

AUGUST, 1899.

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

THE NEW YORK
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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.

August, 1899.

PORTLAND, OREGON.

Vol. XII, No. 10--New Series.

THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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" " " " British Empire, 3 shillings

MATTER IS NOT DEPRAVED.

THE body is not vile. Men make it so,
By harboring vices in its tenement.
Sweet as the lily on its virgin stem,
Sweet as the rose, that opes its perfumed lips,
And kisses the enamoured air of June,
Is the fair child upon its mother's breast,
And the sweet maiden in her girlhood's prime,
And the young mother sacred unto God,
Whose infant is a blossom of the soul,
Dropped by His hand, and fresh from Paradise.
The form is made to be the home of Love,
And every atom bathed in innocence
And joy and beauty, should diffuse its life
And thrill with song—to Angels inly heard.
The mother bosom, Love's all-hallowed realm,
Is no vile dust. Born from the darkest age
Of superstition is that ancient creed
That matter is the enemy of good,
Accursed and hateful to the Infinite;
For every atom is a living thought,
Dropped from the meditations of a God,
Its every essence an immortal love
Of the incarnate Deity: and all
The inmost pulses of material things
Are mediums for the pulses of His will.
God's harmonies through matter pour their flood
Of billowy music. Nature is a rose,
Whose breath, and leaves, and buds, and flowers disclose
The beauty of the One All-Beautiful;
The grace and charm whose source is the Divine.

—A Lyric of the Golden Age.

LOVE.

LOVE will make the selfish unselfish; the false, true; the poor, rich; the weak, strong; the miserable, happy; and finally, it will bring all living things into Heavenly Harmony! Follow after Love. Love never faileth! The Spiritual sun shines by night as well as by day. Each soul is a Divine organ which needs but the touch of Love to evoke the beauty and fullness of its notes; and when all shall

love, the discordant notes of the world will develop into the sweet notes of Celestial Harmony, and the selfish, mortal existence will give place to eternal, conscious, glorious Life.

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GET TO THE SHINING CENTER.

THOUGH legions of dark, uncentralized spirits for ages may have troubled our earthly airs, it is within your power, while yet tethered to matter, to enter the ever-rising degrees of happiness that lead to the Shining Center—that gradually transfer your life-sensibilities from the storms and chills of the shadow-land to the Sun of Glory. The experiences will not be a temporary intoxication of the emotional nature, nor will they demand severe and trying penances, for Love will lead and Wisdom illuminate the way.

God is the Eternal Present. There is no Future, save as you see it in the Living Present. When your life-thought is harmonized to this truth your Spiritual Sun is beginning to gild your pathway with its gold. The Past is the outflowing tide, having paid its tribute to the Vital Center; and the Future is the incoming tide, bringing to the Vital Center all the sustaining elements it needs, according to its condition as an outbirth of the now dead Past. Your Present Thought is your Creative God; the Sun-Center of your Being. Watch and guard it accordingly. Love begets Love; Wisdom begets Wisdom.

Reach this true center of your being, and all the idols of your affections will be restored to you that you have wept over as lost—through the sun-glory of your perfected vision you will see that the experiences of sorrow have been but the purifying fires to burn away all the drosses and leave you the pure gold. But see to it, friends, that the gold is in your earth life

work, and runs all through it, for only the essences of good, only that which is untainted by self-loves, can enter into and form a part of your Spiritual Sun—it will be to the evil as a consuming fire.

When they have evolved this state of consciousness men

Soar beyond

All time and space that limit them to earth
And earthly powers; no fetters bind their souls,
For they have conquered Darkness, and the night
Of death no longer can assail with woe
Their Angel-Essence of unending Life;
They are whate'er they choose and will to be,
They go through space far swifter than the light
Can shine from sun to sun—their Inmost Love
Pierces the universe, as pure sunlight
Penetrates the clouds that veil earth from view.
They constitute the Celestial Power,
The Central Source, (for Love blends All in One;
And in its giant embrace all will live,
As rainbow tints united span the sky.

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IT COMES TO SAVE.

THE New Consciousness is not a cold, snow-clad peak of solitary grandeur, to which the individual may climb by trampling down the rights of his fellows; but it is a social and a gloriously human world, in which emancipated men and women mingle in a new-born society, in liberty and fraternity and harmonial equality—a world in which emulation inspires no envy, and defeat is impossible, for the alembic of unity is infused which concentrates in a moment the force of the whole society in the person of any of its members. That this is possible is no longer a question of debate—it is an established, a realized fact; and the effect of precipitating into this world an orb of concentrated force moved by One Intelligence, acting as One Consciousness, means as a foregone conclusion the capture and conquest of the world. This is only a matter of time.

The conquest cannot be opposed by any human means, because it is not antagonistic to humanity; it comes not to destroy, but to save. It can be opposed by no human means,

because it is an occult force wholly beyond the grasp of the unilluminated mind, wholly invisible to the natural eye. When it is known and felt, it is known and felt not as an enemy, but as an Evangel of Liberty, and he or she who is uplifted into the grasp of its attraction is uplifted forever out of the ditch of destruction, and clothed with "corporate immortality."—LUCY

A. MALLORY

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THE TRUE SPIRITUAL TEACHER.

