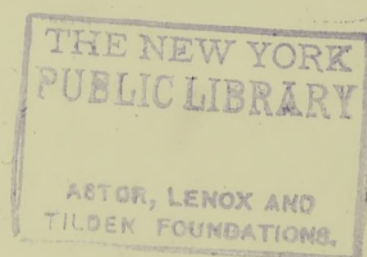


JULY, 1899.



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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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THE WORLD'S ADVANCE-THOUGHT.

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TILDEN FOUNDATION

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

July, 1899.

PORTLAND, OREGON.

Vol. XII, No. 9—New Series.

THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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SEEDS OF KINDNESS.

HERE was never a golden sunbeam
That fell on a desolate place,
But left some trace of its presence
That time could never efface;
Not a song of ineffable sweetness
That ravished the listening ear,
Then slumbered in silence forgotten
For many and many a year,

But a word or a tone might awaken
Its magical power anew,
Long after the sweet voiced singer
Had faded from earthly view;
Nor a heart that was ever so weary,
Or tainted with sin and despair,
But a word of tender compassion
Might find an abiding place there.

Yet countless thousands are yearning
For sympathy, kindness and love,
And souls are groping in darkness
Without one gleam from above.
There was never a sunbeam wasted,
Nor a song that was sung in vain,
And souls that seem lost in the shadows
A good man's love may reclaim.

Then scatter the sunbeams of kindness,
Though your deeds may never be known,
The harvest will ripen in glory
If the seeds be faithfully sown;
And life will close with a blessing,
And fade into endless day,
Like the golden hues of the sunbeam
That fades in the twilight gray.—*Unknown.*

The condition of your own state of consciousness is of more importance to you than that of all the world besides, because you must live with yourself continuously and forever; hence, it is not how other people act toward you, but how you act toward yourself that constitutes your happiness or misery. If you right yourself you are doing the best you can to aid and help your fellow-beings.—L. A. M.

A COMPLEX THOUGHT.

IT may be said of a seed, or the germinal or primal principle of any thing, that it is a complex thought. For instance, the thought or idea symbolized by a grain of wheat is complex, embracing innumerable thoughts, distinctively considered, such as the planting; the bursting outer covering; the rootlets branching downward; the upward movement of the main stem to the sunlight; its discolorings from pure white to delicate shadings of green; the little emerald blade cutting through the compressed soil into the open air; other blades branching out in the air; a central stalk forming and strengthening to bear the weight of all, as may be demanded by progressive growth; and so on to blossoming, and thence to full fruitage. Until the preceding processes and conditions ultimate in the ripened grain, ready for its ordained uses, we do not conceive of perfection, of completeness. And now this complex thought, unfolded to its ultimatum, the matured plant, itself becomes a simple element in a still higher complexity of thought; it is but one of the myriads of individuals that constitute the vegetable kingdom; and this kingdom is but a constituent element in a higher unity of related utilities; and so on without end in an ever-widening circle of co-ordinating parts and co-operating energies. It is Infinity in Motion—it is God.

The earth is a complex thought, an unfolding seed in the fields of infinitude. To understand its relations to other world-thoughts we must get above it and outside of it. It must be viewed as a single letter, to be combined with other letters in expressing Truth in its fullness.—LUCY A. MALLORY.

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“FEELING ILL” is the reflex of “ill feeling.”
—L. A. M.

SPIRIT FORCE.

THERE are forces that will act through matter to the cognition of the physical senses that are far below human spirits in the scale of development; and yet, aided by the psychic influences on the mortal side, and their upper and lower relationships on the spirit side, they may produce what the subjected or negatively re-receiving human mind will consider the most wonderful manifestations. In these latter-day influxes—the opening of the Soul Cycle—spirit in all its omnipresent ramifications gives evidence of the vivifying inpouring from above—the dispensation of Light is universal, and all must move upward, though to the consciousness of many this saving movement assumes the guise of terror and threatened destruction, and will be and is being frantically opposed by them, as the fear-frenzied horse will resist being led away from a conflagration and attempt to plunge deeper into the flames of death. As we are standing at the case setting up this article no other mortal near, the types in their cases are jumping and falling back in showers; they are not acted upon by individual sentient force. It is the expressions of spiritual forces which are pouring their vitalizing energies through all the kingdoms of nature—mineral, vegetable, animal, and human.

