

DECEMBER, 1898.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE WORLD'S ADVANCE-THOUGHT

## 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.

December, 1898.

PORTLAND, OREGON.

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For The World's Advance-Thought.

THE GARDEN OF THE GODS.

WM. M. DORR.

W<sup>h</sup>Y back adown Time's corridors,  
When the fruitful years were young,

Before their glowing tribute

By mortal bard was sung,

The angels of the shining Wand—

They of the "Blest Abodes"—

Gave Earth the golden key that locks

A garden of the Gods.

Fairer than Art's creations,

Purer than crystal wells,

Deeper than thought e'er fathomed,

Broader than language tells,

Holy as God's own Kingdom,

Are its lovely flower decked halls,

That reflect the soul's emotions

Like pictures on gilded walls,

As walks through fairy arbors,

Lighted by gleam of stars,

When the evening's constellations

Shine through its golden bars,

Roses of Youth are blooming,

That never taste of Death;

And asphodels of the angels

With sweetly perfumed breath.

Oh, heart that thrills with rapture!

Oh, love that never tires!

Ye have tasted of the sweetness

Of God's Celestial fires!

None know the joys of Heaven,

Save who thy paths have trod,

Thy shining gateway opens

The Garden of the Gods.

KEEP watch of your motives.—L. A. M.

## SPIRIT AND MATTER.

THERE is no Matter without Spirit, and no Spirit without Matter. Whatever is, is Spirit.

Matter is Spirit expression; individualization

The coarsest Matter can be etherialized and resolved back into forces, such as electricity, hydrogen, oxygen, etc., thus proving that it is simply an expression of Spirit. There is only one Spirit in the universe, but that Spirit has an infinite number of expressions.

It is taught by many now that Matter is a delusion—that it all fades away in the higher consciousness.

A delusion is impossible; whatever makes an impression becomes a part of you—it is forever and forever. Because the seed has grown into a tree does not make a delusion or a nothing of the seed; as your consciousness awakens more and more, it does not destroy that which you already have; if it does, then is Immortality a myth.

Death is another expression of Spirit, and the Spirit still has all the Matter it ever had; it has only found another expression, another growth—it has increased its individuality.

The more gross Spirit is, the coarser is its expression and the lower it is in the scale of evolution; the more refined, the more etherialized will be its expression.

Every expression of Spirit evolves as Matter to the external consciousness, and each state so evolved becomes successively the evolver of a higher expression of Spirit. Step by step we ascend from lower expressions to higher, and each step makes so much more of individuality. These steps are our reformation, as with each step we climb we reform the old into something more and better. Realize that nothing can ever fade out; all you take you must keep? ugly or beautiful, great or small; it is you, and you it must remain. The only remedy is to take only that you are glad to keep—LUCY A. MALLORY.

## STRANGELY INCONSISTENT.

THE Philadelphia "Evening Telegram" has this to say of Christian Scientists:

"As far as a coroner's verdict can go, the London 'Christian Scientists,' who have been charged with malpractice in the death of Harold Frederic, the American novelist and press correspondent, are found amenable to a trial for manslaughter. Justice is not trifled with in England, as it too often is in this country, and the chances are greatly in favor of the court upholding the coroner's jury in this instance. It is certainly a social incident of vast importance. This particular kind of charlatany is growing intolerable. There have been various rightful examples of it in America, but as far as we know the authorities have not once proceeded properly against the offenders. One particularly flagrant case occurred not many months ago in our neighboring city of Camden, but it was never followed up. Now, perhaps, definite test will be made of how far these ignorant cranks are to be permitted to go in their insane trifling with human life, and although London is a good way off, the precedent, if it is well settled, will undoubtedly be respected wherever news of it may extend. The evidence before the coroner in the Frederic case was of the most bewildering kind. It seemed like the days of witchcraft come again. Society is tired of such pernicious fooling."

Where there has been one person die under treatment of the mental scientist there have been ten thousand die under the drug-doctor's treatment. There are numerous well authenticated cases, here in the United States, of patients given up by the "regular" physician, who have been restored to perfect health by mental scientists; and there are numbers of diseases, pronounced incurable by the "old school" physicians, such as tuberculosis, cancers, deafness and blindness, that have yielded to the treatment of mental healers. All enlightened people know that most of the "regular" drugging is not scientific; it is only an experiment; and

although the drug-doctors go on killing thousands every year, yet their empirical methods are not called in question.

About twenty years ago, in a village, where we then resided, diphtheria, in its most malignant form, became epidemic, and very few families escaped without some of their members being stricken with it. All those who were treated by "Magnetic Healers," (that is what they called themselves in those days), recovered—not a single death occurred under this treatment; while not one in ten of those treated by the "regular" physician recovered.

Look at the number of soldiers in the late war who died from the effects of vaccination, and no complaint was made against the physicians.

These "Christians" are persecuting the Christian Scientists for following the teachings of Christ. Did he not heal by faith? He said to the woman who was healed by touching his garment: "Thy faith has made thee whole." Neither Jesus nor his disciples ever administered drugs to the sick.