THE truth that saves is the truth that is *felt*; and it is only communicable and transmissible as a *silent influence*. Neither words nor actions, in and of themselves, are sufficient to establish the claim of the True Spiritual Teacher, however commendable one or both may be. He or she who does not know truth as a life experience cannot plant its germs in the minds of others; if it is not realized to the inner consciousness, its verbal expression will be as barren seed to sterile soil. The qualification to radiate Spiritual Light is a soul-gift—therefore unconferrable and unconferrable by man-established schools, and precious beyond world-wealth to purchase. There is no real spiritual power until this advance-line is reached—until then all is empiricism, doubt, darkness. We must livingly realize and use to the fulfillment of its purpose each stage of soul-growth before the transporting joys and transforming powers of that stage can be realized in fullness.—LUCY A. MALLORY.

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Your worst enemy comes from within. Its forerunner is an evil thought. Open the door to that, and this enemy enters into your being and controls both mind and body. Love alone can exclude it. Fear and hatred of it only makes its hold on you stronger.

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The easiest way for one to get rich is to treat others for poverty.—L. A. M.

ONE TRUTH AND ONE FLAG.

DEAR MRS. MALLORY:—On reading your interesting magazine I could not but think that it is destined to accomplish a great amount of good. Thousands of our brothers and sisters are hungering and thirsting for just the kind of food you are providing. We have so long been taught to look outside into some far-off place to find God or Good that it has become a second nature to do so; but as our needs are made manifest, the precious truth within us shines forth, revealing the Spirit of All Good—of God. The education of the past has been such as to impress on the mind the notion that earth-children are born in iniquity and sin, asleep and lost to all good; but as the ages have rolled on there has come to mortals a Light that will penetrate all darkness, and in that Light we are beginning to learn that the kingdom of Heaven is at hand and within us. This was told us by one of our best Friends long ago. A few faithful ones accepted his teachings, and the world is the better to-day for those poor and despised disciples. The day has now come when the soul of man, the real man, begins to see and understand the teachings of this good Friend. Mankind are at last beginning to know that all-pervading Good is a God-gift to all—that not one is common or unclean, but that all hold in their earthy casket the bright spark of Divinity.

In the revealing of to-day we can no longer doubt that the Second Coming of Divine Good is at hand. The heavens are opening and the angels are ascending and descending, bringing such treasures that all of earth weigh as nothing in the balance. Incarnate Love is our Lord and our God. Let us no longer teach our children that they are full of sin, born so, destined from the beginning to be so; but on the contrary, let us teach them that they hold in the embrace of their earthly bodies God, all that is Good, and that it is for them to develop the Divine within until all will feel and acknowledge the power.

If all parents would make it their duty to

give such teachings, in a very few years how grand the growth would be! Parents, let your children's education be to you more than any thing else in life, for you are the guardian of angelic spirits—clothed in earth's habiliments, but holding within the brightest of all jewels—immortal souls!

Go on in your good work! You are reaching thousands whose souls are in need of such teachings as you are giving. The Church is no longer the all-in-all. Progress is breaking down all partitions. One grand Truth and One Flag will yet wave over all the earth, for all nations will be as One in the glorious Day that is now dawning.

ANNIE C. RALL.

ENDORSED BY A GERMAN EDITOR.

DEAR MRS. MALLORY:—I always read your magazine with a great deal of interest, and your article in the July number, "The death struggle of the Old has commenced," is prophetic. It is true, every word of it! Your explanation of cyclones is, to my mind, correct. All such outbursts are the natural results of the forces generated through vengeance, cruelty, etc., etc. I have ventured that thought a few years ago in my own paper.

Your article "Spirit Force," is worth a year's subscription.

F. MELCHERS.

(Editor "*Deutsche Zeitung*.")

While the "lovers of animals," working through their Anti-Vivisection and Prevention of Cruelty Societies, have devoted so much energy to the repression of certain kinds of barbarity, they have, as a body, been strangely indifferent to the terrible sufferings daily and hourly inflicted on animals for the interests of the dinner-table. And certainly, as far as logic and consistency are concerned the vegetarians have an irresistible case against the flesh-eating zoophilists, to whom may be applied the satirical words of Goldsmith's Chinese philosopher: "Strange contrariety of conduct! They pity, and they eat the objects of their compassion".—*Humanity*.

JOSEPH.

WALLACE YATES.

IN the gospel myth the disciple asks the Master: "How many times shall my brother sin against me and I forgive him? Until seven times?" The reply is: "I say unto you, not until seven times, but unto seventy times seven!"

The sign Leo, being the sign of Joseph, is peculiarly significant of forgiveness. Joseph being emblematical of that brotherly spirit which retains no sense of injuries inflicted by the thoughtlessness or envy of its fellows. "The archers have sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Just as the heart, by circulating the blood, is the sustainer and nourisher of the whole body, so do the other eleven signs measurably depend on Leo, and yet with such reciprocity that not one can say to another, I have no need of thee. There is a practicality about Leo which makes that sign the chief provider for the wants of the body, by a foresight which fends off disaster; hence the story of Joseph and his well-filled granaries; and in the Trinity of Cancer, Leo has been assigned to the great harvest month of August. But withal there is an interiority accompanying Leo—shown in the purity and the visions of Joseph—which makes Jacob say to Joseph: "The Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under." This combination of the material and spiritual is particularly appropriate to the sign which culminates the Triplicity of Fire where the latter shades into the Triplicity of Earth. Is it not indicative of the possibility that the material marvels of this age may yet be combined with a spirituality that shall make the riches of earth the common lot?