Thus the external world being but a school in which we are taught to look deeper than outside appearances for the truth, until of our own souls we know the spirits behind the masks, they will be to us but disquieting mockeries; because the true soul-force is lacking in such manifestations. A chain of fully “materialized spirits” stretching from New York City to San Francisco, with an authenticating mortal at the side of each one, would not in and of itself hasten the era of Peace and Brotherly Love—would not destroy selfishness. The spiritual state is as distinct and as completely separated from the mental or mortal-mind state as the latter is from the instinct-animal state. Being an unknown world to all below it these tortured, wearied, hope-led pilgrims seize the broken and

distorted shadows projected from it, and in them would fain rest. But abiding rest will not be found until the spiritual realm shall have been reached; and to attain it is to realize “the second birth” spoken of by Jesus—a birth out of the shams and falsities of matter, the pains and uncertainties of the immature human condition, into the absolute truth and sweet restfulness of the Divine. New Dispensationists are all whose souls have been touched and thrilled by these Celestial influences. They are following the shadows up to the light, and bringing the light down to the earth. This is the power, the living, irresistible force. It subdues the animal and charms it into compliance; it soothes the mind by its Love-spell into faith and inspires it with Wisdom that is above all worldly knowledge; it captures and rescues the wandering soul, leading it to happiness supernal, and making its emancipation a condition of increased power to save others. It has already kindled with glory the mountain-top, where human aspiration and divine inspiration are meeting and mingling, and the light will rapidly spread and intensify until it fills the whole earth.—LUCY A. MALLORY.

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Scarcely any one sees things as they are, but they color them with the state of consciousness they have cultivated. Those who hate see no good, even in that which is beautiful and worthy of regard; those who love see good, even in the most homely and degraded. There are men and women whose greatest enjoyment of this lovely summer time consists in going out to kill something. The sweet songs of the birds are heard only as calls to their slaughter.

*
* *

“NEW LIFE.”

THE “New Life”—the Divine Consciousness—that is so much talked of, and that so many claim to have attained, is a spiritual unfoldment. It is ceasing to be played upon discordantly. It is responding to Harmony only. It

is "being born again of the spirit." This "New Life," is like coming into the light of the sun, after the darkness of night.

Many think that they have attained the "New Life" so long as there is no cause for disturbance, but when trials come they meet them in the old life of discord; treating inharmony with inharmony; returning wrong for wrong.

The New Life in Divine Consciousness, when attained, transforms the wrong to Right, the inharmony to Harmony, by its Divine effulgent influence.

When we have really grown into this Divine Consciousness, no clouds no shadows can obscure our sunshine, for we are the Sun of Being.—LUCY A. MALLORY.

PROPHETIC VISIONS.

DURING the winter of 1889, in February, one morning, just at the time of passing from the sleeping to the waking state, I had a vision that impressed itself upon me very strongly at the time, because of its clearness and naturalness. So much so that I described the vision at the breakfast table to the people with whom I was staying. But as time went on the recollection of it passed entirely from my mind. I saw myself in a strange city, the sun was shining brightly and the day was very warm. I was sitting in an armchair under an awning in front of a building on one of the business streets. The street was narrow and there was but one street car track and that close to the sidewalk on which I was sitting. As I sat there a horse car came up and stopped in front of me to take on a passenger; it was an open car drawn by a gray horse and a bay. There was a banner along side of the car advertising a theatre show and pricing the seats at 25, 35 and 50 cents. Besides the driver and conductor there were just two ladies on the car and as the car stopped one of the ladies talking about the theatre show said to the other that a 35 cent seat was good enough, and at this point the scene disappeared and the vision was at an end.

The following June I went to Moline, Ill. on business that kept me there about six weeks. I sat down in an armchair under the awning in front of a building. The street was narrow and there was but one street car track and that on the side of the street nearest to me.

As I sat there a street car came up and it was drawn by a gray horse and a bay. There was a banner along the side of the car advertising a theatre show at 25, 35 and 50 cent seats. Besides the driver and conductor there were just two ladies on the car and as the car stopped one of the ladies turned to the other and said that a 35 cent seat was good enough. Just as the lady spoke it flashed across me that this was the very scene I had witnessed in my vision. I recognized the features of the people on the car, the motions of the driver as he wound up the break and the action of the horses as they came to a stop. In short, it was the exact scene in every detail I had witnessed in my vision in February.

Now it is obvious that this vision cannot be explained by the old saw that I had eaten some mince pie for supper, nor had the subject of the vision been obtained from any conversation or scene that I had taken part in before going to bed, and as I had never visited Moline up to that time, it could not be charged up to a trick of the memory, mind reading, thought transference, or any of the usual explanations brought forward by the wise people to explain away unusual phenomena of this kind. Nor is this an isolated experience. I have had many similar ones; in fact I have not made a change in business or location in the last twelve years that I have not been shown some scene of the new surroundings beforehand, in a vision of precisely similar nature to the one I have described.

[We, too, have had many experiences of the same nature as the above, and one that was very similar: Mr. Mallory had gone on a visit to the eastern states, and we were expecting him home on a certain day; but he did not come, and two days passed without any word

from him. We became quite uneasy, and concluded to send a telegram to ascertain where he was. Just as we picked up the pen to write the dispatch we had a vision, in which we saw a carriage drive up to the door and Mr. M. was in it, and we noticed the driver and the horses—one of the horses was a very dark bay, and the other was a light bay with some white on his feet and head, and we noticed the lighter one move his head up and down and switch his tail as he stood there. We did not send the telegram and we had no further anxiety, although it was several days before Mr. M. arrived; but when he did come, it was in the same carriage with the same driver and horses that we had seen in the vision, and the lighter horse made the same motions with his head and tail. There are many people having such experiences, and as Mr. Brown says, none of the explanations usually given will account for such phenomena. What is it? Mr. Brown gives the following explanation, which he says is more than theory to him. Editor]:

We each of us have an "evestrum" (so-called by Paracelsus, and I don't blame him for coining a word to give it a name), that envelopes us that might be likened to the shadow of a man, for it is always with us.

