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March
1903

MARCH-APRIL, 1903.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:08 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 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.....	1:33 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.....	3:19 p. m.

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



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

March-April, 1903.

PORTLAND, OREGON.

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THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THE SOUL OF THINGS.

M. J. SAYAGE.

It is here that we come nearest to God, the God who is Essence, Source, Creator; and well may the mother, it seems to me, express herself in words like these:

IT is the mighty God, I know,
Who thrills my being through—

He lives in star and dew—
And, as June roses bud and blow,
So bids me blossom, too.

Within my soul the sacred root
Of this New Life runs down,—
Sweet Love the seed hath sown,—
Thence upward grows and comes to fruit,
And all my life doth crown.

I am become creator then,
God's secret I can guess,—
O wondrous happiness!—
I stand the mother proud of men,
That strong sons love and bless.

Close at the universe's core,
And out through all its range,—
It rules life, death and change,—
This secret lives forevermore,
Sacred, Divine and strange.

The soul that doth this burden miss,
Unlinked in being's chain,—
It seeks a fancy vain,—
Shirking God's purest shrine:
Loses, nor finds again.

The cradle is God's purest shrine:
At this fair fount of life—
Hush here, O world, your strife!—
Bow with veiled eyes, and call Divine
The mother crowned as wife.

Self-control is the first requisite of (conscious) immortality.

SOUL--READERS.

CRIME is rampant in the world because men are walking in spiritual darkness and their motives are hidden from each other, just as in the night the criminal and malefactor are abroad because they can better hide their evil designs. Now that the spiritual sun is rising in the higher consciousness of human beings it will bring the Day, in which hidden thoughts and motives will be revealed.

There are today a few persons in the world who can read the thoughts and motives of all people whom they think of or come in contact with. These soul-readers cannot be deceived by anyone. They read others like an open book. Being able to do this, they cannot be led into danger, entrust their property to dishonest men, etc.

The time is near at hand when this capacity of soul-reading is going to become general. There is going to come to humanity an illumination that will enable men to read each other's motives. Hypocritical politeness, specious arguments and make-believe friendship are going to be received at their true value. That which has been done in secret is going to be proclaimed from the housetops.

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Everything mars or perfects the spirit. If your grocer sells you adulterated food that injures the physical body, he thereby prevents, to some extent, the best expression of your spirit; if the doctor fills your mind with suggestions of disease, he thus puts clouds in the way of the spirit's sunshine of health manifesting; if the preacher reminds you of evil, and presents Hell and its torments before your mental vision, he is barring the way to your inward Heaven of Love, Peace and Harmony, etc., etc.—LUCY A. MALLORY.

MAN'S DIVINE HERITAGE.

WE are living in a most wonderful age. The Spiritual Age has begun. The tidal waves of spiritual intelligence from the Central Source of Divine Being have entered the planet and are arousing the consciousness of man to his Divine heritage. The human is becoming humane and when perfected on that plane of being, men and women will rapidly attain to the Divine-Human. They will shoot up like meteors, in comparison to the slow evolution of the past.

Imagination cannot picture the grandeur and majesty of Life as it will be on this planet when the inmost Sun of Love shall have risen in its noontide splendor. The clouds, that enshroud the restricted intellects of our present humanity, in relation to the laws of the spiritual and material universes, will have disappeared before the light of their illuminated souls, for Love in all its glorious potency and imperial power, will be realized, because it will be fully expressed in all the relations of life.

Every thought and act of man's being will be done wisely—to think, to work, to breathe, to live, will be ecstasy. A thousand years will seem to be but as a day, so full of happiness will be his daily existence. And he will have attained to that degree of wisdom and power that the duration of his life in the physical body will be in his own hands. He will live in both spheres of existence while yet in the flesh form. He will have conquered death—"the last enemy to be destroyed."

