number of healthy children from a foundling hospital for experimental purposes, excused himself on the ground that they were cheaper than animals." Vivisection is practiced on human beings in all the charity hospitals of Vienna, says the "Deutsche Volksblatt." Eighty cases are cited of children being inoculated with disease germs.

In this country, Dr. Berkley, of the Johns Hopkins Hospital, experimented upon eight insane patients. And according to his own statement "two patients became frienzied and one died." The insanity of the others was increased in consequence of the experiments.

Dr. Wentworth, of the Howard Medical College, performed vivisecting experiments (tapping the spinal column), on babies from a few months to several years old. Several died.

These are but a few of the vivisecting experiments on human beings set forth in the booklet. All the sickening details are given by the doctors themselves, and we have not selected the worst of them.

We do not think that it is any greater crime to vivisect a human being than it is to vivisect an animal being; but the people, as a whole, do not recognize that animals have any rights and they have no thought or care for their sufferings. So it shows how the evil grows; by permitting these horrible cruelties to be perpetrated upon animals, their hearts have be-



come more and more calloused, and now they are as indifferent to the suffering of their own kind as they are to that of animals. And if this is also allowed to continue, there is no telling where it will stop; the physician may be permitted to select for his victims whoever he pleases.

It is this cultivated spirit of cruelty that overwhelms the world with misery. It breeds disease in its many forms—vice, crime, greed, gluttony, envy, etc. It makes fiends of those who should be angels. Where is it leading to?—L. A. M.

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#### I AM HOLIER THAN THOU.

**I**N a letter to "Humanity," Florence Grove writes: "As a Guardian I am continually called on to place girls out in service at the age of 14. What these children are needing is a mother. Are the women who employ girls prepared to deny that, as mistresses, they stand in the place of a mother to any girl who comes into their home? I would ask them to think of themselves at that age, and to do their very utmost for such girls—as they would wish done for their own children in such a position.

"I was once horror-stricken at hearing the wife of a clergyman say: 'Oh, if they want to see their friends, they must see them in the street.' Let the people who turn on these poor children make a home for them, and cease to preach to them, and there will be much fewer 'Hetty Sorrels,' whose troubles, in thousands of cases, lie at the door of your 'respectable' woman. I say this quite deliberately with certain knowledge."

There is no doubt that many "fallen" women are made so by the "respectable" women, who afterwards are the most bitter in their condemnation of these unfortunates. Many women treat the girls in their employ as if they were not worthy of respect, and the result is that unless the girls have strong moral characters they lose respect for themselves, and as soon as that takes place their degradation begins.

This I-am-holier-than-thou feeling has been the cause of great wrongs and misery in the

world. One may be educated to the highest notch, and thoroughly polished in all the customs of society, and be able to make herself very entertaining, and yet be inferior, in all that makes true worth, to the girl who serves her, and who has no education, and is very awkward in manner. It would be better for us all if we could put aside all vanity of position and know that we are all one family.—LUCY A. MALLORY.

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#### PROPHETIC.

**M.** DE BEAUFORT, Minister of Foreign Affairs of the Netherlands, concluded his address of welcome to the delegates at the Czar's Peace Conference, with calling attention to the allegorical group over the doorway of the hall, Peace entering to close the temple of Janus, and added:

"I trust this beautiful allegory will be an augury of your labors, and that after you have completed them you will be able to say that Peace, whom art introduced to the hall, left it to spread its blessings among the whole of humanity."

These eloquent words of M. de Beaufort are prophetic, for whatever may be the outcome of the deliberations of the Peace Conference, Peace has come to reign supreme over the world and endow all mankind with its rich and joyful blessings.

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We have concluded to change the date of publication to the commencement of the month. This is the reason for this number being dated May-June. Subscribers will not lose by the change, for they will receive their twelve copies.



[From an Easter sermon by Rev. M. J. Savage, in the Church of the Messiah, New York.]

#### THE SIGNIFICANCE OF SPIRITUALISM.

ONE wonderful thing about Spiritualism, without any reference to its truth or its falsity, is what I called your attention to a moment ago, that it does not ask your blind belief. It says, Come and see, and do not believe a word beyond what you can see or hear or feel of reality that carries with it this great conviction.

It has always seemed to me a little curious that the average minister will tell you you are a very wicked person if you doubt immortality; and he will tell you, with equal emphasis, that you are a very wicked person if you undertake to prove it.

I have wondered why ministers should not welcome demonstration, at least for the sake of those who without demonstration could not accept this central principle of Christianity. But I have wondered whether the truth might not be hinted at by certain experiences which I have had myself. I have had what purported to be hundreds of messages from the other side; and I have never had a single one that was soundly orthodox. Wherever Spiritualism has gone, whatever else it may have done, it has liberalized the thought of the people who have accepted it both in regard to God's dealing with this world and also as to His doings in the next.