It is the "Christians," principally, who call the Christian Scientists "ignorant cranks," "charlatans," and "murderers," and prosecute them because they follow the teachings of Jesus in healing the sick. If they fail to heal in some cases, so did the Apostles who were with Jesus when he was traveling through the country; and even Jesus himself "did not many mighty works because of their unbelief" in his own country, among his own people.

"Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth and pineth away; and I spake to thy disciples that they should cast him out; and they could not." He answereth and saith, "O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me." And they brought him unto him; and when he saw him, straightway the spirit tore him; and he fell on the ground, and wallowed foaming. And he

asked his father: "How long is it ago since this came unto him." And he said: "Of a child. And oftimes it hath cast him into the fire and into the waters to destroy him, but if thou canst do anything, have compassion on us, and help us." Jesus said unto him. "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears, "Lord, I believe; help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying, unto him: "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, "He is dead." But Jesus took him by the hand and lifted him up; and he arose. And when he was come into the house his disciples asked him privately, "Why could not we cast him out?" And he said unto them: "This kind can come forth by nothing but by prayer and fasting."

We do not see all things from the point of view taken by the Christian Scientists, but we do know that they, together with all mental healers, have done a grand work, not simply in healing the sick bodies, but in teaching people how to get and keep their minds healthy and pure, and thus insure health of the body.—LUCY A. MALLORY.

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## SPIRITUAL CHILDHOOD.

F. P. WAGNER.

WHEN Nicodemus came to Jesus and made the declaration: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Jesus replied: "Except a man be born again, he cannot see the kingdom of God."

Nicodemus was a scholar, versed in the philosophy and science of his day, and wondered how one in old age was to dispense with traits of character that it had taken a lifetime in de-

veloping. There was no possible solution to the problem, in that day, from an intellectual standpoint, how they could change habits that were formed and in exchange for vices and selfish traits of character receive gifts of the Spirit, such as Nicodemus and Jesus were discussing.

Of what value was the world's philosophy to Nicodemus? He could not apply any of it in the problems before him, of the miracles he knew Jesus had performed. It did not make the matter any plainer to Nicodemus when Jesus said: "Except a man be born of the water and of the spirit he cannot enter (ENTER) into the kingdom, of God." It seemed impossible to Nicodemus, how these changes could be brought about. Jesus knew where the trouble lay, and it is the same to-day; it was the people's application of intellectualism to these problems.

On another occasion Jesus made use of the following declaration: "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven."

The brain is said to contain convolutions, corresponding with the particular calling of the individual. The brain of a child, or an idiot, is smooth, containing no folds, for their thoughts have not become intense. The depth of the convolutions of the brain reveal the character of the scholar, as to whether or not he is a deep thinker.

In youth, middle age, and, sometimes, in old age, the call comes, as it did to Abram, "Get thee out of thy country, and from thy father's house, unto a land I will shew thee." When the call does come it usually finds the person tied down by some evil habit, some vice or appetite, and the person attempts to free himself from these burdens and force the body into submission by arbitrary means, which, in the majority of cases, leads to self-torture; or he tries to reason him self into that country by some form of intellectualism, and he fails to get there. The people who have attempted to climb up by some form of intellectual reasoning, when they near the line dividing the material

world from the Spiritual World, they ask, as did Nicodemus "How can these things be?"

Envy, selfishness, vices and passions will all be laid away as one nears this form of Spiritual childhood. As one nears the mark of perfection he will find the wrinkles, caused by vice, will be smoothed away, the eyes will grow bright, and we will grow young again.

It makes but little difference what a person follows; in a metaphysical way he should be free from errors. A mental healer weighed down by evil habits had far better remain silent and wait patiently until these are overcome. One does not have to be perfect to heal the sick by mental methods, but he should be perfect if he wishes to be a true healer.

There are eyes from which nothing is hid; ears that hear on the Celestial plane. There are many in the United States to-day that do not depend on messages by letter, or by wire, to know how their patients are progressing. They can gain all the information by telepathy, and get the information in an instant, from any part of the world. These have all gone back to spiritual childhood, and have earned their reward

### CENTRIPETAL SOULS.

JENNIE B. BURKE.

**T**HERE is an inevitable fascination, a dumb, pleading desire in all souls to know God. Each soul has its own God, fashioned exactly to meet its peculiar ideas. There are no atheistic souls. Ignorance of light, does not, can not, keep the rays of that Light, from penetrating the consciousness; for with each ray of light there comes a knowledge of an unspeakable longing to fathom the many mysterious effects from an unknown cause. This thought alone—recognizing an unknown factor in nature—is of itself an affirmation of what we call "God."

The brightest god-awakened soul cannot think far in any direction without coming upon the unknowable; not unknowable because not real, but unknowable because far too real for their comprehension at that time. Who can

witness phenonema, and refrain from silently wondering about the cause producing it! Who can watch the orderly and systematic operation of law above law, all moving in rhythmic motion and harmony, throughout creation, without feeling a fervent and pure desire for more knowledge swell the soul to such a divine fullness, that the head bows in reverent silence! There is no name that can express it—the Unutterable! Let us call It by any name that harmonizes with our comprehension of Itself at that time. Let us place before our minds the highest ideal, and then set to work to become that ideal; and the same path that led us to this Ideal will lead us on beyond it, up into Celestial heights we little dreamed of, while it was enshrined within our souls as the highest.