The law of gravity will no longer be man's master. Matter will obey his will, as the hand now obeys the mind that directs it. There will be beauty everywhere. Universal forces will work for him. The sun will give him not only light and heat by day and by night in his workshop and in his home, but countless finer forces that the sun contains will work in most wondrous ways at his bidding. For him time and space shall be practically

annihilated—he will be enabled to go around the world between the rising and the setting of the sun, by his aerial conveyances, but this will be a long time compared to the capacity of his spirit to travel from pole to pole, or from planet to planet. He will go where he desires with the swiftness of the lightning flash—thus shall be the coming and going of the son of man, purified and perfected.

He will build magnificent homes from the waters of the ocean crystalized. He will become conscious of and utilize the universal force that sustains the planet in the atmosphere.

Water will not drown him; fire will not burn him; matter will not crush him; for he will be so environed with the conscious, cultivated Divine force of his own soul that he will be practically omnipotent.

*
* *

The invisible influence of each individual is helpful or harmful to others, according to the quality of thought that he cultivates, and the degree to which they are receptive to his thought. To come in contact with some persons (they may be rich or poor, ignorant or educated) is to come under the influence of a healing balm and joy and peace; while the contact of others may convey disease, disaster or death. The unseen dangers evolved by evil thoughts are more to be guarded against than those that are apparent—and there is only one way to guard against them, and that is to keep the mind full of love.

*
* *

If we are "children of God," it is not saying too much that we will some day have grown to God-stature. "Ye are Gods!" said the Nazarene. Yet the vast majority of Christians call this blasphemy. They prefer to be "worms of the dust," and they always will be until they aspire to be like God—God-like.—LUCY A. MALLORY.

KEY THOUGHTS.

LUCA A. MALLORY.

THEY are ministering angels, who never inflict pain.

Respect your own rights, as well as the rights of others.

The thought that you send out is the gauge of your standard of life.

A false religion is always known by its feeding one on promises of a blissful Heaven hereafter, while doing nothing to create it here.

As long as man is weak and refuses to recognize the Infinite Power within him, he will believe in failure—his own failure and that of the universe.

Love can redeem the whole world, but it must be made manifest through the hearts of men and women here, in such overwhelming measure that its Divine Light will swallow up the darkness of those who are weak and blind.

We are all one at the Central Source, but separate—like rays of light from one focus—into many at the circumference of Being. Thus the more we realize the unity of all life the nearer we are to Deity; the less we realize that unity the farther away we are.

Religion is many in one, just as any living form is many in one. There is, in the true sense, but one religion—the cult of the spirit, of which Materialism is the soil. All creedal systems are materialistic—that is to say, they constitute the dark mold in which seeds of truth and error germinate.

The earth is a single organism and is the external representative of the mind of man. The same possibilities existed in the earth while the race was in barbarism, as exist today. Man has merely made use of these possibilities as he has grown wiser; and thus it is with his mind. The God that helps man is the Good of his own mind—Wisdom; the Devil that hinders him is the evil of his own mind—ignorance.

He or she who can be abused and remain undisturbed and not return abuse has won one of the great prizes in life's great purpose.

Fear is the "demon on the threshold." When you can transform fear to Love you have found the elixir of life—Peace, Happiness.

What matters it if the world's belief in a Devil and his Hell is gone, as long as the in-harmonious systems that have their origin in that belief are yet maintained—this is but disbelief in the shadow while maintaining the substance.

The lesson of the great forest fires in the Northwest, as well as that of all other disasters due to the negligence and thoughtlessness of men, is that the greatest foe of man's best welfare is himself and that self-reform is most needed.

"All the world's a stage." Men and women are but playing parts in this life. They appear in spirit life in their real characters, after they have doffed their stage garments. The one who played the villain may show a heart full of affection; the leading lady may be a common, every-day sort of gossip.

If Deity is all-wise, everything, both good and bad, is working out to a wise purpose. To suppose otherwise would be to ascribe foolishness to Deity. Ignorance does not perceive the wise purpose of life, because it is short-sighted and narrow-minded. To understand a universal purpose the mind must be capable of grasping the harmony and unity of all things.

"The object of religion," says Seneca, "is to know God and imitate Him." No better definition of its object could be given. And, as "God is Love," to be religious, in the true sense, is to be loving, kind and wise. This is the wheat, this is the Word—Love. In it is summed up the universe and all it contains. The ignorant multiply words; for the wise there is only one Word—Love.