This evestrum is not the astral body, but an entirely distinct and separate thing. It comes into existence with the birth of the physical body and dies with it. It has complete knowledge of everything that is to happen to the individual during his or her incarnation in the physical body, and under favorable circumstances, or in other words when the Uranus vibrations are ruling, can show glimpses of the future to the individual as I have described.

An architect will make a plan for his building and picture or number every stone or stick of timber before attempting the construction of it. This evestrum might be looked upon then as the plan of the Infinite as far as the individual is concerned and every thought and action be compared to the placing of the timber or laying of the stone that in time completes the

structure. Thus we see that not only is every thing in nature a vast sensitive plate picturing the very acts and thoughts of the universe as is shown, in the excellent article in the June "Adept," but the pictures are also already outlined beforehand waiting to be filled in at the proper time. The Infinite has not constructed the universe without first drawing his plans and making his pictures, and it is my opinion that he has made man just as he wanted him to be, individually and intellectually, not only as he is at present, but as he has been in the past, and as he will be every second of the future.—*Carl C. Brown, in The Adept.*

So much eating is not essential to man's sustenance, as is generally believed. The Arab laboring man never eats until after his work is done for the day. He has numerous fast days prescribed by the Mohammedan religion, but he works just as well fasting as he does when eating. If people would eat only when they are very hungry, and then moderately and of plain, pure and wholesome food, they would not be diseased, and it would be easier for them to control the mind and body in the right direction.—L. A. M.

Man can never know the universe until he first knows himself, for in him must first be unfolded the elements that will enable him to comprehend it. The possibilities of infinite expansion are involved in the seed, but it must be properly cultivated before these possibilities can be made manifest.—L. A. M.

WISDOM is here to set the world free, and those who still oppose it will only imprison themselves deeper in their own self-evolved darkness. The sun shines for all, but we can shut ourselves up in caves or go underground into pits and exclude its health-and-beauty-giving rays from our beings, and suffer for lack of the light.—L. A. M.

You are owned by the thought you cultivate.

THE TRUE LIFE.

J. H. LUCAS.

THE True Life is a very beautiful study and cannot be otherwise than replete with interest to every thoughtful mind. When we reflect that every life is individualized from the All Life of the universe, having the germs and potencies of its attributes, it is reasonable to suppose that even while dwelling on earth, and sometimes in the midst of unfavorable surroundings, it can reach a large degree of excellence through culture and experience.

The true, the real life is within, and when it is there with a sufficient degree of activity and power, it manifests itself outwardly. Running back in our researches on this subject toward the prehistoric ages of the world, we find this has always been true. "In him was Life and the Life was the Light of men."

Every true life conforms to certain fundamental principles, and among these we may note justice, love and wisdom. It is therefore easy to distinguish the True Life from the false life. The false life is selfish, often indifferent to its responsibilities, and without earnest aspirations to do good to others. But one who lives a good physical life, a good intellectual life and a good spiritual life, consistent, well poised, symmetrical, wise and strong, active, and faithful, will necessarily wield a great and useful influence in the world. No one can measure the power of such a life, exalted to such a grand plane of earnest endeavor. Such a life is a gentle and yet an effective rebuke to all wrong doing. It is an inspiration to all earnest souls who are within the range of its influence. It is a never-failing benediction.

INDIVIDUAL FREEDOM.

F. P. WAGNER.

TO what extent we are influenced and guided by others is a difficult matter to solve. It is certain that we are influenced and guided by race thoughts and church thoughts. These thoughts take form and are plainly visible to many. We hear of many devout preachers and

earnest church workers who have seen Jesus face to face, and can describe his form, and style of his dress, and there are many people who have seen him who do not make any pretensions of being Christians in the sense of belonging to a church; but they all agree as to the personal appearance as seen by them.

Is not this that they see the church thought of Jesus that has taken form? The combined thoughts of the race take form, and become as real as a rose on its stem or any other object with which we are familiar.

Lawrence Oliphant tells us that before he commenced to write "Scientific Religion," a book he completed in 1889, he was impressed with the thought that he was to write such a work several years before he began it, and that when he did begin he wrote by inspiration only; that when the inspiration came he would write hours at a time, often far into the night. When the inspiration would cease it would often be days before he would get it again and go on with the work.

If he (Mr. Oliphant) had waited until now to write a work, would he write on the same subject? Thoughts seem to be loaned from age to age, never entirely dying out. We play tandem in spite of our declarations to the contrary. As time passes and the unselfish, or Deific thoughts, are mingled with church and race thoughts, mankind moves forward slowly.

