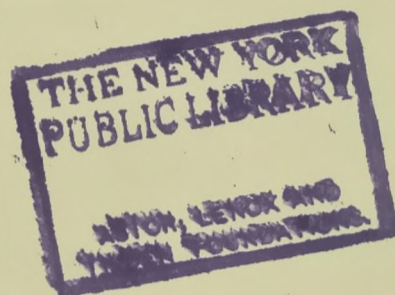


APRIL, 1899.



The

World's Advance-Thought

AND THE

Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

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, New foundland.....	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.

April, 1899.

PORTLAND, OREGON.

Vol. XII, No. 7—New Series.

THE WORLD'S ADVANCE-THOUGHT.

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A BIT OF LEMON VERBENA.

M. G. T. STEMPEL.

QRUSHED and bruised, it yields unto the hands
That crush and bruise it, all its sweet perfume.
Not niggardly; not keeping back the best;
Giving it all with patient, sweet content.
Content to know that though its life is bruised,
A fellow-soul, for one brief moment, is
Startled into the true and pure delight.
That is the kind of praise our God loves best.
And so think many brave, sweet human souls.
They give their sweetness to the crushing hand—
The world indifferent—content to know
That sweetness ne'er is lost: that silently
'Twill find its way unto the one that waits
To be surprised into praise of its God.

THE ONE POWER.

THERE is but One Law of Creation—from nebulous (spiritual) substance, through its various evolutions, to concretions in matter that express externally the involved ideas of the Creator. From atoms to worlds the Law of Creation is the same. The nebulous thought cultivated in the mind, whether good or bad, is as certain to materialize itself as the involved life in the seed will evolve, when placed in the soil, and given plenty of sunshine and water, a plant with all its various evolutions. This is "Creative Power manifesting in the flesh."

From the invisible to the visible; from the infinitesimal, through various evolutions, to the stupendous; from the crude elements to complete harmony of structure, is the Law of all Life, in all spiritual, mental and physical spheres of existence.

Evil is not a power separate from the Good, but a perversion of the good. Food, money, type, strength, knowledge, power, etc., are good or evil, according as we use them to forward pure or impure motives. The same type, and mental and physical powers which we employ to furnish thought for the uplifting of mankind could be used to its detriment and destruction; hence, they are not separate powers; there is but One Power which furnishes both good and evil.

If "All is God," then injury to anything—animate or so-called inanimate—is "hatred of the Creator" that resides in all and is All.—LUCY A. MALLORY.

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* *

There are no "evil spirits" that can injure us but those we cultivate—the spirits of hate, greed, lust, envy, jealousy, malice, etc. These evil spirits, by cultivation, embody themselves in us, and then we are "evil spirits"—the boon companions, by the law of attraction, of "evil spirits" who have entered spirit life. When we no longer cultivate the mental evils that make our "spirit evil," we have nothing to fear. It is only evil in the physical life that attracts evil in spirit life.—L. A. M.

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The existence of the individual apart from the Universal Whole is impossible, for that Whole is composed of all thoughts, feelings and actions. The more the highest and best thoughts one can assimilate and make his own, the more the Universal Whole individualizes in him.—L. A. M.

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Change of structure does not imply annihilation. The infant dies in the youth, the youth dies in the birth of the mature man.—L. A. M.

WAY TO THE HOLY CITY.

ALL around and within us is mystery; yet in our limited sphere of intelligence there are some truths that we know. We know that there are certain principles and conditions which make toward righteousness, toward our happiness and health and welfare in this life, and that these principles are the magnetic cords, the unseen forces, that bind us and draw us out to another and better life that we know not of as yet, but of which these sensations, so dimly and imperfectly perceived through the obscuring environment of matter, are the foretaste and the promise. We know these things, because the spirit within bears witness with our own spirit that they are true; that these are rays of light from the interior sun permeating the exterior veil of materiality, which we feel to be but an illusion, a phantom of the earth-bound sense, which by and by will be cast of; and is even now rent and set aside in the trance and clairvoyant condition, and in those exalting experiences that uplift all spiritual people in moments of inspiration.

He who finds his true self, this interior consciousness, pure and perfect, from which all best and noblest thoughts are but faint emanations, finds there the Christ, the Zion, the Holy City into whose light no darkness can enter, on whose burnished brightness time writes no stain. Those who enter through the golden gates find there the Universal Republic of Mind, the Spiritual Universe.

The way to this Holy City is found by following the light of love that comes from there. Love begins with self, and gradually extends to family and friends, community and country, and reaches its fullest development when it embraces all humanity. God manifests himself to us through his works, particularly through humanity. He who loves humanity best loves God best, and with love comes the desire to remove the errors of thought and race-belief which have descended from the dark ages of the past, chaining the mind down to form and

custom, and making people the helpless or willing slaves of kings, priests, plutocrats, and other evils evoked from the darkness of their own ignorance and unconscious minds.—LUCY A. MALLORY.