OPTIMISM.

WALLACE YATES.

WHEN mankind arrive at the stage that their "pure eyes cannot behold iniquity," the long-looked-for millenium will be here. Much as we try to be optimistic and enlarge on the wonderful advancement of the age, the fact remains that we are steeped in pessimism. That I recognize the existence of pessimism is proof of this. I am full of wonder at the master mind who conceived the great allegory of the Gospel of Mark, from which it would seem that the other three were constructed. But the central figure of that allegory, though he is made to teach the great law: "Resist not evil," yet does himself resist it, and his resistance to, and condemnation of, the ruling Pharisees, brings about his final undoing. The world was just entering the Age of Pisces—an age of Struggle—and the character of Jesus was perhaps the highest conception of a perfect man possible at that time. The world yet waits for the real Optimist, who has left all criticism and antagonism behind him; in whom there is, therefore, no condemnation, as Paul puts it. Whether this present Age of Aquarius can produce him is at least doubtful, an age that started in with the birth of a Napoleon. The best people of today, even while preaching optimism have their relapses into pessimism and attack. For the great mass of mankind are still Manicheans, and Evil is considered as omnipresent as Good; so that the thought-atmosphere reeks with pessimism, and who can wholly escape the contagion? How progress is made is the great secret of Nature, who, as Emerson says, "will not be observed." Our eyes apparently see evil all around us, and to many it seems to be increasing, yet over and above all is the "Power that makes for righteousness," and when our vision glances back two thousand years, we cannot but be convinced that the Great Optimist has had the upper hand!

THE INNER THOUGHT OF THE HEART.

JOHN P. COOKE.

It is much to be regretted that humanity is so seldom grouped by the natural law of spiritual attraction. The subtle conventionalities of life are always waylaying us, leading us into

thoughtless, unintended modes of insincerity. A multitude of little falsities surround a man or a woman, and they can hardly extricate themselves without dissimulation or unkindness.

But nothing is to be feared from the relations formed upon the basis of reality and sincerity. If we seek only those to whom we mean to speak and act as we are, in our heart of hearts, and by being always true to the spirit, we draw around us only such as value us for what we truly are. It is never hard to give ourselves; the influence goes like light from the sun, and we shall always be true to those who meet us on that plane of expectation. Alas! for those who must ever cater to foreign natures. Frankness, simple truthfulness, becomes difficult to such persons. Let us ever seek to illustrate the spirit law of action and reaction between the thought of the heart, or the inner reality of character, and its outer environment of circumstances.

We are what we think and determine in our hearts; just as we are what we most profoundly love. Herein lies our hope and our security, we may grow into and literally become the Thought of the Heart. We may realize, actualize, "materialize" its sincerity. The heart may truly absorb something for its nutrition out of the flowing stream that occupies the mind and even from falsehood wring the needful food of truth. A thought may indeed occupy the intellect and yet not be taken in, assimilated by heart, will and conscience so as to affect the life.

We may remember with astonishment the earnestness with which we have clung to one or another theory, as if all depended on it. We need not smile, or wonder, or blush for it. In every earnest grasp of the mind upon what seemed to it true and permanent the heart found what it longed for. The spirit was nourished. What myriads have outgrown their creeds, but have clung to the nobler things which they truly loved—reconciliation with the Spirit of God, and a life in harmony with the Infinite Bliss.

True, a bee may suck honey from decaying vegetation, but that is no good reason why it should leave the blossoming clover field or garden of roses, where fresh honey hangs in every flower-cup, to prowl for the remaining mite in the refuse. Nor does it follow be-

cause faithful hearts have absorbed some drops of pure love from the mass of dogmas of an effete period, that we should turn from the fountains of truth and knowledge opened today in every true soul as fresh as the honey of new blown roses, to find the mite of truth left here and there in the literature or drift of the past.

The souls of men have always been fed by the same spirit food—communion with the Infinite—and have become like that which they truly loved and truly worshipped.

The rills fed by the eternal fountains of life will never run dry.