Individual freedom can be secured only by listening to the voice within and patiently and lovingly following its advice. When we discard the use of such articles of food as require the sacrifice of the lives of animals, we will then be on a fair way toward freedom. When we can see an angel in the background of every person's life, then freedom is indeed near.

We think that each individual is occupying the position he was destined to occupy by Eternal Wisdom, but there is a right and a wrong way, or a short and a long way, of fulfilling destiny.—L. A. M.

THE MESSAGE OF SPIRITUALISM.

JOHN P. COOKE.

WHAT is the message of Spiritualism and of the Spiritual Philosophy to the modern world? Should the great body of sincere and convinced Spiritualists hold themselves accountable for the delivery of their message to humanity?

The first message is the assurance of individual continuity of existence. This involves the eternal endurance of the spirit of each and all, for weal or for woe. The conduct of life involves consequences. As free causes we are held to an account for every action of our lives.

As those who apprehend a consistent philosophy of the Universe, it is our duty to proclaim its truths.

First—The unity of that attraction and Central Spirit Sun, which holds control of all Immensity, comprehending in its own inner life, Light, Love, Knowledge and Goodness.

That Light which is guide for all human souls.

That Knowledge which enables the soul to realize itself. Apperception is by the power of Divine Knowledge; knowledge is by consciousness.

Goodness, the attraction upward to the One All Good, enabling us to overcome our evil with goodness.

We know that Light is God; The Soul of Conscious Being; that matter is the substratum of Nature's seeming. As the Cosmic Philosopher states it in the description of Transfigured Realism. We claim that matter does not exist as matter (but perhaps as darkness) save in relation to our intelligence, since what we mean by matter is a congeries of qualities, weight, resistance, extension, color, etc.—which have been severally proved to be merely names for divers ways in which our consciousness is effected by an unknown external agency.

Take away all these qualities and we freely admit, with Idealists, that the matter is gone; for by matter we mean the phenomenal thing which is seen, tasted and felt.

But we nevertheless maintain, in opposition to the Idealist, that something is still there—which to some possible mode of impressibility, quite different from conscious intelligence, might manifest itself as darkness, or as something wholly different from and incomparable with conditioned matter, but which to anything that can be called human intelligence must manifest itself as matter.

What we refuse to admit is the legitimacy of the Idealist's inference that the unknown reality beyond our sense consciousness does not exist; and equally we refuse the Materialist's inference that intelligence is the accidental creation of unconscious darkness, or matter.

Absolute Intelligence is Luminous. It is the light of life. It is the Divine mind. It is God. It is the Spirit of Life in man.

Read what is interesting to you, and not more than you can thoroughly digest. It is more important to think than to read. Of what you read believe only what appears to you to be true, even though it claims to be inspired. Though it be true it is not for you until it is true to you. Deny nothing, but receive only that which is for you. What is food for your neighbor might be poison for you. I knew a man who ate raw snakes, but I never adopted his diet. They seemed to agree with him, but I felt that I did not need them.—*Positive Thought.*

A West-end man-milliner, having become a Vegetarian, has decided to cease selling feathers, and hats adorned with feathers. The London newspapers cannot understand anyone letting conscientious scruples interfere with business. It strikes them merely as a good opportunity for being "funny."—*The Vegetarian.*

The death struggle of the Old has commenced! Hasten, O, blinded people, to incorporate yourselves with the New; so that you will not be cast away with the outworn shell and corruption of the Old! The New, the True and the Good is coming to take possession!—L. A. M.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

TRUSTS.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE BETTER VIEW.

IF we talk of the good which the world contains,
And try our best to add to it,
The evil will die of neglect by and by—
'Tis the very way to undo it.

We preach too much and we dwell too long
On sin and sorrow and trouble;
We help them to live by the thoughts we give,
Their spite and might we redouble.

For the earth is fair and the people are kind,
If once you look for their kindness;
When the world seems sad and its denizens bad,
It is only our own soul's blindness.

And I say if we search for the good and pure,
And give no thought to the evil,
Our labors are worth far more to the earth
Than when we are chasing the devil.

—Ella Wheeler Wilcox.

We see the doctrine of separateness exemplified in all religious, social, political and economic matters. Involved in this idea of separateness is contempt for animals, and human beings who have no money. With the truth of the Unity of All Life in view, we cannot ignore the right of anything to life, liberty and the pursuit of happiness. In fact there can be no real life, liberty and happiness for any one who ignores that right in his dealings with even the most insignificant form of life. "As ye mete it shall be meted to you." How true this precept is; for the murder, cruelty, injustice and all forms of inharmony that we generate toward others, returns to us with increase, sooner or later.—
L. A. M.

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* *

It is the myriad outer voices that lead astray. The Inner Voice (the still, small voice of conscience) is ever a safe guide.—L. A. M.

THE commercial trusts, of which so much complaint is made, are the natural and legitimate sequences of the time-honored social trust, the custom trust, the sectarian trust, the political trust and the medical trust, which the people have willingly served as slaves from age to age. Whenever any one has been strong enough to refuse to be bound by these trusts, he or she has been ridiculed, abused and hampered in every possible way—and in olden times the penalty inflicted was torture and death. But, notwithstanding all this, the number who refuse to be bound has kept increasing, until at the present time they are no longer looked upon as curiosities; and it is their influence that is slowly turning the tide of thought against all trusts, even the progenitor trusts.—L. A. M.

