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SEPTEMBER, 1901.

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	1:48 p. m.
Augusta, Maine	3:08 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	3:08 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p.m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

HERE AND HEREAFTER.

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself,
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In its true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence."

ALL WHO DESIRE TO MAKE THE WORLD BETTER AND HAPPIER

SHOULD OBTAIN

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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

August, 1901. PORTLAND, OREGON. Vol. XIV, No. 8 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

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.
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DESIRE.

ABBIE WALKER GOULD.

I WATCH at the dawn of the breaking day
The flush of morn on the hills:
I await the coming of tender feet;
I long the "King of Life" to greet,
And chase the shadows away;
I pine for the voice that comes in dreams;
I pant for water from living streams,
For the purest and best, my heart's desire
Would burn to white heat on God's altar fire.

Away from the moulds, that are formed of clay
To the cup of the "Holy Grail,"
Like a carrier-dove on its mission sent,
Like an arrow's flight on its mark intent,
With never a heart to quail—
So do I reach for the yet to be;
So do I seek to be truly free,
And ever be swept, as a tuneful lyre,
By the Spirit of Truth—the soul's desire.

As the spiritual, mental and physical forces of the man are not different forces from those that are latent in him when a child, but are the same forces more potently unfolded, so the forces of the angel are in no wise different from those latent in the man, only they are evolved to a higher plane of being. All things are possible to the human being, because the Divine is involved and latent within his being. No church, state or society can evolve it, but it must manifest through self-evolution and self-culture.

THE OUTLOOK.

FROM one point of view the world has never seemed to be in a worse state of anarchy, disorder and chaos than it is today, floods, fires, disasters, horrible cruelties, etc., follow closely upon each other. But from another point of view there has never been such progress and advancement in all lines of thought and endeavor. There are mighty intelligent forces at work for humanity's growth in Love and Wisdom. Sex ethics, sex equality, Vegetarianism, kindness to animals, co-operation, etc., are leaping forward with giant bounds in this world-wide progressive march.

The tares and the wheat are both ripening, because it is the Harvest of the Ages. The ignorant and sense-bound are reaping the tares, and the intelligent and aspiring are reaping the wheat.

As in Nature, so in man—the lessons of Wisdom external to him are but reflections of those that manifest in his own being.

The Reaper is here, and the Sickle is harvesting the crop of the ages.

* *

It is with man's body as it is with a house. It can be built so strongly of the right kind of elements that it will stand much longer than seventy years. Pure thoughts, feelings, actions and food are the enduring materials. Corrupt thoughts, feelings, actions and diet are death-engendering elements. It is customary to die, because it is not customary to know how to live. When it becomes the custom to live right, unending life will be the result.

*
* *

Neither the past nor the future can be improved. Progress must come from improving now.—LUCY A. MALLORY.

THE LAW OF LOVE.

In all her processes and evolutions there is nothing so self-evident as that Nature's methods are gradual unfoldments from the infinitesimal to the stupendous, from the nebulous to the concrete, from the visible to the invisible.

Man's thoughts are the nebulae of his unformed being; all things in the world about him that he has made are but the concretion of his thoughts.

There is no such condition in the universe as a special "Judgment Day," or a ready-made Paradise. Good or evil is built up thought by thought, act by act.

Nature gives man countless warnings, from a tooth-ache to a world-ache, that something is wrong and needs to be made right.

Look within the Center of Being! Learn to obey the Divine Law—the Law of Love!

*
* *

Infant prodigies in art, science, literature, etc., are getting to be so numerous that they are becoming almost common. "Scientists" prefer to call them "accidents, monstrosities in Nature." They say: "All that we can do is to note and study them, without seeking for metaphysical causes to explain the mystery." Yet in "metaphysical causes" lies the only rational explanation. This is the beginning of the Spiritual Age; these infant prodigies are sensitives through whom the geniuses of the spiritual world are manifesting; they are mediums for that higher evolution of Spiritualism which is soon to dominate the world.

*
* *

Discord or pain is always the accompaniment of the exercise of an undeveloped power. When we have attained the mastery of the power, harmony or happiness is the result. The evolution of all things in life is foreshadowed in the study of music, from the first crude, discordant efforts to the attainment of the perfect harmony of the master performer.

TAKE OUT THE ROOTS.

The germs of good or evil, like seeds buried in the ground, are hidden from view until they manifest in acts, and produce fruit after their kind. The thoughts of human beings hidden in their minds are the germs from which grow and spring forth all the seen good or evil in the world. All the remedial agents of the Old Civilization deal with effects—the blossoms and fruit on the Upas tree, but the tree itself is allowed to grow vigorously, and cutting off its pernicious blossoms but increases their growth. The roots of this tree are in the mind of man. It is to his secret thought that the ax must be laid. All material things have a mental-spiritual origin, and unless there is self-reform on the mental-spiritual plane, there cannot be any reform on the physical plane, for the material shadow will be the counterpart of the spiritual substance.