There is one Spirit, and that Spirit our own. There is one soul, and our souls but different attributes of Itself. There is only one Center, and that Center has its corresponding attitude represented in our brain. This one Center is the great nameless Cause. Its radiations and vibrations from center to circumference of Itself, are the dispatches through the invisible to the visible. Every "Divine Spark of this Infinite Flame" is a microcosmic world in itself; manifesting and developing through different stages of life. All there is, is One. The Universe is the Great Body; we being in the universe are members of that Body. A real knowledge about it, gives us the key note to all we have been, and shows to us our exact spiritual status. When we actually know that we are attributes of the One Principle, members of One Body, we have gained the most important knowledge that can dawn upon the human conscience. When this at-one-ment takes place, our re-generation commences, our souls will then be able to cast off the dust of generations and we'll arise, new born souls, into the "Light which has ever shone in the darkness" of our growing minds.

Through the soul of all things, there pulsates the Divine Life from the Central Heart of the Universe. Each pulsation is a revivifying purg-

ing and Life-Creating circulation of Perfection. There is no haste, no waste, no doubt, in the great operations of our infallible inner self.

A voice has called to us from the great treasury of life, through all these ages, and we have not realized that it was calling us in to sup and dine upon the bread of life, until, possibly now; but as the regeneration of our souls goes on, we will hear more plainly the voice of our spirit, urging us onto grander heights in its self. It spoke to us as we were struggling along in our development upward from the varied forms we lived in, and we registered, phonographically, all it said to us; and when we have learned to read in the great etheric Book of Life, we will know from whence we came. When we become a conscious part of God, we will be thrilled with a nameless joy, for then it will be "face to face," and not as now—"through a glass darkly." We are eternally pushed ahead from one stage of Life to another, and through the experiences attendant upon each stage, we unfold a more perfect conception of Operative Cause—Spirit—God. We have to reach the period where generation ceases before we can enter the re-generate life; the soul that is merging up through the mineral sleeps on the mother-soul; as it awakens and presses onward through the vegetable, it breathes; when it reaches the animal, it has dreams; but, when it is aroused to consciousness in the human, it begins to know. But even then generation has not ended; for it is approaching the infantile period of the conscious human. Its newborn soul will stand so close to the border line of its recent dream-land that it will be overshadowed by the images floating around it; and not until it has grown beyond the reach of all former tendencies can it arise in its own majestic splendor, realizing its might and power, and declare, "I and my father are One." The shadows of life will then melt away, and, fearless, it can bear the Light burning on the Holy Altar within.

Beyond a certain point the cold dim light of material scientist can not pilot us. Let one

sunbeam of the Real, fall across their pathway, and, mute, spell-bound they stop in presence of a mystery which scientific, anatomical diagrams cannot explain nor intellect of finite mind grasp.

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## MESSIAHS.

WALLACE YATES.

EVERY student of solar biology is, or should be, aware that the sign Pisces is a material sign (feet resting on earth), and that it is difficult for those born in this sign to formulate correct conceptions of the spiritual. Hence, the deification of Jesus of Nazareth while the sun for over two thousand years was in the sign Pices; just as the person of the Buddha became, during that period, an object of adoration in the Far East. There is no evidence worthy of regard that such a person as Jesus ever existed; but the probabilities incline to the idea that the disciples of the Rabbi Jehosua presented his wonderful allegory of the descent of the Christ spirit, or Logos, into the heart of man, in the four different versions known as the Gospels. This has been literalized by priestcraft, and the common inability to realize the spiritual, until the Man of Bethlehem, "born in a manger," has been idolized into the second person in the Trinity; and rivers of blood have been shed in the enforcement of that dogma. Paul, in II Thess. 2nd Chap., perceived and foretold this falling away, whose darkness grew deeper, until the rise of giant intellect and science that has come in with the Age of Aquarius; which science is really the "John the Baptist" (baptizing with the water of reason) that is the forerunner of the conception of the true Christ. This idolatry of the person of Jesus appears to be also foretold in Rev. 13:18 the "mark" being the sign of the cross. Jesus himself is made to rebuke such idolatry: "Why callest thou me good? there is none good but one, that is God."

But in spite of the iconoclasm of intellect and science, which, under the genius of the present

Aquarian Age tends to throw doubt on all such religious (?) conceptions, yet the gross conservatism of man, which clings so strongly to the old and time-honored, still persists in the notion of personal Messiahs, and would fain carry the error into the coming New Time. Centuries will pass, perhaps before this age can shake off the trammels of the old Pisces ideas; and their persistence is aided by the prevalence and strength of the exoteric ideas that pertain to Dan or Aquarins.

But nothing is more certain than that no personal Messiah will appear when Aquarius comes into its esoteric heritage. Its genius is universality, the solidarity of the race; and all the prophecies convey the idea of equality, and not of leadership. John the Baptist is made to quote Isaiah: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." And again Isaiah tells us: "Neither shall any say to another, Know the Lord; for all shall know the Lord, from the least unto the greatest."