EXPLANATION WANTED.

WE received the following unsigned letter this morning, which will explain itself: "DEAR MRS. MALLORY:—Please explain, through 'The World's Advance-Thought,' what you really meant when you replied, in answer to the lady's question at the Friday afternoon meeting, 'Who is to blame for the cyclones and tornadoes that are so cruelly destructive?' that we ourselves are to blame.' Your reply (pardon me for saying so), seemed very absurd to me at the time, as I know it did to all the others present; but, upon reflection, I feel that when you explain fully what you mean, it will not only not appear unreasonable, but we will get some valuable information therefrom, for you have led too many of us out of darkness into light to lead us astray at this point."

There is one thought that our Teachers (we call them Teachers; most people call them "controls" or "guides,") have especially at all times impressed upon our mind, from our

earliest recollection; that is this: That we should develop and use our own reasoning faculties, and never to accept a statement, speculation or opinion from any one—angel or human—unless we have examined it carefully, and our own judgement is satisfied that it is correct.

Our unknown critic is fully pardoned for telling us—what we already knew—that our reply seemed absurd. It is natural that it should, even if it had been understood that the *we* included all of the human family; but to give out the impression that we thought that just those present at that meeting were alone to blame (did we say blame?) was shockingly absurd.

People of a very "practical" turn of mind think that it is absurd to give any thought whatever to such questions as the one we are discussing: but it is by thinking and theorizing that we get Wisdom, and if there is anything in our theory about the producing cause of cyclones we should take plenty of time to think about it.

Blame is a word that we do not often use consciously, for it cannot be applied justly except to first cause, that we can seldom get back far enough to find, and we certainly did not intend to use it as quoted above. Through the force of custom we sometimes use the word, but when we catch ourselves doing so we take it back and apologize.

While we do not think that the people are to blame for, or that they can prevent, cyclones, in their present stage of unfoldment, it does appear to us that all such outbursts are the natural results of the forces generated by them through vengeance, cruelty, anger, hatred, envy, malice, and the horde of bad passions they are ever manifesting. Just think how much cruelty, anger, discontent, hatred and oppression is manifested each day by the "good" people; then add to it all that is manifested in the world, and see what a cruel, destructive force must be continually generated! Think what must be the influence generated by our ill treatment of the animal inhabitants of the world alone!

The scientific explanation of the way cy-

clones are produced may be entirely correct. but what it is that produces them is another question, to our mind. It is often said that "all these things come from natural laws and that we have nothing whatever to do with them." It is true that they come through natural laws, but it is through us that the law is put into operation. Fire comes through natural laws, but it is we who must put the law into operation before there is any manifestation of fire. So, we think, if humanity did not put the law into operation, cyclones and all such destructive phenomena would not manifest.

Any way we should like to see the experiment tried, for the result would give us so much happiness and peace that, I feel sure, we would keep it up, even though it did not prevent cyclones—at least we should have the satisfaction of living a much better and happier life, and be more fitted to enter life on another plane of existence if a cyclone should strike us.

Whether cyclones are God-made or man-made, as long as man is brutal, cruel and destructive, Nature will turn her brutal side to him, for she is man's echo, and he will be conscious only on a plane where desolating and destructive forces manifest.—LUCY A. MALLORY.

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* *

The thoughts we have cultivated will color, in our minds, everything we have to do with. If the thoughts are erroneous they will distort the most sublime truths. The atmosphere that emanates from our habitual thoughts is a more solid structure around us than the house we live in. It is like the snail's shell—we carry it with us wherever we go. If we have attracted to us evil companions—either from this or the spirit world—it is because our spiritual atmosphere attracts, and is congenial to, them.—L. A. M.

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"SENSITIVENESS," as that term is applied, is selfishness, stimulated into power by society.—L. A. M.

THE AGE OF BRAIN.

WALLACE YATES.

COULD we view the so-called progress of this age with an eye of Wisdom, undazzled by the material marvels of the time, we should see that the race is in process of running its intellect to seed, with little aggregate growth of spirituality. Mrs Browning has well expressed it:

"This age culls simples,
With a broad clown's back turned broadly to the glory of
the stars."

Mankind are "swamped in their own creations;" and with an ever-increasing army of wants, the cry is still "Educate! Educate!"—that is, strain still further the brain powers of the rising generation so that it may have the ability to devise means of satisfying the ever-growing desires.

Intellect unbraced by spirituality must eventuate either in insanity or demonism, if pushed to its ultimate. Do not the signs of the times indicate that we are growing a crop of both? The asylums are crowded to their utmost capacity; and in the realm of "commercial cannibalism," never was there a time when heartless greed showed a more demoniac disposition to snatch away the means of subsistence of its fellowmen. The principle of combination has been applied to an engine of extortion,—the "trust,"—and international warfare is waged only with a view to the "game of grab,"—under the thin guise of patriotism, which has been well defined as "the last resort of a scoundrel." The new forces, hypnotism and its brethren, are perverted to the uses of those who desire power over their fellows for their own selfish ends.