*
* *

The circle of sensual being commences at the mouth. Whatever is put in the mouth, makes the tour of the physical being and comes out of the mouth, as an expression of the elements partaken of. Swallow liquor, and its expression will come out of the mouth again as foolishness and insanity; swallow murdered food, and its influence will come forth in expressions of greed, anger, lust, vengeance, etc.

*
* *

The spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world. Thus, right in the midst of material grandeur, culture and luxury, there may be filthy hovels of undeveloped spirits, if the thoughts of those who inhabit that material magnificence are on a low spiritual plane. And right in the midst of humble surroundings, a sphere of ineffable glory may be enshrined, inhabited by angels, if the inhabitants of that humble dwelling are spiritually enlightened.—Lucy A. Mallory.

KEY THOUGHTS.

The best cosmetic for the complexion and to prevent wrinkles is the milk of human kindness.

Fear of death is an infallible sign that one's life is being wrongly lived, for those who live right do not fear death.

We should change the word fight to Love in the old saying: "If you get anything in this world, you have got to fight for it."

Duty fulfilled is Heavenly Joy; duty neglected is Hell's agonies. In this is summed up all of religion, all of Wisdom, all of Love.

Pure life is a unit. On the down grade, life tends to seperate more and more; on the up grade it tends to unify until it becomes One. Life, like light, is a unit at the center, and diffuses in seperate rays at the circumference.

It is true there is only the now, but without the past and the future there could not be the now—these combined constitute the now. The past characterizes the now, and the future furnishes the supply for the Infinite Now.

The tyrrany of governments hurts those the least who understand self-government. The people who want to do away with all government are those who need to be governed the most, for they are the least able to govern themselves.

A teacher loses control over his pupils, just in degree that he fails to control himself. It is the harmony that the teacher cultivates in himself that teaches the pupils. Harmony of being will accomplish what the most eloquent speech cannot do without it.

It is as wrong to condemn one's self for mistakes made as it is to condemn one's neighbors. Each one does the best he or she can at the moment—why not make the best of it and not waste so much spiritual and physical force in regretting what is past and cannot be undone?

Futile dreams are those of the past. The real lives in the now. The dreamer who is of use dreams ahead. Dreams of the past are too often nightmares projected into a progressive age to frighten people away from new and better things. The pessimist ever dreams of the past.—LUCY A. MALLORY.

THE SEER AND THE OUTLOOK.

H. N. MAGUIRE.

THE past, present ahd future are converging lines in the mind of the seer. His life is in the life of the whole; it pulses rythmically with the universal soul.

A Persian seer and Persian philosopher, equaly famed, were brought together, it is said, and after the interview each was asked what he thought of the other. "What he knows I see," said the seer; "What he sees I know," said the philosopher.

By intuition alone can we come into consciousness of the divine. Reason confirms, but it is not the primary light.

From the micro-organism up to angels intelligence individualizes, it being the divine right of the higher to appropriate all the lower.

Knowledge is of mind; wisdom of life essentially. "Knowledge comes, but wisdom lingers." By knowledge a man makes a rope; by wisdom he spins out nerve lines of feeling. The former is an achievement of acquired art; the latter is a manifestation of inherent power, of spirit, like that manifested by the spider in making his web, by the bee in making its comb.

The ordinary forecaster of events reports on communicated intelligence, it may be by thought transference or through spiritual informants. The seer reports on what he sees in his own soul, in whose fathomless depths is reflected all relating to the destiny of the race in which his own individual life is consciously involved.

While the seers' conclusions are reached in harmony with the ordinary processes of human reason, he reaches them by a transcendent power. I know a man who foretold the discovery of rich gold mines in interior Alaska, made a matter of newspaper record two years before the event. Had he made the prophecy on authority outside himself, say a communicating spirit, he could not have been sure of the fulfillment, for one can only absolutely know from internal evidence, from what is in his own mind. Reasoning along the lines of human experience—by which the moral philosopher declares it axiomatic that all human experiences are in harmony with a universal plan of intelligence—he would naturally conclude that building the Siberian railway called for immigration into the opposite American dis-

tricts, which could only be brought about by rich gold discoveries. But this would have been speculative reasoning, too uncertain a foundation for prophecy. His life was self-consciously in the race consciousness, and he felt the truth that the time was near for the race, the collective human life, to grow out into formal expression in those regions. Thus we grow in wisdom, in seership power, as we become more inclusive in life consciousness, in the sweep of our vital sympathies. The more we universalize our affections the nearer we draw to God.