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* *

In all lines of popular thought it is the race thought that dominates religion, politics, social matters, diet, etc. The mind that does not concentrate upon its own self-evolved thoughts and control them, is controlled by the race thought. The majority of the people think that it is a crime to follow any thoughts but those that belong to the fixed consciousness of the race. The God and Devil of the masses are what the thoughts of generations have made them, and they are worshiped and feared, and are real powers, as everything is as long as the thought keeps it in existence. The great churches have been built to the race-thought God; and the jails, penitentiaries, insane asylums, vivisection Hells, to the race-thought Devil.—L. A. M.

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Spiritual life (the living influence of good spirits), can no more manifest through the one spiritually unconscious than physical life can manifest through a corpse. The spiritually dead worship the dead—the dead ideas of dead men—in social, political, religious, medical, and all other matters of daily life. They prefer a dead Jesus to a living Christ; the laws of decayed and ancient institutions to the wisdom of living men and women; the medical superstitions of ancient ignorance to the living science of Divine Healing, etc., etc. The dead (spiritually) do not bury their dead (as the Scriptures enjoins); they give the dead a fictitious life, and honor them in preference to the living.—L. A. M.

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* *

The eyes of hate see all things ugly and evil; to the vision of Love all things are beautiful.

"LIGHT! MORE LIGHT!"

EVERYTHING in Nature reaches out for light, whether vegetable or animal. The sunflower is such an immense searcher after light that the disk of its flower follows the sun. The potato growing in the dark cellar will send out its spindling stems toward any faint ray of light, and will die struggling to reach it. While life is pent up in the seed, darkness is necessary even, for its preservation. But the moment heat and moisture is applied light becomes necessary for its development into a healthy plant and to perpetuate its kind. Thus it is with the human family the only possible chance for development and salvation is the development of a desire accompanied by the act of reaching out for light. The physical body may grovel in darkness, wealth and sensual pleasures; but the mind, the intellect—that part of Nature intrusted to every human being—will reach out for Light more Light, and through Light only can the life that is worth living come.

IT SHALL NOT PASS AWAY.

J. C. STREET.

HEAR not, pilgrim of the Heavenly Way, lest the knowledge of Spirit and Soul growth and communion with the so-called dead shall pass away from the souls of men.

It has come to remain. The world is ripe for it. It is the gift of the loving Father, the most precious relic of the past. The keepers of these sacred Lights of Spiritual Truth did not safely cross so many ages, and bridge all gulfs only to be wrecked on rocks of modern skepticism and intellectual theories.

The Angel pilots of Truth, Love, soul and spirit are too experienced to allow their children to fear such disaster.

"Because iniquity shall abound, the love of many shall wax cold," but always there will be true, faithful volunteers to replace the tired sentries and heroic pilgrims; and the world, cold, selfish and bad as it is in its present transition state, can and will furnish a few true men and women now and then to carry on the work.

HARMONY OF SPIRIT AND MATTER.

WALLACE YATES.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy the body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.—*Job*.

THE ancient Man of Uz, amid all his trials, recognizes the Redeemer within, who shall eventually reign supreme over the personality when the body has become a "temple fit for the indwelling of the Holy Spirit." Not his the idol-worship that would pervert such expressions of True Faith as the above fine passage to the uses of a dogmatic theology and a priestcraft whose highest conception is "belief in Jesus." Job but voices the feeling of every Son of Man who returns to his own centre, and looks not without but within for his Redeemer and his God. Whoever will repeat the above out pouring of that ancient sufferer as part of his daily spiritual gymnastics, will feel his faith grow as it were by exercise.

Job seems to have been aware that ages of growth would be necessary to bring man back to the bosom of the Father. He believes in re-incarnation, and the patience for which he has been noted is shown in his faith that he shall eventually "see God," even though "this body" be destroyed by the worms. Nor does he believe in any "vicarious" fallacy: "I shall see for myself and mine eyes shall behold, and not another!" When the Redeemer "stands at the latter day upon the earth," shall be when each personal Man shall have "overcome the flesh" by as many repeated incarnations as may be necessary to perfect him; it will be the harmony of Spirit and Matter, when through the baptism of the Holy Spirit and of Fire the Redeemer shall "thoroughly purge his floor."

The author of "The Sevenfold Human Structure" says: "In the true and ascensive evolution the Psyche of man's Innermost, being solicited by the quickened will, opens its guarded doors, and descends into the lower forms, reinforcing with heavenly elixirs the powers of the

rational and volitional mind, bringing into subjection and service both the spirit and body of self-desire, making an Eden of the life-form; and, at last, transforming even the outer body into its own immortality." Then "the Lord God walks in the garden" formed in the life-body of man, talking benignly with the pair, the male and the female, the intellect and will, whose union constitutes the human personality. "See what Divinity doth hedge a king!"

LOVE.

G. A. KENNAN.

"**H**E that loveth is born of God, and knoweth God, for God is Love."

The world is full of talk about love in these days; but very few really comprehend the meaning of the term. The most common definition of love would be the attraction of one sex for the opposite. But this definition is evidently largely incorrect; for Love is essentially unselfish, while most sexual love culminates in the desire for the exclusive possession of the loved one, and desire for possession is lust, an entirely selfish perversion of Love, making personal gratification our supreme motive.

The name love is also used to express the natural affection of brother and sister, parent and child, etc.; but this, too, is commonly a selfish love, because it also is based on the personality. The brother loves the brother or the sister; parent loves the child, or the child the parent, from that same sense of personal egotism—because he or she is mine.