The great malefics in the sign Gemini of the sun's zodiac tend to accentuate these evils. Gemini is a double sign, whereof the one side leans to the spiritual and the other to the material or demoniac. It is the sign of Judas, who "betrayed his Master," and of Issacher, who "stoopeth between two burdens." In this sign resides the "prince of the power of the air," for Gemini is of the Airy Triplicity. In the geocentric system these planets are now in the sign

Sagittarius, represented by the Centaur, half man and half beast; hence, in either system mankind may be said to be in a position of critical balance wherein the beam may tip either way, the preponderance of facts indicating a downward tendency. The forces that "make for righteousness," or Universal Peace, appear to be active in certain directions, but the great majority of the race are steeped in the "heresy of separateness," and the drift of the Age of Brain seems to be toward selfishness. No great reversal of this movement can occur during the critical period of the next few years without serious attendant disaster to individual life on the planet; the fittest surviving. Many evils appear to have become intolerable, and humanity to have almost reached the limit of endurance. Such evils perhaps bear within themselves the germs of their own destruction.

PROPHECY.

ABEL ANDREW, LIVERPOOL, ENGLAND.

I LOOK for the time when there shall be one Family of Man—one Happy Family.

I look for the time when there shall be no fire save the fire in our inside.

I look for the time when there shall be no noise called music, and screeching called singing.

I look for the time when the animal shall be as sacred as the man. Yea, all things shall be equally holy.

I look for the time when man shall be as careful of his thoughts as of his actions. Thoughts are God's books stored up in that wonderful library—the air.

I look for the time when there shall be no more of that accursed thing called money, but when the fruits of the earth shall be free for all.

I look for the time when there shall be no churches or chapels. What need of churches and chapels when every man you meet, yes, and every woman, is a "living temple.?"

I look for the time when man shall not only foretell but control the weather, when the elements shall be at our beck and call; no longer masters, but obedient servants.

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I look for the time when man shall not only foretell but control the weather, when the elements shall be at our beck and call; no longer masters, but obedient servants.

I look for the time when man shall bank health (holiness), like as they now bank cash. We shall lay up vitality, like as we now lay up gold. Immortality is the work of man. "The last enemy that shall be destroyed is death."

I look for the time when the heavenly post shall be established. When the Post Celestial is in full working order, letters pass from world to world as easily as now from house to house. Lift up your head, ye sorrowful ones! Think of the wonderful future! Thou shalt hear from thy loved one once again. Thy torn heart shalt receive a missive from her who has gone before!

I look for the time when the new Messiah shall appear. He shall have the body of a man and the heart of a woman. He shall be an Universalist and know naught of sin, death or hell. Sin, death and hell shall be pitched headlong into the lake of fire, the burning lake of Love.

TRY THE EXPERIMENT.

"**W**HAT shall we do with the Body?" is the title of an article by Florence E. B. Shaffer, in the "Dawning Light," from which we quote the following:

"If we are ever to make the bodies we have immortal or imperishable, can we hope to do it by consuming, or rather while consuming perishable substance in order, as we think, to enable them to subsist? Personally I fully believe that it is possible, and not only so, but our duty as well, to live by the spirit, and draw the elements for our use right from the spirit. The old race error, or belief, that we must eat in order to live, is all that stands in the way. Belief creates, and believing that we can exist on spiritual substance will gradually release us from the bondage of wrong belief, and slowly but surely raise us to the level of a pure spirituality, in which there is nothing perishable.

"Why can not I, so far above the plant, yet exercise its powers, and act as the chemical agent for extracting the elements of a grain of corn from their place in nature as well as the corn stalk can? I believe I can and am doing

it in a measure. I have existed for days at a time without food other than the usual amount of water, and suffered no inconvenience at all, indeed felt much better than when eating anything. I have never tested how long I could live comfortably without eating, social duties, so considered, interfering, to cause me to partake of food when appetite did not call for it. Of course it is plain that no harm could result from such a trial, for any one could eat when it was no longer possible to do without food. I have passed as many as four days and nights without food other than water, and though performing such labor during the time as would have exhausted the strength of any woman under ordinary circumstances, though she had eaten ever so heartily. I not only felt no discomfort or inconvenience, but really much better than when partaking of food.

"This theory, or rather principle, will be pronounced untenable by the majority at first, but many things have been pronounced impossible which were afterward proven true. A thought is unable to bear fruit unless nourished and fed. Therefore if the reader, who really desires to be honest with himself, will simply study the idea somewhat instead of offering swift rejection, he may be surprised to find hitherto undreamed of thoughts flowing from it. Suppose a student of the higher life were to resolve, as a beginning, merely to eat fruit for one day in the week, say Sunday, for a while, and see where that would lead. Doubtless such fields of philosophy relating to life would open up before his vision as would be surprising as well as profitable."