Never on the frontiers of time did mightier coming events reflect themselves into the soul of the seer than now. Shall there be a check to human inventive genius? Already it has advanced to where the divine powers are playing. Shall these be a check on increasing population—doubling itself the world over at least each half century? The economist tells us there is never a full year's supplies ahead, and the area from which subsistence is drawn is fixed. But the seer knows life evolves environment; he knows a divine principle runs through and binds all in unity; he sees how the Red Sea that seems to barrier much further advance by humanity in the old ways may be divided for further progress; and this means, he knows, the advent of a new humanity and a more perfect God than has heretofore been conceived by the race as a whole.

NEW THOUGHT.

ABEL ANDREW, LIVERPOOL, ENGLAND.

GOD grows, and His glory is ever on the increase.

That tremendous being, "God," is the parliament of perfect men and women who are one; the union of the spirit having taken place. These perfect men and women live in perfect worlds, and are in number as the sand on the seashore. "Be ye therefore perfect, even as my Father who is in heaven is perfect;" "Hear O Israel, the Lord thy God is one Lord;" "That they also may be one in us."

For many years I have studied "God" apart from churches, creeds, or foregone conclusions. After a life-time spent in thought, I find that religion is Love—love to our poorer brethren, the lower animals, and more especially to that tremendous being, Man.

He who writes not to be understanded of the people is, so far, a literary criminal. We have too much fog already. What we want is lucidity. The cobwebs want clearing from out of our cranium. Instead of the spider brain, we want the man-brain.

Happiness dwells in that magic casket—the heart. O, my soul, till thou find the secret spring thereof, called Love, in vain shalt thou look for happiness elsewhere!

The book of the future is called "Spiritual Astronomy," showing how all things (all worlds) work together for good, for the good of all, for the unrighteous as well as the righteous. Listen to the divine Isaiah! "My people shall be all righteous."

Let us study death, my brother. Let us try and snatch from Nature's hand her prime secret! * * * * See the loved familiar face, how cold and still it looks! Death is not sleep, as is popularly supposed; those divine shutters—the eyes—are "up" or rather "down." This, I opine, is no proof that the tenant has gone to sleep. May we not rather suppose that she has left the house, having found a larger and more commodious dwelling elsewhere. When we die (when we change) we are wider awake than ever we were in our life before. "This day shalt thou be with me in paradise," is Nature's promise to all her children—be they thieves or honest men. And so we keep on dying, dying, dying, (changing, changing, changing,) and our eyes, those windows of the soul, keep on opening, opening, opening.

Wonderful are the mysteries of the mind! There is a subtle mental process going on even during deep sleep; one that has hitherto escaped observation. This is the reason why our best thoughts come to us in the morning. The bright angel—sleep—has cleared away the cobwebs of the brain, during the silent watches of the night. Now the tangled threads of thought all lay straight and plain. So if you want to understand a difficult subject, go to bed and sleep on it.

Look in that deep pool—thine own heart—my saintly brother! Search to the very bottom and thou shalt see monsters! As the ages roll by, the monsters turn to angels.

To the man of deep thought, death is almost ridiculous. We are one with God—the higher Man. How can God die? By and bye we shall laugh consumedly with holy laughter when told that our loved one is dead, knowing that she is not dead, but changed—changed for the better.

TRUTH.

J. H. LUCAS.

If we attempt to define the character of Truth, and speak of it in its extraordinary details and of its marvelous value, we shall be surprised at the task we have assumed, and also see the exceeding poverty of language for our purpose. Truth is indispensable, because without it no progress can be made in any department of inquiry or investigation. In order to promote our acquaintance with an accumulation of truth we must honor it with a loyal recognition, and maintain an unselfish devotion to it.

Our ideal should be truth, without the slightest admixture of error. When the clear light shines into our understanding, and we reach that moral altitude in which we see truth without prejudice in the fullness of its beauty and simplicity the words of the Nazarene: "If the truth shall make ye free, ye shall be free indeed," will have a new meaning to us, because we shall know the spiritual power of truth to transform the life and free the mind from the thrall of ignorance and selfishness, and endow it with renewed aspiration, life and strength.

This freedom includes not only a truly enfranchised understanding, the free and untrammeled exercise of thought and its proper expression, but it also includes the release of the affections from all that degrades and enslaves them; because truth reveals the moral deformity and the revolting character of all that is false—the true light brings a true revelation; and these two working together transform the life and establish freedom.

When we realize that truth, in the abstract, is uncreated, and therefore immutable and imperishable; that it is an eternal, vital, spiritual substance, we shall have confidence in its tremendous potency. The immeasurable material universe is a manifestation of its energy, and the increasing exercise of its power. It is embodied in natural and spiritual law ,and is co-extensive with Universal Being. The earth, on which we dwell, lives and moves, in its appointed bounds, in exact accordance with the laws of its being and mission. And this is true of every sphere and orb of light on this shoreless universe.

Modern investigation and discovery have brought to light the fact that there is no absolute void in being; but that asubtle and very fine invisible substance, called "ether," fills all space. This pervading, omnipresent substance is everywhere present with life and abounding energy, and is always manifesting truth upon the plane of creative power.