A sincere man who says he worships Christ, really worships his highest thought of the good and the true. We do the same, though we call the object of devotion "God," "Love," "Light."

Such men do not fasten their eyes on a creed; but they glance through that at the deeper things of the spirit.

As good old George Herbert said:

"A man who looks in glass,
On it may stay his eye;
Or, if he chooses, through it pass,
And so the heavens espy."

If we seek the highest and the best, and strive for these, shall we not become like them?

The longing for perfection will aid to make the soul immortal. When the heart's-love is fixed and crystalized in habit, the inmost character determined in the prevailing thoughts, deeds, affections, then there begins at once a law of action and reaction between this soul-reality that we are and its environment. A law of attraction and repulsion which truly leads, nay forces us to become like the thought of our hearts. First it molds the body to an expression of itself, until one begins to look, speak and act his inmost love. The eye, the lip, the brow are all under its subtle control. This central nobility—or lack of it—will out. When the love of the heart is true and pure, no ugliness of feature or form can conceal its beauty.

I have some faith in Swedenborg's idea, that spirits in another plane or world may be known at once by their appearance. The spirit body, being so much more plastic, yielding readily to the shaping power of spirit, will express the nature of that spirit. Thus we may know and be known for what we are,

by the spirit body, as we know the quality of a tree by its form. The tendency of this form to become like the thought of the heart is too obvious to need illustration when we seriously consider it. To develop the inner soul life, the spirit of truth and of life in us, is no holiday undertaking. As A. B. Frothingham once said, "So has it ever been. We begin to follow the spirit of truth, and we follow it as long as we believe it is to bring us into the Kingdom of Heaven to be glorified. But when we find the way is long and crooked and leads up by zig-zag paths; when we see the cold eyes of the world fastened upon us, the high-priests drawing their garments aside for fear of pollution, the lawyers searching us with their cruel looks, we fall off, we slip away into our comfortable connections, hide in churches and crouch behind altars, robe ourselves about with comfortable speculations, associate ourselves in sects, orders, classes, sing our smooth psalms, and make our glib confessions of faith, read our gilded Bibles, rub our dry sticks of usage together, and say: 'We have gone far enough, we are quite comfortable here; this is the Kingdom of Heaven! Let us rest.' But the spirit of truth goes on and on, alone if it must; the way becomes jagged and crooked, still it goes on, and only those who follow it rise with it."

Prayer is not asking, so much as it is an attitude of the soul. Everything is present with the soul now, for the soul is the universe and eternity; but the soul must realize—be conscious of—its ever-present, omnipotent power for that power to operate instantaneously. Doubt dispels, not the power, but the realization of the power of the soul. Those who doubt that their discarnate friends can be with them, ignore the power of their souls—deny the power of God.—L. A. M.

An Infinite Intelligence is but a misty theory with most people, although they have the proof of it all around them. They are continually questioning the power of the Supreme: "If we give up using leather, there will be nothing to replace it; if we give up flesh food, we will starve, etc."—L. A. M.

WHAT OF IT?

W. P. PHELON, M. D.

HISTORICAL records tell the mournful tale of our stupidity, over and over again. The flotsam and jetsam of the prehistoric when piled together bears testimony to the truth of the statements of which we are talking. The accounts we choose to call Sacred Records describes the expulsion from the Garden of Eden, which undoubtedly was a terrible cataclysm. Later on, we are treated to the account of the flood. In both these cases man drew to himself the centering of titanic forces, which, in the end, he could neither control nor resist. While the symbology in which the lesson is couched is not always plainly stated nor easy to be understood, we gather that man's heedlessness of all law, human or divine, was the overbalancing weight that made the calamity possible.

That is to say, one may go into a malarious country, to better his temporal conditions, knowing that every circumstance proves that sooner or later he will become a victim. If remonstrated with, he says: "Oh, I'll take my chances." But when the fullness of his cup is measured out he forgets his action at the beginning, and blames bitterly the immovable force against which he has thrown himself.