[If those of our readers who have not already outgrown the habit of requiring large quantities of food to "keep up strength," will try the experiment, advised by Mrs. Shaffer, they will soon find their "burdens" becoming lighter, and they will continue to grow lighter (for none will go back to food-cramming again after trying the experiment suggested), until they disappear altogether.

If the "civilized" people on the earth would

just free themselves from the burden of gluttony alone, a wonderful transformation would take place. There would be fewer jails, penitentiaries, reform schools and police courts, with all their attendant expenses to support. There would be nothing for disease to feed upon, and sickness would soon disappear; and at least, two-thirds of the time that is now spent in procuring something to eat, could be spent in some way that would build up instead of pulling down and destroying. Editor.]

“THE THRESHOLD LAMP.”

“THE THRESHOLD LAMP” is a new monthly magazine, edited and published by Coulson Turnbull, author of “Sema-Kanda.” It is devoted to the practical instruction of the occult laws of being, and it is a valuable addition to the advance-thought literature of the world. The following is a part of its salutatory:

“Our message, then, is one of Love to all. Let us live in the beautiful for a time, let the soul become the conscious actor in all things. Let us give it faithful, trusting, free play. We will stop for a time those philosophical queryings even. We will let the soul interpret them. We will stop for a time the shadowing of our lives with anxious cares, for it is because we fail to see the Love Light at the back. As we love, we polish the mirror of the soul, and it more clearly reflects supernal Wisdom. Wisdom never dwells where Love is not. We may have knowledge, but Wisdom never, without Love. No hidden mysteries of the soul can be interpreted to the mind without Love as the guide and prompter.

“A friend of mine was trying to define art, and when he had finished musing awhile, said: ‘Art is Life.’ ‘What is Life?’ was then asked. ‘Life is Love,’ was the answer. With Love everywhere many of our strictures would vanish. Some of the sights we see would certainly vanish, notably the slaughter house, the fields of carnage, the vivisection room, and some of the revolting art we see. In the places of these

we would have the ideal. Yes, we will trust that inner Self, whose life is Love.”

Price, \$1.00 a year; 10 cents a copy. Address Coulson Turnbull, 644 Englewood Ave., Chicago, Illinois.

CONDITIONS ARE NECESSARY.

DEAR MRS. MALLORY:—All persons cannot begin conscious unfoldment of their spiritual powers under the same conditions. Different temperaments require different conditions. There are some temperaments that must have seclusion right in the midst of a multitude of souls; that is, they must have the greatest possible personal liberty; be free to go and come as they desire, unmolested by societies, conventionalities; be free to choose congenial companionship, and not be compelled in any way to affiliate with those who are not congenial; yet they must be in touch with mankind and understand its trend of thought and receive and contribute to the electro-magnetic currents.

Individuals must be allowed the different conditions for spiritual unfoldment until they have advanced enough to overcome inharmoonious conditions and finally be able to dwell in unity, and a perfect Brotherhood be established.

The hermit life has been tried repeatedly and found wanting. This isolated form of life gives seclusion, but is lacking in collective advantages; and the Socialistic and Communistic colonies give neither seclusion nor cosmopolitan advantages, but forces one to associate with those who are not congenial. This, I think, is the reason that the monster Competition still exists.

HASKIN TRABUE.

IN MEMORIAM.

NATHANIEL H. WHITING, of Marshfield, Mass., my mother's brother, died ten years ago, at eighty years of age. He was one of the old Anti-slavery apostles, and the salt of the earth. His widow passed away this winter, and among Mr. Whiting's effects were found the following inscription he desired to be put on his grave-

stone, and this tender little tribute to a canary bird.

They were childless and this canary seemed to take the place of a child in the home. I remember well hearing my uncle tell of this great loss with tears in his eyes, and of the inconsolable grief of his wife. The canary was never caged but allowed the freedom of the room in which they lived. The bird was soon replaced by another as nearly like as possible, but the one that flew away held always the warmest place in these lonely hearts.

This inscription is now to be placed upon his stone:

"Whatever form of being I may assume, whatever condition of life I may be in; I will cleave to the RIGHT as the sure ladder that leads up to man and to God."

"IN MEMORIAM.

"Tab, a canary bird, wandered away and was lost, May 29, 1871. The lesson he has taught us is, that values are not determined alone by physical magnitude, or the quotations of the market or even by intellectual capacity, but by a genial and loving spirit as well. Measured by this standard one lost bird was indeed one of the precious ones of earth."
—*Hulda B. Loud, Editor Rockland Independent.*

MAN A MINIATURE SUN.