Truth possesses the ever-present and essential quality of unity; and all its parts are in entire harmony with each other. It is perfect in substance and consistent in manifestation. Free from indiscretion and false pretention ,it has a divine transparency and ineffable character—therefore one truth is never in opposition to another truth, and as divine order is the law of the universe, all truths are legitimately related and harmoniously joined together in one great whole, eternal and unchangeable.

A knowledge of scientific truth, and of the underlying principles of nature everywhere operating in the material universe and the efficient and unerring influence of natural law, awakens a joyful feeling in the mind that all things in the end will result for the best. It is a cheering discovery that there is no evil as an absolute principle of enduring potency and life. That which seems evil in the abnormal, undeveloped stages of growth, struggling onward and upward in comparative darkness and weakness, is only temporary, and must pass away. Love, Wisdom and Goodness are supreme in the universe, and they are incessantly working for the transformation of all evil and for the complete and universal triumph and permanent establishment of the All Good.

The law of kindness and its importance in the formation of character of youth is one of the most potent factors in promoting civilization. We need only step down to what is popularly called the brute creation to find virtues that might favorably compare with what we deem most commendable in human conduct. If we would look for transcendent personal devotion that might rival domestic affection; take the example of the faithful dog—the emblem of fidelity, whose noble nature has for more than a century formed one of the inspirations of poets. Burns, Scott and Byron offered tribute to their canine friends. We think it was Goldsmith who touchingly said in reference to cruelty to animals,

"No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me
I learn to pity them."

—The Sermon.

VIBRATION.

THE latest puzzle to mankind is what some have pleased to term the "law of vibration."

To the sensitive it is a well-known fact that everything has influence—something felt, not in the category of physical science.

The movement of inert bodies independently, the breaking of glass for no apparent cause, has instituted a query, which gave forth to the suggestion of vibration as a "law."

It may be a law in that all motion or life is law, but not as an absolute quantity, for it is subject to conditions. Two very passive individuals might meet, but the chemical admixture of their aura may create a motion (vibration) unlooked for. Each has a vibration of his own, but affinity creates a third. Even words have vibration, according to their meanings, and will put those sensitive to it in a "brown study."

All life is vibration. Our very conscienciousness is an effect of the Universal Life's vibration, and we in turn give it forth individualized. Through it we betray our most active characteristics. But the conditional vibration is the puzzle that is being studied. and, when solved, will prevent many accidents, as the collapse of buildings, trestles, etc. As the regular march of soldiers over a bridge, or the strains of a violin destroy it. so the rattling of a wagon may generate a vibration that is dangerous to the strongest building. Besides the chemical, there is a conditional vibration in movement, the slightest of which, in connection with another, just as swift in one building, may create a vibration, that one would mistake for a siesmic disturbance. But it is still a mystery, though nearer to the spiritual than the material science, to solve.—Arthur F. Milton.

THE GOOD THOUGHT CLUB.

DEAR MRS. MALLORY:—Will thee be so kind as to say to thy teadears that we of the Good Thought—here in the city of Brotherly Love—desire the opinion of metaphysical teachers and students, and any and all lovers of truth and humanity, in regard to the Declaration of the Good Thought Club. We have the work well started in the historical city of Philadelphia, where so many grand movements have begun; and we hope to organize auxiliaries all over our country and the whole world. We would thank thee, dear editor, to allow thy beautiful Advance-Thought to, in a measure at least, become an organ of communication for this noble cause. We will be glad to answer any questions or give information to all interested, or to any who wish to organize an auxiliary; and to save our precious time, and accomplish more good, we ask privilege to do this through thy columns as far as thy space permits, believing thou art a chosen one to carry forward this important work.

SADA BAILEY FOWLER.

840 N. 27th Street, Philadelphia, Pa.

The following is the Declaration of the Good Thought Club:

We believe in the law of Love and Kindness, and the power of the Good Thought. We believe that if the rising generation are guided in this spirit that war and discord will pass away, and peace and harmony reign throughout the earth. We therefore band ourselves together to encourage each other to live this Christ-like life in our every day actions, endeavoring to send forth good thoughts of mutual helpfulness to all humanity.

The dues of members are paid in contributions of Good Thoughts, either selected or original—any article or item gleaned from newspapers or elsewhere which encourages good actions and the study of Thought-transference. At the meetings of the club the members are invited to read their contributions, also to relate their experience, since previous meeting, in what they have done to bless and help others, or relieve suffering in any way; this to include kindness to animals as well. We speak to the divine in the human by closing our meetings with five minutes silence, asking for the blessing of the inner spirit, after which we spend an hour in social converse and amusement.

From the analogy of medical experience, the method of treating all spiritual diseases—of which crimes are but symptoms—should be akin to the method of treating physical diseases, i. e., by spiritual hospitals, well staffed by spiritual physicians and surgeons. and that crimina s should be remitted to these hospitals for treatment until cured—Josiah Oldfield, M. A., D. C. L., L. R. C.