Further, in the story of the birth of the Twelve Signs, two are born to the sign of Leo—Joseph and Dinah—and this is prophetic of the approaching co-partnership of woman with

man in all the affairs of life in the body. Without this combination, man cultivates only the demoniac, becomes a Judas without the Mathias element. One who has sensed the inner elements of Leo, says of its life currents, as they flow in from the astral, "there comes to the consciousness a sense of an oncoming, resistless power, for which I have no language. One feels that all creation must bow before that relentless approach; that he who dared to dispute that power would be ground to the finest dust, and that it would still roll calmly on its way, lost to all but the consciousness of its own might. This is the terrible power of Love, which is the perfect adjustment of the blending of the masculine and feminine qualities. In this sense, God is Love.

A Scotch paper quotes from an Indian newspaper an interesting account of the asylum for aged and infirm beasts and birds that was established some years ago by a society of influential Hindus. It is near the Sodepur Station, about ten miles from Calcutta, and is under the control of a manager, with a staff of 80 servants and an experienced veterinary surgeon. In the place at present there are 979 paupers, to-wit: 129 bulls, 307 cows, 171 calves, 72 horses, 13 water buffaloes, 69 sheep, 15 goats, 141 pigeons, 44 cocks and hens, 4 cats, 3 monkeys, and 5 dogs. This remarkably asylum is described as being most systematically and mercifully managed.—*The Vegetarian*.

One of the heroes of Omdurman, when asked to describe the scene at Omdurman, replied: "Take all the butchers' shops in London, empty 'em in Hyde Park, and you 'ave the scene. When our shells burst you could see bodies sailing up into the air by scores, heads and trunks and legs and arms awhirlin' round and then droppin' with a thud you could almost hear. The Omdurman streets were rull of dead bodies, blood was seen in all directions, and the place was so dreadful that we could not face *meat* for days.—*The Vegetarian*.

"PEACE! BE STILL!

IT is possible for the soul to attain unto a condition of such supreme spiritual exaltedness that no necessity exists for a rejection of the lower emotions. This does not imply that the soul has arrived at the boundary line and can not progress farther; but it is evidence that, in the most perfect comprehension of the word, it has just begun its spiritual journey. All former efforts were only preparatory, clearing the highway of the incumbrances which would impede its advancement. In the efforts made to attain unto this exalted state, great strength and help is given by avoiding those conditions that attract the soul to the lower life, for, "Vice is a monster of so frightful a mein, that to be hated needs but to be seen, but seen too oft, familiar with its face, we first endure, then pity, then embrace." There are times when it is wisdom not to try to avoid a conflict, but let the soul unfurl its banner and combat its enemy in its own stronghold.

We who believe in the divine ministry of angels, know that the soul is not left in its battles alone; that the inspiration of angels gives courage to work for the victory. The existence of that mighty host which the Revelator saw, who had come up out of tribulation and made their garments white, is not a myth as some materialistic writers assert, but the number is being increased day by day, as human life is advancing, and the soul, through self-denial, attains to that condition where it can say to the discordant and destructive elements of the lower life. "Peace! Be still!"—*Hamilton de Graw*.

The Oregon Spiritualists had a delightful time at the annual meeting (from July 8th to 24th), of the First Spiritual-Religious Association of Clackamas County, Oregon, on their beautiful grounds, twenty-one miles south of Portland. The association was very fortunate in having Prof. W. C. Bowman with them during the entire meeting. His lectures were broad, spiritualizing, and harmonizing.

BRUTALIZING AND DEBASING.

DR. EDWARD CARPENTER, in one of the Humanitarian League's leaflets, writes as follows of the horrors of English prison life:

"Few people pause to think what it all means. To be confined in a cell, with nothing but a stool to sit upon, for nearly twenty-three hours out of the twenty-four (for exercise and prayers occupy little more than an hour), the mind turned in upon itself, gnawing itself in monotony and desperation, the stomach gnawing itself with hunger, no sign or word from any friends or relatives, no look of kindness or sympathy from anyone, no chance of doing or showing a kindness towards anyone; if work has to be done, that work probably consisting in turning the treadmill or picking oakum, work brutalizing and useless, from which every soul with a spark of manhood in it must revolt; and this to go on for days and weeks and months; can anything be imagined more debasing and stunting, more calculated to produce the hardened and hopeless 'habitual criminal'?"

The man who strikes back at an adversary will keep up the quarrel and get many other wounds and bruises. It takes two to make a quarrel; never make one of the two. When you are abused and accused praise your adversaries. It is scientific. The true resistance is in the Silence. Take out and keep out of your own heart all bitterness, denunciation, anger and envy and you will be armed against all the devils in other people. The only way you can be hurt from without is to open your own door and let the outside come inside of your own sanctuary.—*Christian*.