Friends, let the new "Christmas" symbolize the birth of the Christ of the One Humanity! Let us cease this idol-worship, which however we may delude ourselves, is due to the exaltation of the personal above the spiritual! In our own hearts is the old cry of Philip (Pisces): "Show us the Father." It is rebuked by the Christ: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it." And louder still the Father of All issues the mandate: "Thou shalt have none other Gods but Me."

The agitation in favor of the Czar of Russia's call for a convention of the rulers of the world to consider the question of universal peace and disarmament is progressing favorably in all civilized countries. The convention will take place in May 1899. Many delegates have already been appointed by their respective governments.

#### A LETTER FROM THEODORE TILTON.

MY DEAR MRS. MALLORY:—I find your little magazine very piquant and interesting.

Accept my thanks for your courtesy in sending me several successive numbers.

I have read them with curiosity.

Not yet have I come upon a dull page.

Much that you print appears to me open to grave criticism, but the humane and charitable spirit which pervades your quaint brochures is beyond praise.

In fact, many touches of your pen bring to my mind the fine catholicity of sentiment which has always charmed me in the writings of the good old Quaker, John Woolman, whose moralizations (as you may remember) Charles Lamb advised sober-minded people "to get by heart."

I was glad that you had a good word of last farewell to our noble and heroic friend and patriarch, Parker Pillsbury, one of the sincerest men of our day and generation.

THEODORE TILTON.

Paris, France. December 2, 1898.

S. M. Nusrat Ali, the editor and proprietor of the "Moslem Chronicle," Delhi, India, and the leading spirit in promoting the Parliament of Religions, which is to meet in that ancient capital of India, writes us that the outbreak of the bubonic plague in the Bombay Presidency necessitates its postponement till the end of December, 1899. All religious systems will be represented. "No personal criticism will be allowed. Everything is to be done with a view to separating from religion the hopelessly entangled part, which consists of traditions or observances beyond human solution, and carrying to the outside world the more fundamental doctrine that will be the marrow of all sensible religious teachings."

Dr. Geo. W. Carey, well-known through his literary work, will soon start a paper at San Diego, California, that will treat especially of the Science of Being. Its name will be "Love."



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For The Universal Republic.

PARKER PILLSBURY.

I ABEL DARLING.

I saw an aged pine, upon a rock-strewn hill,  
Prob ng with tapering root the scanty soil below;  
Its sturdy branches raised to meet the drifting snow  
Of many winters, yet unchilled, unbending still.

Scarred by the lightning's fiery kiss, yet unsubdued;  
Beaten by rains at all its strong and knotted joints;  
Assailed by winds that played upon its saber-points  
Wierd anthems for this watcher in the solitude.

In its persistent verdure, while the years went by,  
It stood and saw its old companions, one by one,  
Hewn down and born away, or, when their day was  
done,

Fall fast asleep beneath the brooding, twilight sky.

A storm rushed down the gorge; it passed; I looked  
again:

The one lone tree was overturned, and lay so still  
I could no longer bear that rock strewn hill,  
But turned and sought the comfort of the fertile plain.

Spring came and woke a longing to behold once more  
My old friend's resting place, and, as I moved aside  
The dro ping limbs, a sweet breath floated on the tide  
Of snow-fed winds, and, overjoyed, I bent still lower

And laid my face against the pure, sweet blossoms there,—  
New England's best-beloved of the early spring,—  
That nestled by the side of this prone forest-king,  
And b essed them for the gratitude that filled the air.

\* \* \* \* \*

This also was my friend, this man of many years,  
Who lies so still to-day. You tell me "he is dead!"  
Then kneel and plant the May-flower at his foot and  
head.

And they for whom he lived shall water it with tears.

Not truly old was this my friend nor hath he died;  
For still that vernal strength returneth as it went;  
The air is all athrill with life as when we bent  
To bless the flowers that nestled by the patriarch's side.

Not for himself alone he grasped Eternal Truth,  
And dashed aside the veil to view God face to face;  
Not for himself alone, but all the human race,  
His soul drew from the fountain of perennial youth.

Scarred by the nation's fiery woes, yet unsubdued,  
Pleading for peace, stricken to silence in the battling  
storm,  
He waits. But though we turn and leave his outer  
form,  
Earth shall perfume his memory with gratitude.

## SELF-DECEIVED.

THERE are very many who are Vegetarians in  
principle, but are not strong enough to over-  
come the appetite for meat, so they "eat a very  
little," and satisfy their conscience by think-  
ing that it does not count in the vast amount  
daily slaughtered; others again say they must  
"eat a little meat" because they have to cook  
it for the family; others "eat at restaurants  
and cannot get enough of anything else," and  
they "eat just a little;" others must eat it  
they will be called "cranks" by their friends;  
and there are still others who must "eat a little  
meat" because they cannot keep up their  
strength without it.

It is really the appetite for the flesh of ani-  
mals that impels them to eat it; but they try  
to satisfy the conscience with these excuses,  
and in eating only a little they imagine they  
have no part in sustaining the cruelty and bru-  
tality involved in the murder of animals for  
food. But even this much is far better than to  
have no thought or care whatever about the  
matter. However, if everyone who sees the  
wrong of it should continue to "eat a little  
meat," the slaughter of animals would never  
come to an end.