The Northwestern Ethical Educational Society meets the last Thursday of each month, in the parlors of The World's Advance-Thought, 193 Sixth Street.

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.

LIFE ON A FARM.

ELIZABETH AKERS.

THERE is a side to farmin' life that always seemed to me
The nearest touch to Paradise that here on earth can be:
The side that deals with growin' crops, and trees, and free
fresh air,
With out-door work, and peaceful thrift, and harvests full
and fair.

* * * * * * * *

But there's another, rougher side to life upon a farm:
The sacrificin' helpless things that never did you harm;
The bringin' up of poor, dumb beasts to trust you day and
night,
Then sellin' them for butchers' meat, or killin' 'em
outright.

I could not pet the orphan lambs, and teach them how to
drink,
Then turn 'em over to be killed without a single wink;
And even the little piuky pigs—it's fun to see them play—
I couldn't bear to cut their throats for my Thanksgivin'
day.

I don't believe in sellin' off my friends when they grow
old,
And reckonin' all their faithful years against a little gold;
'Twould make me feel as if I were an ingrate and a thief,
To milk a poor cow's life away, then trade her off for beef.

I couldn't drag a baby calf out of its mother's sight
And hear her beg and beg for it, and call it, day and night;
I could not hear her mournful cry, and still respect myself,
When its poor head lay scraped and cooked upon the
cellar shelf.

I couldn't teach an ox to trust my hand and mind my call,
While all the time I knew I meant to murder him next fall;
I couldn't gain any creature's love for selfish, treacherous
ends—
I draw the line at dinin' on my most familiar friends.

Robing one's self in black is like shutting himself away from the sunlight.

CRUELTY MUST GIVE WAY TO KINDNESS.

THE most important mission of the Reformer, to-day, is to teach, by precept and example, kindness to animals.

Cruelty is the foundation of Hell, and all the evils that flow out of it. The animal Inquisition—the slaughter-house, hunting, and all the torturing of animals for food, sport, experiment and adornment—must, by the force of an educated public opinion be done away with. There can be no more peace or happiness for mankind until kindness toward all human beings and animals is the daily law of life. The lion will never lie down with the lamb until human beings become humane. It is impossible for men to treat each other humanely and be unjust and cruel to animals.

True, the gospel of humaneness is spreading rapidly, but still the vast majority, whose creed teaches them that animals have no souls and no rights to be respected, have not yet been touched by the first spark of humaneness. The people, generally, think only in grooves and ruts and base their cruelty on the biblical saying, that animals were made for their use—and use means all sorts of abuse.

But the time has come when they must think themselves out of this Hell of ignorance, that brings them only sorrow, suffering and unhappiness.

The old ignorant, cruel, selfish and thoughtless order of affairs must cease. It can no longer cumber the earth and stand in the way of progress.—LUCY A. MALLORY.

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"The music of the spheres," said Pythagoras, "can be heard by abstaining from the flesh of animals, bodily purity and by meditation on that which is loving and wise."

TRUE MARRIAGE.

MARRIAGE, wisely understood, is the key that uulocks the pearly gates of Eden, and ushers the happy pair into the enchanted realms of Paradise, but to the unwise, unclean and impure it opens the door to quite another realm, where passion lures to deceive and sways to disgust the unhappy, disappointed victims.

Sexuality lies at the base of being, and extends and permeates the whole, from base to summit, from center to circumference. Whatever of physical, mental or spiritual enters into the constituent elements of our being, is sexual. The comely, symmetrical physique, the brilliant mind, and the crowning glory of being, the spirit, would be shorn of all beauty, comliness and glory, without the potent elements of sexuality.

Marriage, then, is the union, blending or balance of the sexuality of man and woman; not upon the plane of passion, or any other special plane, but in the totality of their sexual natures—in that sexuality which has its root in the physical, germinating, budding and blossoming all the way up through the whole being.

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Transform every undeveloped thought as it comes into the mind into good, and you will become supremely happy. Take care of your thoughts and your happiness will take care of itself. Seek happiness, and, at the same time, be careless of your thinking and you will be disappointed. All of disease, disaster and death is involved in your thoughtlessness.

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Self-pity is a sign of selfishness. Those who never pity anything or anybody, are always pitying themselves, because of real or imaginary troubles that their own selfishness creates for them. Those who are full of sympathy have no time nor desire to pity themselves.

JUSTICE TO ALL FORMS OF LIFE.

IN opposing the eating of flesh and the vivisection of animals, we do so in the interest of justice to all forms of life. The murder of animals for food and eating their flesh generates the diseases for which vivisectors torture animals, to get their serums for the supposed cure of those diseases.