THE Brotherhood of the Eternal Covenant affords to all who are willing to consecrate themselves to God, the help and knowledge necessary to become Divine and Immortal before death, without fee or dogma. Send for a sample copy of its monthly magazine, the "Prophet", Oaklyn N. J. U. S. A.

THE IDEAL FOOD.

MY simple fare is as consistent with happiness as with health. A table set with fruit, grain and nuts nourishes not only the body but the soul. I eat not merely with the appetite of the flesh, but my soul's hunger for beauty is fed as well. When my table is set it is a fit subject for an artist. But what artist would choose a rib of beef or a mutton chop for a picture? A golden musk melon, fragrant and sweet; a bunch of purple or white grapes; a few peaches and plums; a section of watermelon, with its brilliant black seeds set like gems in the rich red tissue; a plate of ripe, red tomatoes, glowing with color; such food as this would furnish a subject for a picture.

We are told that fruits, grains and nuts will not furnish the body sufficient nutriment, and that meat and coarse vegetables must be added. I cannot decide the question for another, but it seems to me that what is purest and best in me is well nourished by fruits and nuts. If there is a beast in me craving for flesh, I prefer to let him starve. He cannot die too soon for the good of my higher nature. To speak more distinctly, I believe that our diet is chiefly an indication of our constitution, and our habits of thought and life. If I can live purely enough, dwelling in the highest realm of my being, I believe that the daintiest and purest foods will satisfy my needs. But if I live coarsely, I must eat coarsely. The beast in me eats only when he is active. If I can put him to sleep, he will not growl for his meat.

I do not advocate a reform by arbitrary methods. I do not believe that character is determined by diet, but diet by character. I wish to reform the man and then let him reform his diet. When higher ideals have taken possession of the mind, when the soul loves purity so much that impurity and uncleanness in food have become offensive, then a reform is instituted which will be lasting. But to eat from prescription, to weigh and analyze one's food, to feed by rule, I would not sanction.—*Solon Lauer.*

LIFE IS GROWTH.

LIFE is growth. When in ages long past it awakened to find itself animated—its all but inert condition of the vegetable plane evolving into the higher consciousness of animal existence—it became cognizant of a new world; its consciousness being enlarged, all things became new. The delights of animal life were its own undisturbed property for ages, but they became monotonous, unsatisfying—and a newer world was demanded. "Oh, that I may know more about life," was the cry of the animal. The animal aspired to a higher state, which came to fruition in due time, and Man was born: But with the advent of new intelligence, came more sensitiveness, and all sorts of "diseases" became our lot. The all-absorbing consciousness of Divinity, into which we are now growing, is interpreting ourselves to ourselves; we are learning at last the very secret of perpetual health and wealth and life. We know that the negations of existence have no power of themselves. We know that as long as we trust the Self, we are safe.—*Fred. Burry's Journal of New Thought.*

Love is the vibration of existence, come to consciousness. It is free because it is Infinite. In itself it is beyond the conventional shackles of society, far, far beyond the regulations of national law. There is only one kind of Love. It remains for us to learn how to use it. Awake, awake, ye lovers, and know that true Love is self-love, a recognition of Love as supreme in the economy of creation, a recognition that shall interpret all our emotions, and transform our lives into one perpetual honeymoon, with humanity as our bride—a projection of one's self into all men and women. This is the wonderful magnetic blending. This is how a man loves his neighbor as himself.—*The Star Gazer.*

THE establishment of an International Court of Arbitration is a triumph in the direction of Universal Peace, and is also a manifestation of the great power of Whole-World Soul Communion.

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.

[From "Human Life," by Caleb S. Weeks.]

WISDOM AGE.

AND then the earth, matured, transformed, beheld
Its climates all grow steady, regular
And temperate. The bitter, biting blasts
Of cold no more the living forms congealed;
Nor tropic heats struck prostrate feeble powers;
No whirlwinds bore destruction o'er the plains;
The ripened planet earthquakes racked no more;
No foul miasma scattered poison round;
Nor pestilence nor dread contagion swept
O'er any human bones; but every breeze,
Of summer and of winter, freely brought
Well-laden stores of life and health to all.
And breathing freely such inspiring air,
While fully nourished by the choicest food,
And interchanging vital magnetism
With all who counterparting life could yield,
While all the vital juices of their forms
Were sweetened well by joyous mental states;
They conquered rapidly disease and pain.
Each one physician to himself became,
Who, understanding well the laws of life,
Maintained himself in perfect harmony
With nature's forces. Thus in perfect health.
Their spirits, well enlightened now, and free
From trammels artificial, vivified
Their bodies, till within their perfect forms
All taints of past diseases disappeared.
The systems crude of blind experiment,
Which vainly sought our human ills to cure
With organism-dissolving agencies,
Like other childish follies, passed away.
The vivifying power of spirit force,
In vital magnetism conveyed from each
To all, and all to each—and most of all
Between the most congenial fellow-souls—
Was now well recognized and freely used.
Thus, counterparting natures, unrestrained,
Uniting in a perfect interchange
Of love, fraternal, social, personal,
Inspired and vivified each other well.
And clearly now 'twas seen that Love is Life,
And Life is Love—the vital force of God.