Again, the idea of human brotherhood is fast coming to the front with thinking people, and we speak of the "love of humanity" as the ruling motive of those earnest souls who desire and labor to better the conditions or increase the general happiness of their fellow-man. This can hardly be classed as a selfish love, for it is essentially unselfish. But is it really Love? Is it not rather more correctly described as good-will or benevolence?

To my mind Love is far greater and holier than this. Love desires not possession; but an

inner union of souls, or rather of spirit, through which lies the possibility of the greatest individual development for each of us.

My spirit reaches out to all whose spirit reaches out to me. And my love binds me to all whose love binds them to me.

VEGETARIAN CLAIMS,

DEAR MRS. MALLORY:—Let me thank you for insertion of my few lines under this heading, and for—what will not have been written in vain—your own valuable and friendly comment upon the same. But you make me speak of the rabbit and house-sparrow as "very treacherous." Perhaps my handwriting was at fault. Kindly therefore let me throw light upon the dark saying. I certainly intended to write "lecherous."

Let me assure you that to characterize flesh-eating, with all its attendant horrors, as "unnecessary and wrong," would not, in my own opinion, fall under the charge of "mawkish sentimentality." Then there is the traffic in egrets plumes—a disgrace, surely, both to men and women. In like manner a perusal of "The Cost of a Seal Skin Cloak," by T. Collinson, from London Humanitarian League publications, may be termed an eye-opener. Want of though it has been sometimes pleaded in excuse of revolting cruelty. What, however, about want of heart? E. E. KELLY.

Dr. Sivatha, the great scientist and educator, has arrived. This is his first visit to Portland. He will remain for a short time, and will give a course of lectures. Dr. Sivatha is one of the most remarkable men of the age. And no one can spend an hour with him without being greatly entertained and benefited thereby.

"The Prophet" is edited and published by Kenneth Sylvan Guthrie, A. M., Ph. D., for the instruction of the "Brotherhood of the Eternal Covenant" in spiritual things. Price 75 cents a year; 10 cents a copy. Address "The Prophet," 1608 Montgomery Avenue, Philadelphia, Pa.

[Selected from an address delivered before the Village Lyceum, at Glens Falls, N. Y., by Meredith B. Little.]

THE ONE LAW OR UNIVERSAL, DIVINE PRINCIPLE OF HARMONY.

IN the manifestations of the operation of the One Law, we also discover an apparent negative condition which we call inharmony. We behold about us a world of discords, angularities, ignorance, superstitions, cruelties, injustice, evils and a thousand and one conditions which are inharmonious. A careful study, however, of these incongruities reveals the fact that they are, one and all, nothing more nor less than harmony in process of growth, unfoldment and perfection.

A trained musician is executing a difficult number of music, assisted by uneducated amateurs. The cultivated ear detects serious inharmonies. The skilled artist is not in harmony with his undrilled assistants, who, on the other hand, through their mutual awkwardness, are quite in harmony with themselves. We criticise them, however, from a standpoint of perfection which they have not reached, but to which, through education and careful practice, they may yet attain.

May we not assume then that the shoot, leaf and bud preceding the developed flower; the unsteady step of childhood; the follies of pink and white youth; the sins of mature manhood through ignorance or inherited tendencies; the imperfect motion of planets; in short, all of the apparent misdirected energies of force, life and nature are nothing more nor less than manifestations of imperfect conditions through which the One Divine Principle, the One Divine Law, is slowly unfolding higher conditions which are yet to develop into more harmonious attainments governed by intelligence, goodness and wisdom.

There is also another condition of matter which is so refined, so ethereal as to be beyond the limitations of cognizance by our physical senses. All atoms and particles of matter in the material universe also have their duplicates in the sphere of refinement, which we call the

spiritual, and the One Divine Eternal Law of Harmony operates in this finer world the same as in the grosser or mortal. The spiritual atoms are the first attracted by the developing energies of the life germs, and the two forms or expressions, the spiritual and the material, unfold and mature together. Hence every form animated by the life principle is dual, and the spiritual form survives by the law of cohesion and compulsion, while the physical structure is ultimately destroyed by the law of repulsion, which produces separation and decay.

Are we not, then, warranted in the assumption that the conditions of life in spirit are practically the conditions of life in matter, only so refined, so ethereal, as to place them beyond our present possibilities of comprehension? Also that there is not, nor will there ever be, on this or any other plane of future life and activity any condition of super-refined existence that will not be, strictly speaking, a world of refined matter, for all atoms of matter are subject to the One Law of progressive refinement. Hence there is no such thing as a phantom world, a ghost life, a realm of shades, but a life more real, more beautiful and more harmonious than the ideal possibilities of our mortal conceptions; a spiritual life in which the One Law, the One Divine Principle of Harmony operates, governs and controls all things.