It has been said again and again by eminent physicians that nothing of any value has been learnt by vivisecting animals, for the anatomy of animals differs from that of human beings. Even if it were true that the physical lives of human beings could be saved by torturing, vivisecting and murdering animals they had better pass on to the next stage of existence than to stay and perpetuate such an evil state of affairs.

We do not object to the humane killing of animals, when by reason of disease or old age they are incapable of helping themselves, but we protest against the custom of deliberately breeding animals that they may be tortured and murdered that their flesh may feed the world.

There is no such thing as "humane killing' of an animal in the full vigor of its life. Every such animal fights for its life, and only succumbs when brutal force overpowers it.

The torture and murder of animals for food, sport, experiment and adornment belong to the Old Civilization of animal—sensualism. It can have no place in this New Spiritual Age. All things are now centering to uproot this corrupt foundation of the old Hell, that Heaven and its justice may rule and reign.

He who consents to the death of an animal he who kills it, he who dissects it, he who buys it, he who sells it, he who dresses it, he who serves it up, and he who eats it are eight kinds of butchers. —LUCY A. MALLORY.

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When selfishness is strongest, the being is at its weakest; when unselfishness is greatest, the being is the most powerful.

EVOLUTION.

WALLACE YATES.

THE drift of evolution is towards the harmonizing of the particular and the universal. Hence a belief in universality does not necessitate a neglect of "things as they are." No man should go through life with his eyes shut, dreaming of universal harmony. We are products of experience, and the more of it we have the faster we advance to a millennial knowledge. Asceticism may have its uses, but the individual so living must sometime in the course of his incarnations "make up for lost time" by buffeting with a hard world and being a mark for the "slings and arrows of outrageous fortune." Though Jesus is said to have taught a doctrine of disregard for the "treasures of earth" and to take no thought for the morrow, yet he was careful to impress on his hearers that not a sparrow falls without the Father's notice, and that "even the hairs of your head are all numbered." The parable of the talents illustrates the law of Use. Selfishness only is barred in the teachings of the Nazarene, and the Ego should "self-employ itself in the consciousness of the oneness of all that is."

"What God hath cleansed, call not thou common."

Continued from July number.

LIFE IN ALL THINGS.

S. A. MERRILL, M. D.

SAID a learned Pundit of India to an English gentleman, who had shown him under a powerful microscope the wonders of animal life in a drop of water: "Ah, Sahib, you have forever destroyed my peace of mind!"

Indeed, were we to abstain from eating until we could do so without any sacrifice of the living principle, we should be obliged to cease living altogether, as the life principle is in all things. Even the vegetable has life and a nerve system, and many of them manifest pleasure, pain and other evidences of intelligent life.

Were we to pension all our domestic animals as soon as they become past their labor, the expense would break down the larger portion of those who employ them. Besides, it can be of no advantage to the animal itself. An old horse or cow would suffer more in a single hour in a cold storm in winter than it would experience by death by a bullet in the brain, which, being wholly painless, would come to it as an enthanasia that would release it from further bondage to the decrepit body, and introduce it to the freedom of Spirit Life.

Faithfully do these dear beings—our brothers and sisters—serve us in manifold ways, as it was intended by the Divine Being when He created them at the "beginning," and gave man "dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth!"

Man ought to be supremely kind to these younger (yet older) brothers and sisters whom the eternal God hath made our wards for the nonce; and who are also, like us, moving onward in the grand eternal procession of the stars to finally integrate, after manifold incarnations on lower planes of existence, in the higher spiritual forms in the bosom of the Divine Being. For they also, like unto us, "in Him live and move and have their being."

Yea, Dear Advance-Thought, lay on the lash of your sharp pen as heavily as you may desire on the backs of those who wantonly take the life of either man or beast, or who inflict cruelty upon them in any of its forms. There is not a single insect that crawls at our feet that hath not rights that even the eternal God is bound to respect, and doth respect. In path or pavement it is our rule always to concede them "right of way."

"I would not enter on my list of friends,
Thou graced with polished manners and true sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

But when mankind come to the question of "taking life," bear in mind, dear reader, that it is only removing the shell that invests "life," and not the life itself; for great Nature, that embosoms and preserves the Soul principles of all things, doth not allow any such interference with her precious charges. But "death," so called, when it cometh to the old, the too sick and disabled ones, whether man or beast, comes as an enthanasia—a messenger of rest and peace.

There are millions of human beings today living on the cruel edge of deepest poverty, want, and even crime, who would make a happy change by the exchange of worlds.

For man, when he has arisen to a plane of life where he is fully able to comprehend his rights and duties, has the same right to exchange worlds that he has to exchange coun-

tries, when loaded down with oppressive conditions he deems it necessary to make such a radical change. Of course, some will make mistakes of judgment in this as in all other matters, but no fatal ones, for the spiritual world is full of help and hope to the sick, sorrowful and weary ones of this life. It is the era—just begun—of the final "consummation of all things" in Spirit life, and will shortly extend itself to the terrestrial plane in the Celestial Civilization of the Millennial Era—not far off.