The feeling that will permit cruelty, bru-  
tality and murder to proceed, rather than that  
some little discomfort should come to ourselves  
makes this world "a vale of tears," an abode

of misery." It is this selfishness that has given to the few all the comforts and luxuries of life, without toil, while the many suffer, daily, from privation, and toil unceasingly; and the few groan in misery because of their gluttony of mind and body.

We often hear people say: "Oh, I'm sick of this prating of Love all the time! It is all nonsense! Give us something practical; something that will apply right here, now." Love is the "practical," and the *only* "practical" that will apply right here and now; for humanity has become so rotten in selfishness that nothing but Love can save it.—LUCY A. MALLORY.

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#### THE POWER OF THE PRESS.

**T**HE daily press, with rare exceptions, is ruled by policy, for profit. It conforms itself to the prejudices, desires and accepted ideas of the people, no matter how wrong they may be. Thus, instead of being an educator that builds up, it is a reflector, and helps to bind the minds of the people more firmly to error and ignorance. As the great mass of the people are still largely wedded to superstition and prejudices, the daily papers pander to these to increase their circulation. It is a fact generally understood that no man can be elected to fill any office of state, of any importance, unless he subsidizes the newspapers of his state and of his party to advocate his election.

A book has recently been published by one of Bismarck's minions, who had charge of his corruption fund, showing how he manipulated, what Bismarck called "the reptile press," and how public opinion was poisoned by articles furnished by Bismarck, and, eventually, caused the war between Prussia and France. This work not only ruthfully presents what took place in Germany but is taking place in every "civilized" country.

Of course, it is the people who create the demand for this corruption, just as they create a demand for slaughter houses, liquor, tobacco,

etc., and the daily paper helps to supply it.

But corruption's day is passing fast away. Through the influence of the few, who have grown into the knowledge that throughout all the ages mankind have lived through the animal nature only, blindly led by avarice and cruelty into ever-present care, trouble and sorrow, the Divine Nature is being permitted to take control, and when it does, corruption will be transformed into purity of purpose.—LUCY A. MALLORY.

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#### OPPOSED TO THE BROTHERHOOD OF MAN.

**T**HROUGHOUT the ages periods of reform have been marked by increased religious persecutions; and this age is no exception to the rule, although the enlightened spirit of this generation prevents the spirit of sectarian intolerance and bigotry from manifesting in as fiendish and barbarous a manner as it formerly did. Sectarian intolerance is the cause of that revival of the persecuting spirit of the Dark Ages, known as "Anti-Semetic."

The Greek Catholic and the Roman Catholic churches are the most conspicuous in their persecutions of the Jews, because they have the least enlightened following; hence, are most opposed to the spirit of progress. The expulsion of the Jews from Russia, the anti-Semetic riots and agitation in France and Austria, are all instigated by the leaders, and carried out by the members of these unprogressive churches.

These Anti-Semites, like their ancestors, hate the Jews, because they are made to believe that the "Jews crucified our Lord and Savior," and therefore are unworthy of any decent consideration. It is useless to point out the fact to them that their own Bible shows that the common people among the Jews (for there were no Christians in existence at that time) heard him gladly; and that the Christ was crucified not by the Jews, but by a Roman Pontiff and his sol-

diers—the ancestors of those Romans whence now emanates the edict to persecute the Jews. But ignorant prejudice does not discriminate, and is totally blind and deaf. When it hates for the creed's sake, it becomes insane and is incapable of thinking or reasoning.—L. A. MALLORY.

1899.

**T**HE numbers which make the year 1899 are the only ones in this era that make up the mystic number 27—the date of Whole-World Soul-Communion.

The year 1899 is to be a remarkable year, as calculated by the Science of Astrology. Raphael's Prophetic Messenger, for 1899, says:

"The autumn of this year will witness many strange and appalling events, which will strike terror into the hearts of the stoutest, and cause a deep-seated feeling of unrest and uncertainty as to what the morrow will bring forth. It will be demonstrated to our senses the littleness of man and man's mind, and the vastness of Nature and Nature's God. Toward the close of the month of November the grand conjunction of seven planets in one sign (Sagittarius, the house of Jupiter), will be approaching—an event that does not occur once in thousands of years. This conjunction will mark an epoch—the beginning of a New Cycle." At this time, also, the earth will pass through the great meteoric belt through which it passes every thirty-three years. Of the eclipse of December 3d, it says: "This eclipse will be a most important one, and, being chiefly visible near the south pole, may cause an upheaval of land in that desolate region. Its effect on mankind will be astounding, issuing in, as it were, a new century and a New Era." It is on the second day of December that the seven planets (the Sun, Moon, Uranus, Saturn, Mars, Venus and Mercury), will be found in the sign Sagittarius, and Jupiter within five degrees of the same sign.

There must be a higher evolution of being. The Old must give place to the New.

"Its sunny isles in glory rise!  
The Old descends, the New ascends!  
The Lion and the Lamb are friends!"

In the spiritual, as in Nature, there is a time to sow and a time to reap, and a wintry period afterwards, during which no growth can take place.