In the material world we cognize through the sense of sight, expressions of life, but the Life Principle itself is beyond our vision or comprehension. To illustrate. Twin elms of shapely form stand by the road side. The winds of autumn have denuded them of their ripened foliage; they show no indications of life and stand like finger boards on the road to death. When the snows have disappeared and the warm sunshine and spring rains have impelled their life energies into activity, we observe that only one of them responds with bursting buds and forming leaves; the other is unchanged. We know that one tree is alive simply by the manifestations of life through nature's activity, although we cannot see the

life principle; while the lack of evidence of energy in the other surely indicates that the life force has ceased to operate, and the tree is dead. Such are the manifestations of the conditions of life and death by activity or inactivity, at the proper season, in every animate form in nature through the revelation of the One Law.

While in mortal embodiment, just outside the limitations of our perceptions through the effects produced in our consciousness by varying modes of motion in particles of matter lies the realm of true Life. We are constantly in the spiritual world, but are simply blind to its existence, for the morning of the real Life has not as yet dawned upon us.

THE BUGLE CALL OF FREEDOM.

MRS. H. B. CAMPBELL

ALL things are now ready! Come to the feast! We have heard the bugle call of Freedom; which means Love guided by Wisdom, and purity of life; this is the entering in of the New Dispensation—the Kingdom of Heaven on earth. We shall then find Christ within our souls.

The air is full of vibrations of Love from the seen and the unseen, who are working for the deliverance of mankind from the thralldom of customs, habits and ignorance.

Let us radiate the "Love Divine" and learn our souls' possibilities. Let us manifest the Love that never faileth; that thinketh no evil, and upbraideth not; that suffereth long and is kind. Then shall we come out of bondage into Freedom—Freedom to grow in Wisdom's ways with Love as our guide.

"The Temple of Health," Dr. J. M. Peebles' instructive hygienic monthly paper, is again a welcome visitor to our table. It is invaluable for those who seek to live healthily. Price 25 cents a year. Address the "Temple of Health," 61 Maple Street, Battle Creek, Michigan. Dr. Peebles has done, and is still doing, a great work for the advancement of humanity.

UNUSUAL PHENOMENA.

W. J. CUSHING.

ON the 6th of September, 1881, a fog hung over the city of Boston, Mass., and as it lifted and the sky appeared through the vapor, an unusual phenomenon presented itself. In place of being blue the sky was yellow or golden, and when the fog had entirely lifted the entire expanse of the sky formed one vast dome of mellow gold in appearance. On the common and in the public garden the grass took on a different hue, and flowers changed their colors.

This phenomenon extended over all New England and Eastern New York, occasioning much conjecture as to its cause. But the only reasonable explanation I met with was in the columns of the "Springfield Republican." It stated that such a phenomenon could only occur in the autumn, after the summer's heat had caused great evaporation of vapor, and that great banks or strata of this vapor had accumulated in the upper atmosphere sufficient to so modify the transmission of the sun's rays as to produce the golden appearance of the heavens and the strange light upon earth.

Many people were greatly alarmed by this and the feeling was considerably added to by another remarkable phenomenon a few days afterwards, when at night a beautiful golden bow, like unto a rainbow, spanned the arch of the heavens from east to west and lighted up no doubt from the streaming rays of the Aurora-Borealis of the northern sky.

"Mind" is one of the great leaders in the New Thought movement. The March number of this magazine is a "feast of good things" for the spiritual man. Price \$2.00 a year. Send twenty cents for a sample copy to the Alliance Publishing Co., "Life" Building, 19 and 21 West 31st street, New York City.

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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.

PEACE, BE STILL.

BELLE BUSH.

WE see but dimly here God's will and purpose;
We are but children groping in the dark;
Through fogs of doubt our higher intuitions
Seeking for Truth, see now and then a spark.

This magnified, distorted by a vapor
Of our ignorance, we think the Sun,
And straightway we proclaim: "The morning dawneth!
Truth's heralds have arisen! Our task is done!"

But we forget, though truths we may discover,
And find a solar system in each spark,
That it will set, and leave us need for others,
Which we must seek, or wander in the dark.

Truth hath no boundaries; it is infinite,
Yet owns a glorious galaxy of stars,
That one by one arise, and from the Heaven
Of brightest thought shine out like jewel spars.

With reverent awe and careful introspection
We watch the rays that struggle through our night,
Yet never dream what myriad constellations
Of Heaven-born truths ne'er greet our mental sight.

The wisest learn but little, though they wander
In quest of knowledge over all the earth:
The humblest child may puzzle and confound them—
A winged insect, or a floweret's birth.

Such thoughts have come to me at twilight musing,
And filled my soul with peace and humble trust,
Till in the keener sense of human weakness,
I feel more sure that all God's ways are just.

Then let me rest in this, nor murmur ever,
Nor wish to change one fraction of His will;
To every tempest in my spirit rising,
Let me in firmness whisper, "Peace! be still!"

Those who want justice, honesty, love, intelligence, etc., to prevail in this world, should recollect that these must be manifested individually before they can manifest as a whole; therefore, only through the growth of justice, honesty and love in individuals (universal atoms) can these Deific attributes ever prevail in the world. It is not what people want, but what they manufacture that fills the world with good or evil.—L. A. M.

PASSING AWAY.