The mind is like a musical instrument. A master musician can cause it to give forth the most heavenly melodies, but he who is ignorant of the rudiments of harmony causes it to give forth only discord.—L. A. M.

SLANDER.

WHAT is slander?
'Tis an assassin, at the midnight hour,
Urged on by envy, that with footsteps soft,
And with the dark drawn dagger of the mind,
Drinks deep the crimson current of the heart!
It is a coward in a coat of mail,
That wages war 'gainst the brave and wise;
And, like a long, lean lizard,
That will mar a lion's sleep,
It wounds the noblest breast!
It is a worm that crawls on beauty's cheek,
And, like a vile viper in a vale of flowers,
It riots in ambrosial blossoms there,
And like lightning from a stormy cloud,
It shocks the soul and disappears in darkness!

Could those who are in the habit of speaking ill of their neighbors realize the terrible results of their thoughtless speech, they would surely stop their evil speaking.

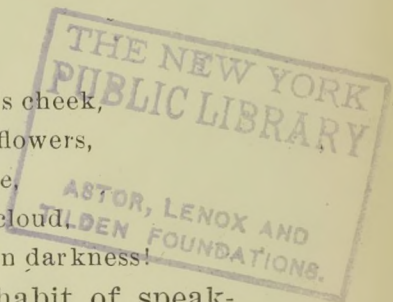
How few of the supposed followers of Jesus, who said, "neither do I condemn thee!" are free from the degrading habit of slander. How many who expect to "sit at the right hand of God," "bear false witness against their neighbor."

It is a terrible wrong to spread an evil report, even when it is known to be true, for the one spreading it, becomes a participant in the evil.

It would be a glorious uplift to the world if good deeds and encouraging things were reported of our neighbors as constantly as we now slander and spread evil reports of them.

Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance, and it never fails to come back to the slanderer with redoubled force and scatters from thence to others, where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each repetition, gaining new accessions of evil as it goes from mouth to mouth.

The slanderer is really the guilty one, for it is he who has created the evil in his mind and sent it forth to reproduce indefinitely.



The ignorant soul destroys the good with his slanderous tongue; the enlightened soul transforms the evil with his love. Love fulfills the law of Being. "Love ye one another" is the true Heaven of Being, that the slanderer cannot enter as long as he slanders. Slander is the Hell of Being.—LUCY A. MALLORY.

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Every person transmits more or less psychic or magnetic emanations to whatever he comes in contact with. An unclean or diseased baker transmits his diseased magnetism to the bread or other food he handles. A great deal of canned fish and preserved fruit is handled and put up by Chinese slaves, who are exceedingly filthy and unclean in their habits. A great many of the whites who do similar work are not much better than the Chinese. Diseases and discordant conditions are transmitted in this way in clothing or anything else as well as our food. The foul effluvia arising from diseased magnetic conditions in which the denizens of the slave-pens and slums of cities swelter permeates the whole psychic atmosphere of the world.—L. A. M.

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No mortal can fathom what mighty creative energies lie involved in our thoughts. These "airy nothings," that ignorant humanity treats so lightly, are potent with the dynamite of the spirit for destruction, or the harmony that builds that which adds to the progression and welfare of all things. Thinking is putting into operation the Creative Power of Being. It is wielding the Creative Power that constructs all things from the crude tool of the savage to a world and the universe of worlds.—L. A. M.

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The deepest studied and most occultly gifted of all religious faiths have felt from the first moment they heard of the Whole-World Soul-Communion Call that it would result in a New Spiritual Consciousness. The result is becoming apparent to all.

ON THE WRONG ROAD.

THE death of a civilization is involved in the disposition of the people to be cruel and destructive—the more destructive they become, the nearer they bring themselves to the general Death they so much dread and fear. Love is the Supreme Life, and they alone have abundant life who are filled with Love.

There can be no attainment of the Immortal State of Consciousness by any one who is not willing to lift up with himself all life, from its least conscious expression to the highest, for All-Inclusive Love is the Immortal State of Consciousness. Every thing that tends to injure or begets cruelty, is a barrier built against the attainment of Love's blissful goal. You who cause animals to be unkindly treated, or tortured, or murdered, for your health, food, sport, and adornment, must stay in the shadow-life (hades) of inharmony, misery and torment, here or hereafter, as long as you allow this injustice and wrong to be perpetuated. Cruelty and hate and selfishness are the Hell of Being. There is no other. No Jesus can save you from it. You may hypnotize yourself with the thought that you are saved, but the smoke from the fire of pain that your thoughtless cruelty engenders will obscure your spiritual sight as long as you furnish the fuel to keep up the fire and prevent you from finding the way into your Heaven.—LUCY A. MALLORY.

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Men have imprisoned themselves in the darkness of their own ignorance, and the cataclysm of their own creating has overwhelmed them in its furious wrath! Dearly does ignorance pay for the inharmony it is continually creating. Learn, O World, that growth in goodness and wisdom is precious beyond all else; and that it is the only safeguard and constructor of humanity!—L. A. M.

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EASE and luxury make flabby spiritual, as well as physical, muscles.—L. A. M.

THE DARK SIDE OF BEING
CIVILIZED.