But, lady, be not too severe on such as require a fleshly diet, and there be vast numbers that do. Vegetarians are a class of mankind differentiated from the rest to perform a special function in the Divine Humanity—to aid the Celestial powers in spiritualizing mankind. But it doth not follow that the entire race will ever fully adopt the vegetarian system. In that case, the seas, the rivers, lakes and oceans that are now so prolific a source of foods to the millions of mankind would cease to be useful in this way. Besides the food products of the seas and oceans not only supply vast amounts of the ordinary nutritions of the human body, but its rich and precious salts of many kinds furnish not only foods but medicines also, to be found nowhere else in all the world, and are not only health-bearing to our race, but are absolutely indispensable to health and well being. That is what Nature intended them for. The wise man takes his medicines in his foods; the otherwise take them outside of them.

The domestic animals, our brothers, serve mankind in a similar way, but they are entitled to the kindest treament in this life of labor and service, and a painless death when the balance struck between pain and reasonable enjoyment lies on the occult side of this our temporal existence.

Again permit me to say to the noble philanthropic men and women who write for your paper: Please do not be too severe on those eminent surgeons who have wrought great improvements in modern surgery. Who have, by means of anesthetics, been enabled to locate and chart every organ of the human brain upon the body itself by means of painless operations on animals. So as to be able to locate a disease of the brain upon its exact organ or spot and to remove it by an easy operation for that purpose. Without the aid of this indispensable information the surgeon is wholly at sea, and great numbers must of necessity perish of the most painful diseases of the brain without such aid. As Prof. Huxley stated many years ago: "Many thousands have thus been saved from a painful death."

But that all beings, human and other, should be treated at all times and in all circumstances with the kindest consideration and love—in this I heartily agree with all who write for your noble paper.

BENJAMIN FRANKLIN A VEGETARIAN.

In the biography of Benjamin Franklin, by Geo. Canning Hill, we find the following on pages 21 and 22: "When he was sixteen, he fell in with a book that recommended a Vegetarian diet, and determined to make an experiment of that style of living. His brother was not a married man and was therefore compelled to board out his apprentices. It made trouble in the family arrangements for one apprentice to decline eating meat, and Franklin read his Vegetarian work more carefully, to learn how to cook the various dishes he wanted for himself; in a short time he qualified himself to make hasty puddings and other sorts of puddings, to boil rice and potatoes, and to cook many other simple dishes. Then he went to his brother and made the following proposal—if the latter would give him each week only half the amount he paid for his board, he would undertake to board himself! This from a boy of sixteen! His brother readily accepted a proposal like that; and even out of that half allowance, Franklin saved still a half with which he purchased books. * * * He felt his head to be clearer and his apprehension much quicker from practicing this temperance."

A lady who died on January 21st made a will in 1896, bequeathing a large portion of an estate valued at over £25,000 to seven London Hospitals. In August, 1899, she added a codicil revoking these bequests, giving her reasons as follows: "On account of my belief that such hospitals have on their staff, o ramong their medical men, vivisectors, or have vivisectors in their medical school, and these legacies are revoked for the reason of my abhorrence, of the abominable and sinful practice of vivisection, as in my opinion it degrades and makes callous all those who habitually practice it."

ELASTICITY.

W. P. PHELON, M. D.

CERTAIN conditions exist on the physical plane considered by earth dwellers as belonging entirely to the manifested, whereas they are almost wholly of the invisible and unmanifested.

If you should ask a wise man, while he is in the unreality about him, to define elasticity, he would probably say: "It is that property which bodies possess, of returning to their original shape when impinged upon." But tell us what you mean by this property. What is it? The wise man says: "I do not know." He has simply defined the effect and not the cause.

Elasticity is not a property of matter at all. It is a spiritual expression, which we think can be proved to him that hath understanding.

The more de-vitalized matter becomes, the more in-elastic it appears. That which is most thoroughly vitalized and approaches nearest the condition of spirit, is most thoroughly elastic. The lump of clay that has not been manipulated and whose atoms have hardly polarizing force enough to stick together, has comparatively no elasticity.

The flour made from powdered grain consists of inert substance, wanting the polarizing force of the germ to break forth into the energy of manifestation. If it is molded, it shows a lack of elasticity; in both cases the inert substance is waiting to be formed and vitalized by a power outside of itself.

If the air be confined so that it can be observed and put under pressure and then the pressure removed, its elasticity is demonstrated at once. The same thing is true of all gases and is more and more apparent as they approach nearer and nearer to the conditions of the ether.

Take the essence of life which flows in a tree, condense it by exposure to the atmosphere and you have a solid gum, which is declared to develop a high degree of elasticity. Let the same fluid in another form move on to perfected condensation and you will have vegetable ivory, and when an animal fluid of the same quality is used you have also animal ivory. But in either case, the grade of elasticity is due to the intensity of the vitalization of the atoms.