THE Government of humanity thus far in the history of the race has not been based on altruism, but upon greed and selfishness. The individual has recognized no obligation to minister to the general welfare; in fact, the individual who would start an enterprise of any kind simply to help his fellow-beings who need assistance, without expecting to make profit out of it for himself, would be looked upon as an outcast, a "crank," lacking common sense, and he would be told over and over again that "It does not pay!" "Those you are helping will not appreciate it!" And that is true; because the spirit of selfishness has governed mankind so long, that even those benefiting by his unselfishness would think him lacking in judgment, and each individual would try to take advantage of his effort to get the greater share of it for himself.

But this spirit of selfishness is spending its last force; and notwithstanding all that is said and done, in their minds people respect and love the one who is trying to help relieve the unhappy condition of his fellow-beings, and all over the world the spirit of unselfishness is manifesting through individuals more and more and it will continue manifesting until the government of the world will be: All for each, and each for all.—LUCY A. MALLORY.

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What article of use could ever be made in a factory where the workers were trying to kill each other with guns and pistols? And yet, spiritually, this is the mental state in which people ignorantly imagine a God can come to earth and redeem mankind. There must be mental peace and harmony, individually, before humanity can be redeemed collectively.—L. A. MALLORY.

POPULAR ERROR.

A MILLION people will listen eagerly to the minister who tells them, no matter how terrible their sins may be, they can, even at the last moment, escape the result therefrom by simply turning them over to Jesus, where one will pay attention to the teacher who teaches that through Wisdom and Self-control only can man overcome his errors; crowds will invest in the doctor who claims to have a new drug that is a cure-all, where one will listen to the spiritual physician who teaches that pain and disease are due to corrupt food and evil thoughts, and that to abolish them pure foods and good, healthy thoughts must be used; the politician who makes great promises and tickles the ears of his auditors with flattering words is elected by a great majority over the man who has no faculty of feeding the multitude with the duplicity of words, but whose actions speak for him; ten thousand will go to mediums to try and find out from the spirits how to get rich and famous, but nearly all of them will close their ears to messages that tell them how to live wisely so as to give satisfaction.—LUCY A. MALLORY.

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Life, as it is now lived by the average man or woman, is slow suicide. In fact, it is rare to find any one who lives to a harmonious, ripe old age, just like matured and luscious fruit that falls to the ground. People, generally, do not die from ripeness, but from corruption. They are like unripe fruit that decays before it matures.—L. A. M.

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Instead of trying to encourage their sick friends by diverting their minds from their aches and pains, people really help to kill them by adding to the burden of their infirmities those of their own and those of others.—L. A. M.

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IMAGINATION is the seed, thought is its growth, and the material is its expression—L. A. M.

BE PREPARED!

HERE is a large proportion of people in the world who pride themselves on their "stability" of character. They will tell you that they do not want any new ideas on social, religious and political matters, or on any questions bearing on reform and progression. They made up their minds long ago about those things—"the Old is good enough."

These are the people who regard each other as having "good sense" and as being "reliable," "the mainstay of the country," the "influential men" of the town or city and country, and they regard all who advance new ideas, and try to improve upon the Old, as "cranks" and "unreliable." But in their desire to keep their "common sense" intact, they have overlooked this most important fact, that this is an age of change,—the Old must give place to the New,—and those who are so steadfastly fixed that they cannot move on will surely get run over and hurt, because they will have to move on. Therefore, they had better begin at once to get pliant and loosened up enough so that they can be adapted to the New, without being torn to pieces.—LUCY A. MALLORY.

THE COMING OF THE NEW.

THE "New York Press," of April 2d, devotes a full page to illustrating the great conjunction of the planets during November and December, 1899. The various views of astrologers and astronomers, at home and abroad, are given as to the effect of this conjunction upon the earth.

"According to Dr. J. C. Street, the seven planets with the sun coming into the mystic sign of Sagittarius in the latter part of November, and continuing through December, is a 'prophetic sign of fiery triplicity,' which will affect the whole system of governments, religious, political and financial economy, as well as the motor nerve system in individuals. He does not believe that the effect will be so marked here as in Eastern lands, yet it will be sufficiently grave to warrant the utmost apprehension and precaution."

The article was prepared by Dr. J. C. Street.

of New York City, but that part of it which explained the spiritual significance of the impending changes in the world was left out; and this is what people need to know; for, having read newspaper accounts of a great, impending Crisis, thousands live in constant fear of terrible disasters; and fear paralyzes the reasoning faculties.

Those who regard with terror the predicted disasters that are to happen to the earth should remember that there can no worse disasters, miseries and torments befall mankind than those that are now so prevalent in the mental and physical spheres of all individual lives, due to ignorance from lack of thought.

The vast majority will not, under the present order of things, change their mode of life; and they have a dread of anything that will compel them to change. But the proper thing to do is to identify ourselves with the New, for all who are prophesying this great Crisis admit that it is but the burning out of the dross, and ushering in of a better and happier age. Therefore, all the rich and the poor, the intelligent and the ignorant, the great and the small, should now awaken to a knowledge of their Divine heritage, and each, according to his own individual capacity, begin to put his house (not made with hands), in order while yet there is time, and this cleansing process must go through all the affairs of his daily life.

Want of spiritual unfolament is more to be dreaded than death of the body.—L. A. MALLORY.