"The Old Age dies!—the cycle turns  
Upon the New its pleading face;  
The spirit of the same Christ yearns,  
With sheltering wings, to shield the race;  
And voices from the wilderness  
Proclaim His Kingdom near at hand,  
Who comes with power to scourge or bless  
The Stewards of his plundered land!

"The spoiler, crouching in his den,  
Glares out upon the dying Night,  
As in the awakening souls of men  
New hopes, like song birds, greet the Light.  
No longer shall the Truth sit dumb  
While martyrs bear their cross alone!—  
The Harvest Time at last has come  
When Right with might shall mount the throne

"The Shepherd with his flock ascends;  
The Reaper moves upon the corn;  
The grain before the sickle bends;  
The wolf shrinks cowering from the Morn:  
But slowly up the world's far West,  
With lightning flashing from his shield,  
And thunders muttering in his breast,  
The Storm-King marches to the field!

"The walls of ancient Error shake  
Above the earthquake's smothered roar,  
And tides of retribution break  
With sullen boom on every shore;  
But they who build upon the rock,  
And not upon the shifting sand,  
Unharm'd shall meet the battle's shock,  
And storm and tidal wave withstand!"

#### THE EFFECT; NOT THE CAUSE.

**I**N a letter to the "Light of Truth," J. C. Steimetz says: "Not, however, until we are emancipated from wage-slavery and the competitive system will we find time and opportunity, as a race, for the cultivation of all that is good, pure and noble in human nature, nor will the social and political atmospheres be purified, nor will our slavery to the material come to an end until then."

It seems to us that Mr. Steimetz is taking the effect for the cause, for all must admit that it is from a lack of the cultivation of the good, and true in the race that we have wage-slavery and the competitive system and social and political impurity, and slavery to the material. All these conditions are the expression of that which the Race does find an abundance of time

to cultivate—selfishness, greed, envy, gluttony and injustice.

If the Race ever gets through the slough of degradation and misery, it will be by cultivating that which is good, pure and noble at all times and in whatever condition they may be. It does not take any more time to cultivate purity, nobility and goodness than to cultivate impurity, selfishness and badness, and if we are not cultivating the good, we must be cultivating the bad.

When Wisdom guided by Love is placed at the helm of mind in the Race there will be no more slavery; for each individual will be Ruler over him or her self.—LUCY A. MALLORY.

Vegetarianism is true Peaceology; the only true peace society in existence. There is no peace where life is sacrificed. Contrast the murderous butcher's den and slaughter house with all its bloodshed and horrors, with that quiet, peaceful and beautiful garden of wholesome vegetables, fragrant flowers, luscious fruits and golden grains, and by the law of creation that like produces like, can you not plainly see that the butcher-house will bring forth a nation of murderers, while a diet of vegetables fruits and grain will develop a strong spiritual race of peaceable, lovely and healthy people? On which side are you? As man comes down to make himself up of this lower grade of animalism, he puts himself on a level with the beast. "A righteous man regards the life of his beast,"—Bible. Does regard mean to kill? Are you righteous? Be God-like, and bear in mind that you must reap what you sow.—J. H. NEFF.

We hereby tender our thanks to Dr. M. L. Holbrook for sending us a volume of "The Journal of Hygiene and the Herald of Health." By subscribing for this excellent magazine you can have a family physician always on hand that will keep you in health if the directions are followed, and it will only cost one dollar a year. Address Dr. M. L. Holbrook, 46 East 21st street, New York City.

#### A DIET THAT REFORMS.

DR. W. F. HUBBARD, the physician in charge of the Sanatorium (a branch of Dr. Kellogg's world-renowned health resort at Battle Creek, Michigan,) in this city, has been very successful in prescribing a vegetarian diet in the cure of inebriates. He finds that by keeping the patients on a diet of nuts and grains principally, and giving no animal food or condiments of any kind, they recover from the influence of liquors much sooner, and their desire for intoxicants leaves them; while those given animal food not only require much longer time to recover, but just as soon as they can get the liquor they get intoxicated again.

In connection with this we would call the attention of our readers to Dr. Kellogg's magazine, "Good Health." It contains the best advance-ideas in relation to health reform, which includes diet, physical exercise, dress reform, and all things appertaining to the health of the physical system, besides spiritual food of great importance.

#### TEACHING BY EXAMPLE.

THE good that one individual can do who lives a true, unselfish life, is exemplified by Mrs. M. G. T. Stempel, of Paris, France, whose name is familiar to the readers of The World's Advance-Thought. Mrs Stempel is exceedingly modest and unassuming. She does the duties right at hand cheerfully, lovingly and well. She teaches by example; and the Higher Self controls and guides her all the time.

We could fill pages telling our readers of the good that we have been witness to that Mrs. Stempel has done,—away here on the Pacific Coast, thousands of miles from her home,—and of the marvelous manner in which help always came through her just at the time it was most needed; and of the healing influence that even her letters convey.

If any of our readers are troubled in mind or body, *be still*, and think of Mrs. Stempel, and a harmonious influence will soon dispel the dark clouds.