Scientists tell us if we liquify two gases and afterwards mix them in such proportions that they will solidify and then introduce them into the life of a tree, by this means it is possible to obtain a substance hard, solid and compact, but which manifests elasticity in a most marvelous degree.

Elasticity, then, is the property of the essential element as it is also the manifestation, and when it takes upon itself form, it is the spiritual outline of that form and resists pressure, indentation, from any and all sources. It returns to the shape that has been assigned by the Creative Thought, which is the motive power for all its activity and conditions born of its voluntary act, which we name its own volition.

Now let us see if this happening in the environment has any lesson for us. If an individual be stolid and ignorant, we must infer a lack in vitality (spiritual) and the power to express elasticity. Then it follows that the more active and finely organized we are, the more strongly we shall manifest and project Elasticity.

The ignorant Peasant can be crushed, crowded and stamped upon, without making any available resistance, because his spiritual elasticity is very small in quantity. But beware how you crowd, attempt to tyrannize over or press down him who has spiritual elasticity in quantity, for he will not stay down, nor in any other assigned place. The crowder, holding by main force, risks constantly the explosion, far worse than dynamite, of the magazine beneath him.

From the one extreme, to the other, is a long distance made up of hundreds of varying conditions. They who do not possess spiritual elasticity, move along in the ruts of life taking the shape of whatever they are poured into; barely able by the continuity of the mass to fill the station into which they are set. On the other hand, those who are filled with spiritual vitality, wherever set or put, fill every nook and corner of their station with themselves and the truth that belongs to them.

They repel the malign and prevent obstructions. If calamity or misfortune presses hard upon them, the elastic or spiritual force within them buoys them up and above misfortunate conditions, until such time as the trial loses its force, and has spent itself. Then they return to their original position and place.

All the bigots, the intolerant, the persecutors and the narrow-minded are of in-elastic clay. All the broad-minded, all the searchers for truth, the acceptors of light, those tolerant of every man's thought, because they believe in the right of thought, and are thus spiritually elastic.

Choose ye, and strive to attain. Better struggle to be in-elastic, than not to strive at all.

The words of Lucy A. Mallory in "The World's Advance Thought" are pregnant with vitalization. She says "Heaven is but a step from hell. It is the distance between a smile and a frown, a good thought and a bad thought, a kindly deed and an evil act." Then why do people foolishly spend their time and money building costly churches and paying priests and preachers to save them from a condition which they alone can control. Some people live in hell nearly all the time, while all dwell in both realms a part of the time—hell and heaven are conditions—not locations—and these conditions border on the line of thought. Every intelligent human being can make heaven radiant with a smile of Love, or hell livid with a frown of hate.—Needham (Ind.) Hustler.

INTERPLANETARY COMMUNION.

We have watched with great interest the ultimation of that Divine power which is called "electricity." We see many who are standing in open astonishment at this manifestation of its power, having proof which can not be doubted that they can actually converse and hear the sound of each other's voices by means of that Great Central Force—electricity Let me breathe to your outer ear, that this manifestation of its power is only the beginning of the glory that is to follow; for verily I repeat and reaffirm what I have spoken in the past, viz., that the day shall come upon your Earth plane when the little stars (planets) that ye see shall be manifest indeed and of a very truth to you, and it shall be demonstrated that they are worlds, full of real and living beings, who shall prove themselves to be companions for those upon the Earth. It is but a short state or time longer that we have to work upon the boundary line of time, arranging our focuses here and there; and when this work is accomplished, the power will be given, and along with the power means will be provided for the annihilation of what you term space; and then the sister, friend or brother spirit that lives on the other side of your earth shall interchange, not signs, but sounds with you, and the voice and language shall be heard. And when we shall have gained this power over the mighty mechanism which we have to use upon your Earth plane (and we will tell you that the same interest is being manifest and operations are going on in the planetary worlds around you) this crowning result will follow, that messages and communications shall come through the atmosphere (bidding defiance to time and space), and friends dwelling on those sister planets shall commune with you on your Earth. They will tell you of the knowledge, the customs, and the loves, of those who live on the planets, and these shall be brought to your earth by the audible sound. All this and more shall come to pass by the same power and process which we are now using upon your Earth in your own time. The results follow from the action and power which is possessed by the Great Electrical Angelic Band, of whom so much has been spoken in your outward hearing.—Oxley's Angelic Revelations, Vol. IV., p. 244.

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Many are mightily mortified over pimples on their faces, who are not in the least ashamed to exhibit malignant mental ulcers. —*Eleanor Kirk's Idea.*

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AT LAST.

What though the prophet hath his day of sorrow,
And suffered for a while,
Love's host is there, and the eternal morrow
Is lighted with her smile.
Then let us hope and pray, and love and labor,
Cheered by that promise bright;
Trusting through darkness—working for our neighbor,
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