Another one enters into some dangerous occupation, like a powder mill or a nitro glycerine factory. He may enjoy immunity for years. At last the end comes, and the blame is all shoveled upon the working of an immutable law, against which he has hurled himself, and received the consequence. Individual cases are everywhere, and collectively, as villages, towns, cities, or nations, the same conditions exactly inhere. The fact is but one law—the perfect, immutable, just law of the One. The various conditions, man twists out and into all sorts of fantastic shapes for his own use and behoof. The laws are the mandatory effort of the majority for the time being, to coerce a minority to action for the apparent gain of that minority. That is man's law. But it does not order nor amend nor in the least change the perfect law. Does it not then stand us in hand to study the ulterior outcome of what we may be in the habit of doing in the ordinary circumstances of everyday life? It is well to ascertain if the matters of the greatest public utility are not wrenched from the hands of the nation and

delivered over to the grasping greed of private selfishness.

Suppose we should imagine that the Niagara river could be made a navigable stream for personal benefit, and allow a corporation, or trust, or something equivalent, to blow away the rocky barrier which has been one of the wonders of the world. It might leave a navigable stream, but Chicago, Milwaukee, and all the other lake ports would be left high and dry, quite inland, so great would be the lowered level of the waters. If this could not be endured nor thought of for a moment, why was the whole coal supply of the country allowed to become private property and the owners thereof granted privileges of controlling the supply that no government, not even America, would dare to undertake. We have gone ahead very fast and very far. We are just beginning to find out "where we are at." We ourselves, and our fathers before us, have made the present contest possible, as in all similar cases. Is the Moses that is to lead us out of this land of Egypt already with us, or is he yet to come? Who can tell? Who knows?

JUSTICE THE REAL BASIS.

I KNOW a case where a friend of mine had tried a Vegetarian dietary on two occasions, and each time had given up because he thought he was getting weak. He troubled himself much about the science of the question, but very little about the morals of it, his sole consideration for adopting our way of living being one of health. After the second failure, through reading a pamphlet, issued by the Order of the Golden Age, a new light broke upon him, and without considering whether he would be stronger or weaker, he again gave up the use of flesh food and has since been getting stronger month by month. Now, what was the cause of this altered state of health? To my mind it is simply this, that on the first two occasions he adopted a vegetarian dietary from purely selfish motives, and consequently failed, but the third time selfishness was entirely absent. He was now building upon an eternal truth that if it was morally wrong to eat flesh, no harm could come in abstaining from its use, and the result was beyond all his expectations.—G. H. Allen, in Vegetarian Messenger.

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.

THE ETERNAL ONE.

MOODY CURRIER.

THE human soul may bend in love,
And seek for blessings from above,
As well in busy haunts of men,
In forest gloom, in silent glen,
As in the altar's solemn shade,
Beneath the domes that men have made;
As well may seek Soul's inmost love,
And ask assistance from above,
Amid the ocean's solemn roar,
Or on its barren waste of shore,
As in some distant promised land,
Where sacred fanes and temples stand.
The soul that beats in sweet attune
Finds in itself the Eternal One;
Nor needs to seek for other shrines
Than Love's great temples all Divine.

SPIRITUALISM.

You can only know the Immortal State of Consciousness as you grow it. The phenomena of Spiritualism are for the purpose of arousing you to grow the faculties of your spirit. They cannot and do not give to your being the perfect satisfaction of your own soul's unfoldment. If you seek only the phenomena of Spiritualism with the idea that they will perfectly satisfy the soul, regardless of your state of life, you will find yourself mistaken. Doubts will come as to the reality of spiritual things as long as the being is not tuned to harmony, no matter how perfect may be the external, spiritual evidences of continued life. You cannot come into conscious communion with angelic beings until you yourself are fitted to receive them.

Discarnate spirits, who have not lived and who are not living the life of harmony, are

seeking to be convinced that they are immortal, in the same way that incarnate spirits are. They crowd the seances where spiritual phenomena are given, without any idea of the inner meaning of the phenomena. But both incarnate and discarnate spirits must grow their spiritual eyes to see spiritual things, their spiritual ears to hear the music of the spheres, open their spiritual hearts to drink in Faith, Love and Peace, before they can realize the permanent joy and bliss of the Celestial Heavens.