One thing no church can afford to overlook. There has never been a religion on the face of the earth that did not start with precisely the same kind of happenings that Spiritualists claim are taking place to-day—never one. Christianity started with what? Appearances of people from the other side; voices out of the unseen; apparitions, strange happenings—precisely the same kind of happenings that Spiritualists claim are taking place to-day. Judaism was born out of the same kind of atmosphere and supposed occurrences. So was Buddhism, so was Mohammedanism, so has been every religion that I have been able to study in all my long life of research. All religions claim to

have had at their beginning visions and voices, inspirations, appearances, teachings, coming out of the unseen. Only it is immensely to the advantage of Spiritualism, let me repeat again, that the happenings are supposed to take place to-day, the witnesses are alive, can be cross-examined. You can find out whether they are honest men or whether they are dishonest, whether they have really found out something of value. You can find out these facts to-day; while concerning the basis of all the other religions you must simply take the questions at issue on faith, because they are no longer capable of investigation. In regard to most of them there is not a single first-hand witness to any of these occurrences. The only first-hand witness that we have to the seeing of Jesus after his death is Paul; and Paul does not claim to have seen him in the body which was buried in the tomb. He saw him in a vision on the road to Damascus.

I have said I do not call myself a Spiritualist. I shall announce to you frankly, later on, what I believe and where I stand. There are certain things that ought to be said in defence of Spiritualism. The other day all the newspapers of New York had long articles as to the belief of the Rev. Dr. Abbott, of Plymouth church; and they were coupled with an account concerning the belief of Dr. Hillis, his successor, both of whom believed, according to their own statements, all that is essential to Spiritualism, only they were both very careful and most anxious to guard themselves against the possible suspicion of belief in such vulgar things as a rap on a table or a movement of a physical object. For the life of me I can never understand what there is so foolish or degrading in a rap. Suppose you were in one room of a hotel and I in another, and I should want to call on you. If I am courteous and half-polite, I do not open the door, and rush in without finding out whether you want to see me or not. I tap on the door to announce myself. Suppose I have a friend in the Unseen, close by me, who wishes to communicate something to me, and finds he



can call my attention by a tap. Is there anything so very silly about it? If there is, I am too dull to discover it.

And, then, as to this question of the movement of physical bodies. Did you ever think—please stop and consider this, for it is the essence of the whole matter—if there is a power in the universe that is capable of lifting a grain of wheat or a hair without the use of any muscular or physical effort, then he who has discovered this has crossed the Rubicon and has answered the question as to whether this universe is material or spiritual. If a particle of matter can be moved without muscular contact or physical force, in the ordinary sense in which those words are used, then it is demonstrated to all the world that there is unseen spiritual power at work there; and, if these movements indicate intelligence, then the power that moves is an intelligent power.

The ethics of Spiritualism as published by its best representatives are as high and fine as you can find connected with any religion on the face of the earth. This does not prove its peculiar claims at all; but it does prove that it is not a movement to be treated with utter scorn and contempt or as being connected with the off-scouring of the earth. Early Christianity, you will remember, if you will read over the writings of Paul, was made up of the people that the respectable did not have anything to do with. Spiritualism has until modern times been made up of much the same class of people. But now such names as Mrs. Elizabeth Barrett Browning, Lloyd Garrison, and others by the score, are associated with it; and some of the noblest, most intelligent people with whose names you are familiar, were open and avowed adherents of Spiritualism.

Remember, then, that this is a great, and, in the main, genuine, sincere movement, and that, whether its claims or any part of them shall ever be found true or not, it stands for the same great hope that makes the glory of our Easter morning.

A BAD thought is your worst enemy.

#### JUDGE H. N. MAGUIRE ON THE WAR WITH THE FILIPINOS.

**B**EFORE the Eclectic Society of Spiritual Culture at Occidental Hall, Madison Street and Sacramento avenue, H. N. Maguire yesterday said: "The minister of the gospel who favors the prosecution of the war against the Filipinos to subjugation is outside the atmosphere of true spiritual work; his understanding of the Christian mission is inadequate and immature. If the Christian ideal of non-resistance is forever to remain a mere ideal the whole scheme is a mockery, and if the practical realization is not now near at hand we may give up hope of its ever coming.