A CELEBRATED scientist, Dr. Baraduc, of Paris, has recently taken several photographs of vibrations which have emanated from human bodies. These photographs are said to show the varying conditions of the system. From the calm body the vibrations are represented as tranquil; those that emanate from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun; and those which emanated from the body in a state of excitement resemble the solar tempests as they have been photographed by astronomers; hence the theory advanced by him that man is a miniature sun and is surrounded by an incandescent atmosphere. If Dr. Baraduc's theory concerning the vibrations

of the body prove correct, will it not be easy to interpret the various emotions of the mind, such as that of sympathy, disgust, joy, and sorrow? Dr. Baraduc bases his assumption that every human being is a miniature sun, because he claims that each person is not only influenced in the same manner as the sun, but also influences others around him, as the sun influences the neighboring celestial bodies, and by means of photographic reproductions of vibrations he hopes to tabulate the various emotional conditions of the body. Great interest it is said, is being taken in the subject in Paris, and one writer goes so far as to say that: "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery, a discovery which is certainly more remarkable than that of the famous X rays."—*The Phrenological Journal.*

Angels are breathing the matin hymn of humanity's day. The sun of the spiritual era is on the horizon, not on the meridian. It is rising with every pulsation of love, friendship and good will. Its rays pierce the veil only as the aspirations of mankind rise above the fogs of error and rebellion. Its noonday splendor will beam upon us when amity rules and wars cease. The spiritual man is in embryo. He is not full-orbed and equipped, yet he is a product, not a quotient nor a subtraction. He is the sum of all that earth has produced, the microcosm. Evolution not revelation accounts for him. He will come out all right.—*Light of Truth.*

CREEDS are the scaffolding to true religion. When we have attained the religion of Love, the scaffolding falls away from the Living Temple, "not built with hands, eternal in the Heavens."

EVERYTHING that comes to us is a problem that we must work out correctly sometime, somewhere.
—L. A. M.

THE slave in mind merely worships Freedom with his lips.—L. A. M.

A HUMANITARIAN HOSPITAL.

THE first annual report of the Hospital of St. Francis, a Humanitarian Hospital, in London, England, supported entirely by voluntary contributions, is before us. It was founded by Josiah Oldfield, M. R. C. S., M. A., in 1897, who has from time to time contributed valuable articles to *The World's Advance-Thought*. It is strictly a Vegetarian and Anti-Vivisection Hospital, and was specially meant to give expression to that growing sentiment of humanity which longs for the termination of all pain, and which believes that pain suffered is begotten of pain inflicted, and which demands for the sake of manhood's nobility that the sorrows of all sentient creation should be revered, and being revered should, as far as possible, be ended. The growing sentiment of humanity knows that Vivisection and butchery are opposed to its best instincts, and it is striving ever to find a way to rid itself from the incubus of their presence on the fair face of God's earth.

This hospital is not in any way whatever connected with or under Roman Catholic control (as the name might indicate), although patients of all denominations are admitted, and "its staff are pledged to treat their poor patients with the same gentleness and courtesy that they would display to their private patients."

Those of our readers who are desirous of assisting this worthy enterprise, that has already benefited thousands of sick, poor persons, may send their donations to the Secretary, Hospital of St. Francis, New Kent Road, S. E., London, England, G. B.

READ Helen Wilman's editorial, on "The Substantiality of Thought," in "Freedom," of June 21st. Price 5 cents a copy; \$1.00 a year; foreign countries, \$1.50. Address "Freedom," Sea Breeze,

We have received the report of the proceedings of the Sixth Annual Convention of the National Spiritualists Association. It is a book

containing one hundred and seventy-five pages of matter of interest to Spiritualists, and the price is twenty-five cents. Address Secretary, National Spiritualists Association, Washington,

"The Trumpet," formerly published at Sedalia, Missouri, is now located at Oakland, California. It is an excellent metaphysical journal. Price, \$1.00 a year. Address The Trumpet Publishing Co., P. O. Box 53, Oakland, California.

Two pamphlets, "Talks with the King's Daughter," and "Three Christmas Tides," issued by the National Purity Association, 84 Fifth Avenue, Chicago, Illinois, are especially instructive to mothers and young girls.

THE publications of the Oregon Experiment Station, at Corvallis, Oregon, are sent free to all residents of this State. They contain valuable information for farmers, gardeners and horticulturists.

All Mental Scientists should read the "True History of Mental Science," by Julius A. Dresser. Price 20 cents. Address Geo. H. Ellis, 212 Congress Street, Boston, Massachusetts.

THE price of "Science of the Millennium" (reviewed in our June number) is 10 cents a copy. Address Stephen and Mary Maybell, Channell and Ninth Streets, San Francisco, Calif.

The well-known composer, C. Payson Longley, has published a collection of new spiritual songs. Price 20 cents. Address C. Payson Longley, Washington, D. C.

All interested in Socialism will be pleased with "Justice," a new lecture on that subject by Pro. L. Emerick, Jacksonville, Illinois.

SEND for the "Nautilus," edited and published by Elizabeth Lois Struble, 555 Yamhill Street, Portland, Ogn. Price 50 cents a year.



TRUE LOVE.

TRUE Love is like the ivy bold,
That clings each day with firmer hold,
That groweth on through good and ill.
And mid the tempest clingeth still.

True Love is like the ivy green
That ne'er forgetteth what hath been;
And so till life itself be gone,
Until the end it clingeth on.

—*The Editor Christian Life.*

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