All the disappointment that comes to incarnate spirits, ignorant of spiritual things, when seeking communion with discarnate spirits, comes from their not being able to receive spiritual messages, and the result is that the messages they get are from discarnate spirits as ignorant as themselves of spiritual things.

Let all bear in mind and put into practice the biblical statement: "Seek ye first the Kingdom of God and His righteousness, and the rest shall be added," and satisfaction will be theirs, for, then, their own perfected spirits will guide them to happiness.

Spiritual communion does not consist in seeking help from discarnate spirits in concerns that appertain to the flesh body; it is in seeking wisdom, how best to unfold the spiritual consciousness and faculties, for if the spirit is unfolded all lesser things will be all right. It is the Center, not the circumference, of Being that controls all things.

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You can never know that "God is Love" until you live a loving life. For generations millions of Christians have repeated: "God is Love," but of all these millions how very few realize its truth.—LUCY A. MALLORY.

YOU ARE WHAT YOU THINK.

ALL things are involved in states of consciousness. The external environment and the things contained therein belonging to an ignorant man are the exact representations of his state of consciousness. He complains that he has to work like a slave, is oppressed by poverty and sickness, but these are the necessary concomitants of his ignorance. He is like a child that continues to hurt itself until it unfolds a state of consciousness that knows how to avoid the hurts, for knowledge of existence is the only real power.

In spirit life a sphere means the state of a man's knowledge or wisdom. Unenlightened spirits are encircled with a sphere of darkness that emanates from the individual spirit and is his "house not made with hands." Thus in spirit life man and his surroundings are his thoughts objectified.

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There cannot be permanent prosperity while men practice cruelty upon any form of life, for this creates the mental-spiritual storm that destroys man's handiwork and hides the sun of prosperity. Selfishness is the natural outcome of injustice. The race that encourages the slaughterer, the hunter, the vivisector, will always remain divided against itself and its own best interests. Eating the fruit of the Tree of Life is not eating an apple, but eating the bodies of living beings cruelly murdered. Living beings are fruits of the Tree of Life, and those who eat them bring upon themselves all manner of evils. It is the devilish, brutal nature of man that tempts him to eat of this forbidden fruit.

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Life is ever unconsciously renewed from spiritual sources—food is but a negative element to stimulate its renewal. When spiritual sources can no longer impart life to the physical body, all the food in the world cannot nourish it.

HAPPINESS.

THE Central Power is the never-failing source of happiness. It is like the sun—it shines and it smiles continuously, and all things grow to beauty in its gladness.

What the world needs first and foremost is happiness, for included in happiness is wisdom, right living and all needful things. But people cannot be happy while they are cruel, and hurt and kill, for it is the universal law of being that whatever force flows from the being, a like force takes its place; thus a person of good and kindly disposition is continually attracting happiness from the center of being, and because of this happiness illuminating his pathway, he knows the way easily, and life is a thing of joy.

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Respect your own rights as well as the rights of others. In fact, the more you respect your own rights, the more you will respect the rights of others. You cannot appreciate others until you appreciate yourself. The easiest prey for tyrants and oppressors are those who are continually depreciating their own powers and who do not respect their own rights. Each individual has the right to the harmonious use of his mental faculties and to be at peace with himself. As long as you allow anyone to disturb your being and control your thinking you will be mentally enslaved and ensphered in discord.

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Divine Power is manifested to the degree that the individual can transform sickness to health, death to life, Hell to Heaven. The Christ could do this, and he said that ye should do even greater works. But we look in vain for this Power being manifested by his followers. With but few exceptions they are the slaves instead of the masters of inharmonious conditions—the extenders of discord.—LUCY A. MALLORY,

MAKING WEATHER,

ABEL ANDREW, LIVERPOOL, ENGLAND.

YOU shall not know winter from summer, but by the fall of the leaf.—*Mother Shipton.*

Some interesting experiments for the artificial production of rain by means of electricity have just been carried out in Japan, and with great success.—*Golden Penny.*

"The earth is the Lord's;" but reverts to man. It is ours by reversion. Man's mental attitude has undergone a striking change during the last two or three hundred years. At one time it was thought profane to try and stop the progress of the "pestilence that walketh by day." And as to diverting the course of lightning by means of the lightning conductor, it was nothing less than flat blasphemy—a sort of "flying in the face of God Almighty."