THE Editor of "Good Health," (Battle Creek, Mich.,) says: "The average savage lives nearer to nature, not only as regards his environments, but as regards his personal habits, than does the city dweller. The banana-eating Indian of the South American forests is a far better animal than the London banker who dines on English roast beef; and he sees more of life, and enjoys it better. He can run a hundred miles without stopping to eat or rest, if need be. He can swim a cataract. He can sleep out of doors without shelter, night or day, and never take cold. The malaria-infested swamps have no terrors for him, for he is proof against the parasites which produce chills and fever. He has bright eyes, a healthy skin, an unflinching appetite, a sound digestion, and a better chance to live two hundred years than the banker has to live sixty. The city man is a deteriorated man all around. He is a slave, a chattel. He squanders his best energies in gathering money, and then sits down and watches it the rest of his life to see that no one else gets it away from him. And he imagines that he is having a good time, because he sees so many other people who seem anxious to get his "job" away from him. If no one else cared for his money, he would not care for it himself. If his guineas had no more value in the eyes of other people than cobblestones or oyster shells, he could not be induced to spend his whole life standing guard over them, but would cast them out to be trodden under the feet of men, and would take to the woods and have a good time."

[Enjoyment is what all are seeking; to get happiness—to enjoy—is made the one purpose of life. If then the savage enjoys life better than the civilized man, why is it that people become civilized? Why is it that when the savage comes in contact with civilization he begins to adopt its customs, giving up more and more of the savage life of "freedom" for the "slavery" of civilized life?

The large cities are looked upon as the centers of civilization, and those who live there are considered more civilized than those who live in the country, even by the country people themselves. If all the people could have their choice, either to live in the cities or in the country, a very small percentage would remain away from the cities. And people will remain in the cities suffering the most abject poverty—living in dark, foul-smelling, loathsome rooms, without sufficient food or raiment, in preference to going out into the country, where they could have comfortable homes and all that is necessary for their physical well being.

Early last spring a man and his wife called on us to see if we knew of any place where they could get work. They had been out of employment for some time, and they had no money to pay their rent or to get food and clothing, and their landlord refused to let them stay any longer in the one miserable room they called "home," for they had not been able to pay rent for some months. We knew of a place on a farm where they could both have employment and a very pleasant, comfortable home, with plenty of food and good wages; but they did not hesitate a moment in declining to accept the position, because "it would be so lonesome." They spoke from experience, for they had always lived on a farm until about seven years before, when they had moved into the city. We have had several similar experiences.

We saw a statement in one of the New York papers, some time ago, where some ladies had interested themselves on behalf of some women working in the "sweat-shops" in that city, and they had found good places for them in the country, where they would have comfortable homes and the labor not excessive, but there was not one of the number that would accept the positions offered; they preferred the city, with all the torture of the "sweat-shop," to the country, with comparative freedom, good food, shelter and fresh air in abundance.

It is the same in regard to wealth. However burdensome it may be, you rarely, if ever, find

any person who has wealth who is willing to give it up; and it is very rarely that you find any one who does not desire to be wealthy. Some will tell you they only want riches to use for the good of others, but still they want it, and even those who exclaim the loudest against the men who have accumulated great wealth are just as anxiously desiring it for themselves, and if they happen to "strike it rich," they, too, contentedly hold on to it all they possibly can. Editor.]

Rev. Dr. Welldon, the new Bishop of Calcutta, is a man of broad and liberal principles, and one part of his mission is to bring about a better understanding between the Christian rulers and the non-Christian ruled; and as a preliminary step towards the furtherance of this object he has absolutely discontinued the use of the odious word "Heathen." This is a wise course and other missionaries would do well to follow in the wake of Rev. Dr. Welldon.—*Arya Patrika*. [No "missionary" who has ever understandingly read the progressive and enlightened papers of India, such as the "Harbinger," the "Arya Patrika," the "Light of the East," the "Dawn," the "Bramavadin," would dare to apply the term "Heathen" to the people of India, for if he did he would have to apply it to himself as well.]

Mrs. Fanny M. Harley, the gifted author, and the editor of "Universal Truth," of Chicago, Illinois, was a delegate to the National Editorial Association, which held its annual convention in this city during July, and we were honored with a visit from her, which we enjoyed greatly. Mrs. Harley is one of the most successful Mental Science teachers. Her magazine, "Universal Truth," is a power in the literary field of New Thought, and its typographical make-up is most artistic.

"The "Gospel of Health" is a little booklet that will interest the sick and suffering. Address J. Butler, Morton Park, Ill.

SALOON WORK.

IN our large cities, the active Christian worker will find a most profitable field of labor in the saloons, which are crowded full of perishing souls these cold winter days. There are, however, many perils attached to this kind of work. This work must not be entered upon for the purpose of satisfying an idle curiosity, nor to quench that thirsting which many have for some new and novel experience.

The saloon-keeper has carefully spread his net. His place is well heated, nicely furnished, and is wide open to one and all alike. A free lunch is to be had by all who purchase any kind of liquor to the amount of five cents or more. Thus if a poor wanderer can succeed in getting hold of five cents, he can not only quench his thirst for alcohol, but he can also get at the saloon lunch-counter just about as much to eat as if the five cents were invested in food. The food offered at these free-lunch counters consists of liver, bologna sausage, potato salad, chow-chow, chopped beets, and at certain times of the day, hot soup. Nearly every article is saturated with vinegar, pepper, and other condiments, such as will arouse the appetite for more alcohol.—*The Life Boat*.