Ministers are no more holy because they "believe in God," than physicians are healthy because they believe in drugs. Unholy ministers and sick doctors go to prove that something more than "belief" is necessary for holiness and health.—L. A. M.

The material world is the aggregate manifestations of intelligence typed in matter; the spiritual world is intelligence itself, freed from this material clothing—it is the naked Truth.—L. A. M.

ENCOURAGING AND EDUCATIONAL.

DEAR MRS. MALLORY:—I desire to send you a word of thanks for the grand work you are doing through your little magazine. I am thoroughly convinced that Vegetarianism is the key to the new life and the new Christianity, for the motive that prompts the discarding of flesh diet is largely one of justice and mercy, and I feel confident that the continued teaching and acceptance of such humane principles will work wonderful changes, and will prove one of the most powerful factors in the uplifting of the human race.

Your little paper makes these things so clear, and your utterances are so fearless and earnest that they cannot fail to be a rod of strength to the weaker, struggling ones. It seems to me that under the black mantle of evil that is overshadowing us there is a mighty power for good at work. Such ideas as Dr. Carus writes regarding the sacred life of animals are very childish. It hardly seems probable that civilization would be lost because a few or a great many industries were done away with and their places supplied, by the inventive mind of man, with better and more humane occupations. At any rate the change has begun. Let us hope that it may continue until Peace and Harmony are restored to mankind.—(MRS.) L. E. RADER.

THE LIVING TRUTH.

TRUTH might be compared to a boiling geyser; no matter what effort is made to put it down, it will rise like a bright electric light, to lead mankind to his destined haven of rest. A disciple of Truth may be killed for his presumption, but the Truth remains. Ignorance kills millions every year, when the Light of Truth would prove a savior. The multitude must keep up their Quixotic attempt to strangle Truth. Why? If Truth should prevail, what would become of the legal fraternity? If Truth should become universal, disease would be no more; and what would become of the medical fraternity? If Truth should become universal, all mankind would become honest; and what

would become of the police department? War would cease; and what would become of the military department? If Truth should become universal, creeds would melt from sight like tallow in a furnace, and the occupation of ministers would be gone. If Truth became universal, men would worship Nature, and costly churches would no longer be required. If Truth became universal, fine clothes would no longer cover the hypocrite, the harlot, and the sinner. Credits would cease, panics would end, goods would sell themselves; one man could no longer deceive and cheat another. If Truth could be universal there would be such an upheaval of society as was never seen on earth. Ah, no! Truth will be fought to the bitter end by all but its converts. But Truth never can be put down; if every man on earth should battle against it, it cannot be put down, for Truth is mighty and must prevail.—*Common Sense*.

AN EARLY MORAL PIONEER.

THE especial title to honor for this early moral pioneer [Plutarch] is his championship of the claims of the most oppressed, or at least the most helpless of beings, who no more were regarded by law, or society, or religion, than they were in the Christian ages down to seventy years ago. Criticizing that much admired, but really most acrid, type of the old Roman character—Cato the Censor—while giving him undue praise in other respects, Plutarch blames his inhumanity to his slaves, and makes the following admirable reflection upon the common treatment of the fellow-laborers of men:—

“Goodness moves in a larger sphere than [legal] justice. The duties of law and (ordinary ideas) of equity reach only to men, but kindness and beneficence ought to be extended to individuals of every species. And these virtues always flow from the heart of a right-natured man, as streams that issue from a living fount. . . . We certainly have no right to treat living beings like mere inanimate chattels, which, when worn out with use, we throw away; and if it were

only to learn benevolence to human kind, we should be pitiful to other races. For my own part,” adds this true moralist, “I would not sell even an old ox that had labored for me; much less would I send away, for the sake of a little money [as the unfeeling Censor had done] a man grown old in my service. But Cato, as if he prided himself on such callousness, tells us that when Consul he left his war-horse in Spain to save the public the charge of his freight. “Whether such things as these,” concludes his biographer, “are instances of greatness or of littleness of soul, let the reader judge for himself.”—*Humanity*.

We are indebted to the kindness of Mrs. M. G. T. Stempel for “The Modern Rack,” by Frances Power Cobbe, a work of 275 pages, exposing the Vivisection Horror. The details of this modern Inquisition, approved of by the great majority in church, state and society, are two awful for perusal. That it can exist side by side with “Christianity,” and endorsed by “Christians,” is positive proof that “Christians” have but little conception of what Love, Justice and Mercy mean, otherwise they would not for a moment allow these Hells, in which the handiwork of their Creator is so terribly tortured, to exist.

Mrs. Lydia A. Irons, the staunch friend and loving defender of all living things, has sent us a very handsome collection of new books, inculcating kindness to animals, for the World’s Advance-Thought Reading Room, at 203 Second street, A. O. U. W. building, and we herewith return her our most sincere thanks therefor, and also to the “Truthseeker,” (N. Y.) to whom we are indebted for a very valuable contribution of books, papers and magazines.

“Nature’s Finer Forces Library,” by Swami Myeananda, is a new monthly magazine, devoted to the upbuilding of humanity. Price, \$1.50 a year; 15 cents a number. Address Joseph Maille, 126 Carondelet St., New Orleans, La.