"But in the case of the invasion of the Philippine islands—for invaders we are, if Spain's title was unjust, and the war of the Filipinos against her for independence was righteous—we had nothing to resist; we turned our arms against those whose struggle for independence against Spanish oppression, well nigh successful, had practically made them our effective allies, for had it not been for that struggle the squadron of the enemy's divided navy would not have been fated to destruction in Manila Bay.

"Had we assumed a pacific attitude at the start respecting the Filipinos' stand for independence—had our policy been American in spirit instead of European, Washingtonian instead of Cæsarian—no blood would have been shed, no villages and homes would have been destroyed and the Philippine islands would today be bound to us by annexation or otherwise in indissoluble bonds of friendship and reciprocity of interests. Our moral influence there would now be supreme. The physical conflict going on is but the reflection of a great moral conflict between the animal man and the spiritual man. Too many clergymen are on the animal side."

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One of the truest of the New-Thought papers, full of sweetness and light, is "Hope," edited and published by Delia Robb, Jackson, Mich.



## "EL RESHID."

"**E**L RESHID" is a novel "founded on the principle that Life is the opposite of Death." It teaches of the mysteries of Life in a charming manner, and it will certainly be an uplift to whoever reads it, for it will, for a time at least, take them beyond the worries, cares and bickerings of daily life, and show them how unnecessary it is to be bound by such conditions. The following quotation from this novel will give our readers an idea of its trend of thought: "Life is a problem, especially to him who attempts to solve another's existence and not his own. No two are ground on the same wheel, no two are uplifted in the same direction, or by the same means. Back of each is a different causation, a spring whose source is especially its own; in its overflow through the æons it has gathered its respective debris and on its bank are its own peculiar flowers; yet we teachers and preachers presume to judge of the sequence as though we knew the causation; of the blood, without the pedigree. We dictate but one method of progress, point out but one way of advancement, ordering an ameba to bring forth a giant, and a mollusk a man. Evolution is a slow proces, and depends entirely upon its eternal mate—Involution—from which it can never be divorced." Address D. P. Hatch, 340-242 Wilcox Building, Los Angeles, California.

The "Science of the Millennium," by Stephen and Mary Maybell, will unlock the door of the Millennium Kingdom and establish Heaven on earth, if all would obey its teachings and transform lust to Love, injustice to justice, discord to harmony. The price of the book is not stated. Address Stephen and Mary Maybell, Channell and Ninth Streets, San Francisco, Cal.

THE "*Vegetarische Bode*," organ of the Netherlands Vegetarian Union, St. Anna-Parochie, Holland, Europe, is one of the ablest magazines devoted to the cause of Vegetarianism.

## ABIGAIL SCOTT DUNIWAY.

**M**RS. ABIGAIL SCOTT DUNIWAY delivered a fine address before the National Woman's Suffrage Convention, at Grand Rapids, Michigan. The address was published in full in the "Oregonian" of May 3d. Mrs. Duniway is one of the most intellectual and forcible women of this country, and she has done more for woman's emancipation from sex slavery than any other one person. We doubt there being another woman who could have endured so successfully and bravely the hardships of the pioneer work in this Pacific Northwest. And she will still be found at the front, laboring with tongue and pen until women are equal with men before the law.

The "Saturday Evening Post," founded in 1728 by Benjamin Franklin, is one of the most popular papers in the United States. The editorials of William George Jordan, its editor, are of a high spiritual order, and are doing a noble work for the spiritual elevation of its readers to purer thinking and better living. Price \$2.50 a year; 5 cents a copy. Address the Curtis Publishing Co., 421 to 427 Arch Street, Philadelphia, Pa.

"The Healer," (formerly "The Rostrum,") is one of the best of the New-Thought monthlies. It contains true spiritual healing for mind and body—the pure wheat of Truth, without husks. The "Mental Vibrations," on its first page, (a few of which we reprint elsewhere), are spiritual stimulants to emancipate the mind from error. Francis Edgar Mason is editor and publisher. Price, \$1.00 a year; foreign countries, \$1.25. Address, "The Healer," 424 Greene Ave., Borough of Brooklyn, N. Y.

The sixth annual convocation of the Hermetic Brotherhood, which met recently in Chicago, Ill., at their headquarters, is evidence of the wonderful influence that this occult organization is wielding. The headquarters of the Hermetic Brotherhood is at 4006 Grand Boul., Chicago.





## ALONE?

**A**LONE! How can I be alone?  
 Though fellow-man doth seem more far  
 Removed than yonder twinkling star,  
 Though not in our familiar tongue,  
 Come words of comfort, words of cheer,  
 Sweet messages from those most dear,  
 Still, nature's vesper chimes are rung,  
 And songs, by unseen spirits sung,  
 Float round my head, that on a stone  
 Finds rest; I sleep, yet not alone.

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