"The Psychic Digest and Occult Review of Reviews," is a monthly compendium of the contemporaneous thoughts and writings of the world of Mental Science and Occultism. It is taking the place in psychological and occult literature that the "Review of Reviews" occupies in the secular literary field. Price, 10 cents a copy; \$1.00 a year. Address, Robert Sheerin, M. D., 178 Summit Street, Cleveland, Ohio.

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Be a channel through which riches may flow. Don't make of yourself a dam against which wealth may lodge.

THE TENDENCY OF THE TIMES.

SAMUEL BLODGETT.

I do not know but people were swayed and controlled by conscience a thousand years ago as they are now; but it is generally believed that the standard of conduct is much higher at the present time.

Many can remember when the great majority of the white people in the Southern States reached nearly the insane stage in fanatical zeal for the institution of slavery. That they are now beginning to realize this is not proof that they are standing on a much higher moral plane, or that they were conscienceless then, and have since been developing a conscience; but it shows that their conscience is now being set on another mental pivot, and it is beginning to revolve around a different set of ideas. For fifty years previous to 1860 the Southern people had been developing the pro-slavery idea, under favorable circumstances for such development; but the war of the rebellion created circumstances favorable to the development of the anti-slavery spirit; and the change of environment gives a different mental habit. All the great leaders of public thought in the South in the early days of the Republic were known to be opposed to slavery.

When Whitney invented his cotton gin he did not realize that the working of that inanimate machine, rendering the production of cotton extremely profitable, would change public sentiment from anti-slavery to pro-slavery in one generation; and those gentlemen who trained their guns on Fort Sumpter did not know they were shooting to the death not only the institution they were fighting for, but also the sentiment on which it rested.

When viewed superficially all this looks accidental, but not so when carefully analyzed.

Both the vile and the deluded are frequently made instruments of good. Peter, the Hermit, incited a religious frenzy that lasted for centuries and finally wore itself out by rubbing against fate. Those "Holy (?) Wars" taught "Christian" Europe that—at that time—the Mo-

ammedans possessed a higher grade of civilization than the Christians possessed, and by the light the Christians received from their hated rivals they were enabled to emerge from barbarism.

While we can see how certain persons have been used from time to time to create public sentiment, we do not see why they were selected as agents, and what produced the conditions that made those agents successful. Peter the Hermit does not appear to be a great man. We can say he succeeded because the people to whom he preached were ignorant and superstitious, but that does not cover the ground. There must have been a Divine intent. Those wars were prosecuted in the supposed interest of the Christian religion; but they did not accomplish anything for that religion; they did liberate and enlarge the conceptions of Christian believers, and started them on the road to civilization. They made the reformation under Luther possible, and the quickening of the intellect, which resulted from contact with a greater refinement and a superior civilization, produced inventive and scientific research, a more widely diffused and a higher education, and a general broadening of the mental horizon.

The "Crusades" did nothing for the Christian religion, but they were of inconceivably greater value to the world in general and to the Christian part in particular than they would have been if the object had been attained.

It is very strange that the votaries of the Christian religion do not appear to know that war has ever been waged in its behalf. I have heard its preachers and advocates claim that because Christians never tried to spread their religion by the sword, it was infallible evidence that it is the only true religion. They do this in the face of the historical fact that more than one million of men went down to their graves in the wars of the Crusades alone; that Buddhism is as a lamb by the side of a tiger in comparison with it, and that no religion has shown itself more willing to shed blood to extend its sway than the Christian.

LEGISLATORS TAKE NOTICE.

I AM convinced that two-thirds of the men leaving this institution would forsake their evil ways, become honest, respectable men, if they only had some one to help them along after they leave here, money enough to pay their board for a week or so and buy a change of clothes.

Would society at large rather a man should become an habitual criminal, spending his life in the penitentiary, than have him become an honest, respectable member of society? Surely—to say nothing of the humane and the Christian side of the question—policy alone would decide that it would be better to give a man a few dollars for a few years' labor and thereby enable him to redeem himself, instead of becoming a curse to society at large, as well as himself. If the State cannot afford to do it, make the contractor pay something near what their labor is worth, and give the convict the difference.

"No one careth for my soul, or my body either," is the cry of all within these walls, except the favored few who are possessed of friends with political influence, or money, or both. If one has neither, God help him! He loses all fear of hell before he is here six months, believing that a kind, just and beneficent Being will not doom one of his own creations to a worse punishment than this. Three years here is punishment enough to atone for all the sin and crime one may have committed in a long life-time; and yet there are men, friendless and moneyless of course, that are sent here for double and treble that period, for trivial offenses, men that never before broke the law of man.

I have been here three years, and never once during that time has there been a soul to speak a good word to a convict. The chaplain reads his sermon on Sunday, if it is a fine day, and looks after the library, and draws his salary; and having done all that, he considers he has done his duty. A wretched soul, bruised with adversity, we bid be quiet; but, like Banquo's ghost, "it will not down."—*A prisoner, in the Prison Mirror.*

CHARLES B. NEWCOMB ON INGERSOLL.