WHAT WILL THE HARVEST BE?

F. P. WAGNER.

AT the present time everything seems to be in confusion; New Thoughts are coming to the front and demanding recognition; and the members of Orthodox churches and the followers of the old schools of medicine are alarmed and using every means in their power to suppress the oncoming wave of Advance Thoughts. It behooves the leaders of the Reform movements to look well to their motives, and see that they are not selfish in their demands, and understand why the followers of the Old Order have taken such fright.

The Scribes and Pharisees desired the death of Jesus for fear that they would lose their lucrative occupations. When reapers were first introduced, the owners had to guard them day and night to keep the laboring men from destroying them.

If it is from a basis of dollars and cents only that the leaders of Reform are working, their influence will be of short duration; but if it is from a basis of love for humanity, it will grow to a mighty tidal wave that will revolutionize the world.

We have been constantly reminded that if we would seek the Kingdom of God all these things would be added unto us. What is to be added unto us? The ability to amass wealth? Or is it the ability to live in perfect harmony, and be able to assist those less fortunate than ourselves?

If the Mental Healers of the country would get as far away from selfish motives as it is possible, restore the sick without making it a matter of dollars and cents, there would be no fear of such persons coming to want. On the contrary, I know their bank accounts would grow larger, their range of friendship increase to large proportions, and life would be one round of pleasure. When the day's work is completed in farm, shop, office or whatever calling we have chosen as a livelihood, there is plenty of time before retiring for the night in which the sick could be remembered.

Take the case of a shop girl who is so frail she can scarcely get through her day's work, and her earnings so small she cannot spare even a dollar of it for mental treatment, for it would take every penny for her support, and possibly others dependent upon her. Would not heaven smile upon the Mental Healer that would give her treatments free and not even speak to her of them? Would it not be ample pay to see that girl healthy and happy?

If you have crossed the "Jordan" in Mental Healing you need not care for personal interviews, nor letters from the sick to know of their condition, for you can get that by telepathy more correctly than by personal interview or letter. It makes no difference if the one you treat be on the opposite side of the earth, they are as near you in Spirit as if they were in your presence body.

Many Mental Healers say they are beset with letters from people who want something for nothing. This will always be the case while they advertise for patients. Others say if you cannot pay the small sum charged for treatments, you should apply to the county for help. This all sounds very selfish.

If the leaders of the New Thought would refrain from advertising as Healers, and would do their work in a quiet way without money and without price, in a very short time the New system of healing would become such a mighty power in the world that sickness, want and misery would all disappear.

The Colorado Legislature, by a vote of 45 to 3 in the House, and 30 to 1 in the Senate, passed a resolution based on the experience of Woman Suffrage in that State, recommending to every State and Territory the enfranchisement of women "as a measure tending to the advancement of a higher and better social order."

E. M. Carlson has bought "The Medium," and has enlarged it. Price \$1.00 a year. Address E. M. Carlson, 614 West 6th street, Los Angeles, California.

SAYS THERE IS TOO MUCH BICKERING.

BRETHREN AND SISTERS OF THE SPIRITUAL GUILD:—I think we are a queer set. We profess to believe in love and peace, and fraternal good neighborhood. But we are sufficiently divided into factions to keep up a continual bickering among ourselves, some lauding Robt. Ingersoll to the skies, some believing in Christ, and some ridiculing him as a myth who never existed. I think we may safely say that in our spiritual category we embrace Atheists, Materialists, Agnostics, Infidels, Christians, and members belonging to all the isms in the world. Now this may be all right; the spirit of a Godly man is able to cover with a mantle of charity every possible difference of opinion in all men and all orders of men, and to abound in love towards all;—he can even make his interest and regard to reach the sinful and unthankful. But I am unable to see how mental and spiritual fighting, bickering, severe tongue-lashing, with each other, and all outsiders who happen to differ with us, is ever going to usher in the millenium of peace and love and good will into our ranks or convince anyone of the truth or truths of Spiritualism. Why, at least, is it necessary to fight Christians or Anti-Christians, or any other orders of men? It never did any good, and never will. O, I am so sick and tired of this everlasting blind stabbing at this, that, or the other order of men because they differ (no odds whether sincerely or not) with our own peculiar views, that sometimes I am ready to shut down on all Spiritual literature, and betake myself to merely personal meditation and practical peace, and let it go at that. I never take up a Spiritual paper in which I do not find some hateful inuendo against some Bible, or some creed, or some man, or some ism. And all because they happen to not suit our little pinhole microscope, when, for all we know, they are far better adjusted to the great microscope than our own tiny machine. Our own dear brethren and sisters are by no means secure from this universal hostility. If a man, book, creed, or what-