## SCIENTIFIC BASIS OF ANIMALS' RIGHTS

It has always been the contention of "Humanity" that the chief cause of the denial of rights to the lower animals is the imaginary gulf which has been fixed by a certain class of thinkers between the human and non-human intelligence. The assumption that animals are mere automata, "brute beasts," soulless, speechless, devoid of reason, and wholly separated from mankind by an impassible barrier; this it is that, by deadening man's sense of affinity and brotherhood, is responsible for the various cruelties of which animals are the victims. Those who have disbelieved and contradicted this prevalent view of animals, having been derided as sentimentalists and dreamers, whose humane "castles in the air" have no scientific foundation. But it has been said by a great writer, "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundation under them." This is precisely what is being done for the theory of animals' rights by the new school of scientists. They are supplying a technical basis for an already apprehended truth.

We have before us two most valuable scientific works of this sort, viz: "The Nature and Development of Animal Intelligence," by Wesley Mills, M.A., M.D., and "Evolutional Ethicis and Animal Psychology," by E. P. Evans. Both writers insist on the importance of a study of comparative psychology, if we are ever to appreciate the significance of animal life and our own ethical relation to animals. We have first to get rid of those "anthropocentric" delusions which, as Mr. Evans points out, "treat man as a being essentially different and inseparably set apart from all other creatures, to which he is bound by no ties of mental affinity or moral obligation."

"Man is as truly a part and product of Nature as any other animal, and this attempt to set him up as an isolated point outside of it is philosophically false and morally pernicious."

Again, it is refreshing to find both Dr. Wesley Mills and Mr. E. P. Evans scouting the old

pseudo-scientific dogma that allows animals "instinct" but denies them "reason."

"The trend of investigation," says Dr. Mills, "thus far goes to show that at least the germ of every human faculty does exist in some species of animal. . . . Formerly the line was drawn at reason. It was said that the brutes cannot reason. Only persons who do not themselves reason about the subject with the facts before them can any longer occupy such a position. The evidence of reasoning power is overwhelming for the upper ranks of animals, and yearly the downward limits are being extended the more the inferior tribes are studied."

We would especially draw attention to the chapter of Mr. Evans' book entitled "Speech as a Barrier between Man and Beast," in which he exposes the common sophism that animals are speechless. It is to be regretted that so many zoophilists persist in giving countenance to this fallacy by the use of the foolish and mischievous expression, "dumb animals." "If psychologists to-day," says Professor Wundt (quoted by Mr. Evans), "overlooking all that an animal can express through gestures and sounds, limit the possession of language to mankind, such a conclusion is scarcely less absurd than that of many philosophers of antiquity who regarded the languages of barbarous nations as animal cries."—*Humanity*.

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There is a splendid article in the November number of the "Mercury," "The Science of the Soul," by J. C. Chatterji, which everybody ought to read; they would be the better for it. The "Mercury" is one of the New Dispensation magazines. Price, \$1.00 a year; ten cents a copy. Address the "Mercury," Odd Fellows Building, San Francisco, California.

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That good man, Brother Frederick, who practices what he preaches, on all occasions and at all times, has been in this city again for a few weeks doing a good work. He has returned to San Francisco for a brief period, and hopes to be with us again soon.

## PUBLIC, FREE READING ROOM.

A NEW Public Free Reading Room (Non-Sectarian) was opened December 25th at 203 Second street, A. O. U. W. Building, where all, of both sexes, are welcome to avail themselves of its privileges. It will be open every day in the week, from 9 A. M. to 10 P. M.

It is especially intended to accommodate those who have no place to spend their evenings and leisure time profitably. Strangers, travellers, and all are most cordially welcomed there.

The library has already quite a collection of books, magazines and papers, and as rapidly as possible, its shelves will be filled with the best thoughts of the best writers, on all subjects.

There is another Free Reading Room at the north end of the city, on Ash street, near Second street, that was established about ten years ago by the Self-Reform Club. It has been supported by a few philanthropic citizens of Portland, and it has been of incalculable benefit to hundreds who have found there a comfortable place to spend their time profitably.

"The Pacific Monthly" for December is a good number, and the people of the Pacific Coast, Oregon especially, should take pride in supporting it. It contains much matter descriptive of this country that will be of interest to people in all parts of the world. Send in your subscription for the new year. Price, \$1.00 a year. Address the Pacific Monthly Publishing Co., Macleay Building, Portland, Oregon.

"THE ABIDING TRUTH" with its Silent Evangel is devoted to a better understanding of our Immortal Powers. Price 50 cents a year. Published monthly by C. Elizabeth Russell, 6 Park Street, Peabody, Mass.

The Putnam Brothers, who established the Home of Truth in this city, have done a work whose good influence has been an incentive to progress to hundreds of people. Although these brothers are modest and seldom speak of their

work, they have done remarkable healing. The blind have been made to see, the deaf made to hear, and dis-ease has given way to health under the influence of their loving thoughts. They are going away for a time to prepare themselves for a greater influx of Light. Wherever they are, good will follow in their footsteps.