COLONEL INGERSOLL'S greatest weakness is conservatism. He has done valiant service in clearing the ground of its tangled underbrush of superstition. He has blazed a broad path through the Black Forest of ecclesiasticism. He has led us out of the bondage of Egypt, but left us in a desert. He has unfurled the standard of freedom for every man, woman and child, but he has not had the courage to carry it over the borders into the Promised Land. He has not even dared himself to climb out of the valley to where he might look down upon the spiritual wealth within the domains of Occultism, Theosophy, Spiritualism and Metaphysics. He has not shown the courage of his convictions in these latter days. He has slain many giants of superstition, but will not face the giants of truth. He is not keeping pace with the most advanced and most liberal thought. He lacks the boldness of a leader. He says he does not know whether death is a wall or a door. In these times of physical research no intelligent mind can justify such a statement, though it might very well have been excused when we bowed to the tyranny of the Westminster Catechism and its grotesque deities. Colonel Ingersoll to-day is showing himself a laggard of the most conservative type. He is in danger of being left in "the land of deserts and of pits, the land of drought and of the shadow of death," while stronger hands unfurl the banner of a larger Freedom, lead on to higher conquests in the universe of mind than he has ever dreamed, and open a vista of life that shows that death itself is the illusion—that no walls or doors divide us from the great majority, but only the fogs of our own dim vision and the clouds of our own needless ignorance and prejudice.

"The Torch," is a new progressive Spiritualist magazine, edited and published by G. H. Bibbings, at 39 Noel Street, Nottingham, England, G. B. Price, 50 cents a year.

BRIGHTSIDE.

DR. RALPH FIELD, the General Superintendent of the Brightside School for Boys (boys who would otherwise be neglected and grow up in ignorance, depravity and crime), is doing a noble work. He believes that "Love is the fulfilling of the Law," and puts it into practice. He and his good wife are a kind father and mother to all the boys in the school, and they are making thoughtful and self-respecting men of them. Send for a copy of his monthly paper, "Brightside," Denver, Colorado, and from it you will learn how best to give him help in his worthy enterprise. The following is from the May number:

"The trouble with charity is that it is an outside remedy. It whitewashes a victim and calls him clean. What is it that makes a pauper? Is it not non-recognition of the power within? Is not drunkenness, dishonesty, shiftlessness and misery of all kinds the result of a belief that the man can not change his ways? Of remedy? Clearly, to uproot this belief. Do you see now why we utterly refuse to call this school a "Home," why we fight the charity idea, why we feel that our pupils are getting a better start than they could in any charitable institution on earth?

"We take a boy, good or bad, remove him from all evil surroundings, place him in the company of pure minded, noble men and women, keep his thoughts pure and manly as far as possible, and in a short time, behold! We have a good boy. Man becomes like the things about which he thinks."

J. Howard Moore, the author of "Why I Am a Vegetarian," sends out a new work of 275 pages, entitled "Better-World Philosophy—A Sociological Synthesis." The book will do good work for the advancement of humanity. All who can should give their aid in extending its circulation. Address Ward Waugh Company, McVicker's Building, Chicago, Illinois.

GROWTH is Faith manifesting.—L. A. M.

COMPELLED TO MOVE ON.

DOCTORS are now compelled to join the ranks of the students of psychology and follow their patrons into the broader field of mental therapeutics," says a Chicago physician and surgeon of world-wide fame, Dr. E. H. Pratt. "For generations past the most important influence that plays upon nutrition, the life principle itself, has remained an unconsidered element in the medical profession, and the almost exclusive drift of its studies and remedial paraphernalia has been confined to the action of matter over mind. This has seriously interfered with the doctors themselves, and, consequently, the psychic factor in professional life is still in a rudimentary or comparatively undeveloped state." But the light of the nineteenth century has dawned, and so the march of mankind in general is taken in the direction of the hidden forces of nature. But, owing to the cast-iron regulations of medical councils, medical men are in the rear of the army of progress. This knowledge may, in a measure, account for the mania for the use of the knife which has taken possession of so many members of this fraternity.—*The Light of Truth*,

Many are anxious to die, that they may be rid of the infirmities of the body, but every infirmity of the body is but a materialization of an infirmity in the mind. The only death, then, that can benefit us is to let the evil thought die, that the true self (Love and Wisdom) may live a happy life.—L. A. M.

SPIRITUALISM is making immense growth in Brazil. It has a large number of publications, the principal ones of which are *Verdad e Luz*, *Reformador*, *A Luz*, *O Religio Spirita*, *Revista Spirita*. *Verdad e Luz* has a circulation of twenty-four thousand copies.

The less honor men have, the more they boast about it, and the more susceptible they are of its being hurt, not by themselves, but by others.—L. A. M.



WOULD BE FOR MINE TOO SMALL.

IT is not blessedness to know that thou thyself art blessed;
 True joy was never yet by one, nor yet by two possessed;
 Nor to the many is it given, but only to the all,
 The joy that leaves one heart unblessed would be for mine too small.
 And he who holds this faith will strive with firm and ardent soul,
 And work out his own proper good in working for the whole.—*Wisdom of the Brahmins.*

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