not antagonizes with our notion, then he or it must be flayed alive without further loss of time. You may say "Spiritualism needs all this to clarify and purify it." I declare boldly that it doesn't need any such thing. It is all ten times worse than nothing. All the sustaining pabulum Spiritualism needs is the Love and Wisdom, Truth and Goodness, Purity and Peace, Mercy and Forgiveness abounding in the Great Omnipresent Father—always ready to be imparted, and always at hand to be put into practical requisition by each and every one. And without the practical application of these in our every-day life, Spiritualism is of no more value than the dust which arises in the atmosphere—nay, nor half so much, for the dust makes the cerulean tint of our beautiful sky. Sarcasm and wounding of feelings have no legitimate place in Spiritualism. It is my sincere belief that in years to come, if we do not find some victory over these unsavory and excoriating words and sentiments, we shall look back at our present experiences as burning cinders of desolation. This will not be an agreeable, but a painful retrospect, and why not now set out to avoid it while we are able to make for ourselves paths of joy or sorrow as we choose? And if we desire it, to practically live now, and act and speak and write so that in days to come we may be able to rejoice in all the good way in which the Divine Intelligence has enabled us to travel in our spiritual pilgrimage to higher and holier realms of perfection and glory. It seems as if these thoughts and suggestions might awake an interest and zeal in some at least to endeavor to come up to a little higher ground, and to practically make ready to sow and reap a richer harvest of Love and Peace than heretofore we have been able to attain to.—"Salem," in *The Progressive Thinker*.

FROM hour to hour each one is weaving the warp and woof of his thoughts into spiritual consciousness. Knowing this we should make quite sure that we are building that which we wish to meet as an objectified reality.—L. A. M.

FRANCIS SCHLATTER'S BOOK.

THE "Life of the Harp in the Hand of the Harper" relates the experiences of Francis Schlatter, before and during the time he became so famous as a Healer. This book contains Schlatter's own account of his call to heal, and the experiences he endured in order to prepare himself for the work. He seems to have given himself up entirely to the control of the "Father" (he does not explain who this "Father" is), and he was led by him to endure most extreme suffering, the purpose seemingly being to see if he (Schlatter) would entirely yield to this "Father's" will, no matter what the cost, or how unnecessary the thing imposed. After the "Father" was satisfied with his submission, he was given the power to heal, which he manifested to so wonderful a degree. But the voice of the "Father" called him again to commence his wandering, and he left his patients and started out again, and was finally led to the home of Mrs. Ada M. Morley; Datil, N. M. (the compiler and publisher of his book), where he spent several months delightfully to himself and the family. Then came the command again to start out, and since that time he has not been heard from. The price of the book is not stated. Address Mrs. Ada M. Morley, Datil, N. M.

"The Suggester and Thinker," in its enlarged form, has met with such gratifying success that its editor and publisher, Robert Sheerin, M. D., has launched another magazine which will be "a monthly compendium of the contemporaneous thoughts and writings of the World on Mental Science and Occultism." It is entitled "The Psychic Digest and Occult Review of Reviews." Mr. Sheerin says in his circular announcing the new magazine: "It is not its purpose to present the views of its editor, but to represent the best thought; the latest discoveries and writings as far as expressed in the Psychic and Occult Science Literature of the World." Price \$1.00 a year. Send ten cents for a sample copy. It will be clubbed with the

"Suggester and Thinker"—both sent for one year for \$1.50. Address Robert Sheerin, M. D., 178 Summit street, Cleveland, Ohio.

J. A. Edgerton, some of whose beautiful poems have graced the columns of *The World's Advance-Thought*, is one of the poets of the *New Dawn*. His "Voices of the Morning," just received, voice in rhythmic measure the glimpses of the Coming Age that the soul of the poet has perceived. Mr. Edgerton's poems are chaste and soul-inspiring, and will be more and more appreciated as time passes on. Price, 75 cents. Address J. A. Edgerton, Bureau of Labor, Lincoln, Nebraska.

"Christianity and Vegetarianism," (price 5 cents); "A Doctor's Idea of Vegetarianism," by E. H. Matthewson, M. D., (price 3 cents); "Clerical Sportsmen," by J. Howard Moore, B. A., (price 4 cents); "Saline Starvation, and How to Avoid It," by Chas. D. Hunter, M. D., (price 5 cents), are pamphlets published by the "Chicago Vegetarian," McVicker's Building, Chicago, Illinois. Vegetarians should circulate this literature as much as possible.

"Get Your Eyes Open," by Frank Allen Moore, is a prettily bound booklet that will certainly open the reader's eyes to wisdom's ways. Price, 25 cents. Address F. M. Harley Publishing Co., 87 and 89 Washington street, Chicago, Illinois.

The more often we repeat and practice an idea, whether it be good or bad, useful or destructive, the more readily the body or any part of it responds to that idea.—L. A. M.

To every person interested in the subject of Social Purity, the National Purity Association, 70-81 Fifth Ave., Chicago, Ill, will send a free copy of their paper, "The Christian Life."

An International Metaphysical League has been organized, with James Brodie Patterson as president.



FREE SOULS.

JESSIE HAYNES.

THANKS be to Infinite Life, some souls are still free;
Some spirits untrammelled; unbending their knees;
Like the oak of the mountain, deep-rooted and firm,
Erect when the multitude bends to the storm;
When traitors to Freedom, to Truth and to Good
Are bowed to their idols pollued with fraud:
When the recreant souls have forgotten their trust,
With Truth, Love and Justice lying low in the dust;
'Tis then that brave souls from the shackles have broken;
'Tis then that brave souls for Freedom have spoken!

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