"The Civilizer," is a new magazine published by the Civilizer Publishing Co., 65, 66, 67 Tabor Opera Block, Denver, Colorado. This magazine is full of advanced ideas for the civilizing of humanity. Wm. Wisdom, Ph. D., LL. B., scientific editor; Mortimer F. Taylor, literary editor, and O. E. Miller, managing editor. These names are sufficient guarantee that the "Civilizer" will be kept at high water mark in all good work. Subscription price, \$1.00 a year.

Ernest E. Loomis has kindly furnished us with a copy of his latest work, "Practical Occultism." One cannot read this book without being helped. It teaches how to become a Master Magician by the cultivation of the power of Love. The magic it teaches is that of pure loving thoughts and actions. Price, \$1.25. Ernest Loomis & Co., 70 Dearborn street, Chicago, Illinois.

Subscribe for a year for "Mind," and send it as a New Year's gift to a friend. It will be a present worth more than costly jewels. Price, \$2.00 a year. Address, Alliance Publishing Co., 19 and 21 West 31st street, New York City, N. Y.

You can have ten dollars worth of wisdom for ten cents by sending that amount for a year's subscription to the "New Dispensation," the good, original monthly paper edited and published by James L. Jones, Corvallis, Oregon.

"The Medium," published at 754 South Spring street, Los Angeles, California, has now a plant of its own. Mr. Lunt, its editor and publisher, merits the success he has so bravely won for his progressive paper. Price 50 cents a year.

## BODY, SOUL AND SPIRIT,

PART II.

THEODORE WRIGHT.

**T**HE soul is divisible into two parts, which are related to the flesh and are, therefore, mortal; the others are related to the spirit and are immortal. The mortal parts cannot be immortalized; the immortal parts cannot be mortalized. What then? When a soul lends itself to the flesh, its immortal aspirations or parts are quenched, and some other entity outside appropriates the immortal elements of it. On the other hand when the soul and mind goes with the spirit, its mortal parts are then by degrees parted from and done with, and its immortal parts survive. The venerated scriptures affirm this when saying of entities "the minding of the flesh is death, but the minding of the spirit is life and peace."

It would be interesting and instructive to enquire how the idea of God as the great "Over-soul" originated. No scripture with which we are acquainted ever uses the term "soul" when speaking of God, or ever uses its equivalent in any language. Did the term belong to God, or constitute any part of His nature, this would not be! God is spirit, the one spirit, the most imperial and supreme element or thing existent. Soul is a creation, is created for a purpose, and its purpose is to link the two outlying parts of man's complicated trinity. To do this effectually it must have parts in common with both body and spirit. Spirit is peculiar, being absolutely sinless and indestructible. It cannot sin, it cannot die. Soul can sin and so can die. There is a strongly and clearly marked line between soul and spirit when once the living and powerful word is operative with its sharp incisiveness and discrimination.

There are very few awake or even awakening to spirit life, and its power and influence. That I am awakening I know. That I am actually and truly awake I have no certain proof as yet. I see the reign of spirit, but its practical realization is till to be won. I have not entered

upon it; but I am pressing forward joyfully and confidently, knowing that I shall succeed. Then I shall be a Christian; that is, an anointed person. I can claim to have a taste of it, for I have for many years needed no man to teach me. I am waiting expectantly to be imbued with power from on high.

## JAMES G. CLARK'S POEMS AND SONGS.

**W**E are indebted to Mrs. Jennie Clark Jacobson, the daughter of James G. Clark, for a volume of his poems, compiled and published by Mrs. Jacobson and Mrs. Mattie R. Havens since the death of Mr. Clark. It is a handsome book of 225 pages, dedicated to his daughter, with introduction by B. O. Flower, and a splendid portrait of the author. Every poem in the book is a Divine Inspiration that inspires the reader with a higher ideal of attainment, and they will be appreciated more and more as time rolls by, for they are the prophecy of the New Age.

We regret that "Innovation," one of Mr. Clark's finest poems, written for the World's Advance-Thought in 1887, does not appear in this collection; the cause no doubt being that he had not retained a copy, and the compilers forgot it. All the personal friends of Mr. Clarke (and their number is legion,) will want this book. It can be had by addressing Mrs. Jennie Clark Jacobson, 1268 County Road, St. Anthony Park, St. Paul, Minnesota; or Mrs. M. R. Havens, 830 Bellvue avenue, Los Angeles, California. Price, \$1.25, postpaid.

The many friends of Mrs. C. A. Dean will be glad to know that they can now obtain copies of the beautiful inspirational poems she has so often recited for their entertainment at different gatherings. She has published a new volume of her inspirational poems; it contains all that were in the old volume and as many more of later ones. It is a neat little book of 102 pages. Address Mrs. C. A. Dean, 438 Clay Street, Portland, Ogn. Price 50 cents.



## SILENCE.

KATE LAMPMAN.

**S**ILENCE deep, profound, almighty!  
 On Thy bosom bear our souls!  
 On Thy resistless, murmuring current  
 Let our furl'd sails unroll!

On that deep calm of the spirit  
 Stay impatience, restless throb;  
 For in Silence we solicit  
 More of good; yea; more of God!

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## THE SCIENTIFIC SKELETON.

It is not enough to say the science of the universe, as it is presented to-day, has many errors; it is fundamentally wrong, and so is misleading all the way.

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