We are told in the pages of Holy Writ that "many shall run to and fro and knowledge shall increase." As our knowledge increases, the boundary of our power increases in exact proportion. In the august future, the elements which have tyrannized over us for unknown ages shall suffer an eclipse—a sort of holy chastisement at the hand of man. Far back in the night of Time those unruly mortals were at our beck and call. Somehow they escaped. The runagates shall be brought back again.

In the sublime future, we shall resume our control o'er "the rain that raineth every day;" o'er the wind that bloweth where it listeth; o'er the loud-voiced thunder and the lightning which shineth from the east even into the west; yea, o'er the heat and the cold and the roaring waves of the sea. "A little child shall lead them."—(Isaiah).

The seasons shall become plastic as clay in the hand of man and we shall mould them to our liking. We shall make weather to our taste, with as much ease as we now make a pudding to our taste. Those bitter almonds—the easterly winds—are then left out. We shall temper the cold of winter with the heat of summer; the melancholy of autumn with the mirth of spring. The rigor of the arctic regions shall we deftly mix with the heat of the tropics, with as much facility as we now compound a salad. In the teeming future, that monster—the easterly wind—has her fangs drawn. Those wild beasts, the blizzards and the cyclones, hide their diminished

heads when the day of God—the day of man—dawns. We shall blend seasons as skillfully as we now blend wines or teas. The result is perfect weather. The poet's dream is realized. "And one unbounded spring forever reigns."

I live in Liverpool, and I notice that during the last summer season we have had no thunder or lightning worth speaking about. This is since the electric cars began to run. The fact of the matter is, we are beginning to relieve the overcharged atmosphere of its surplus electricity. We have put the nimble lightning into single harness, and as to the loud-voiced thunder he only speaks in a whisper. That gentle mummur which you hear when the cars come 'round, is the baited breath and low of Mr. Thunder!

The unity of the spirit is only a question of time. The soul of man is one. When the mind of man is agreed, when it is in tune with love (with God) it plays harmoniously, like a grand old organ, instead of being, as now, jangled, out of tune and harsh.

In the sublime future, we turn on the rain with as much ease as we now turn on the tap (not only generally, but locally), and with equal facility we turn it off again. In the teeming future, we cause the wind to blow—not where it listeth—but where we list. In the august future, the dull day loses its horror. We need only to touch a button to make the unwilling sun unveil her beauties. Think of that, Mr. Grumbler! We shall be able to command high heaven's smile, willy nilly, and the jocund earth shall rejoice and be glad.

When all is done, give glory to Him to whom all glory is justly due. "It is the Lord's doing, and it is marvelous in our eyes."

The sooner we recognize the great fact that those tremendous names—God and Man—are one and interchangeable, the sooner we arrive at truth. Our Father who art in Heaven is indeed our Father.

The crystalized creedal systems that dominate the earth constitute the shell in which the True Spiritual Religion is growing—when it comes forth, they will be of no more value than the egg shell after the chicken is hatched.

True charity consists in giving what is needed. In many cases a good thought may be more valuable than money.—J. A. M.

THE PROGRESS OF A CAUSE DEPENDS ON THE PROGRESS OF ITS ADVOCATES.

To the Editor of The World's Advance-Thought:

Your leader on "The True Teacher," in January issue, is a pioneer expression of a feeling that has been current for some years, but left unsaid by those who had it in their power to do so. Whether from diplomacy, fear of criticism or the inability to state it so concisely and free from a vibration that hurts, is the question. But you have put it in a nutshell—so calmly truthful that none but the extremely egotistical can take offense at it, and their opinion is not influential.

There was a time when 'twas said: "It all goes." But that time is past; and "Do as I say, not as I do," will not advance a cause like ours. Individual growth must be the index for the whole. Every teacher in it should work his or her way by personal effort and experience; for every such effort and experience is a new truth added—a higher understanding generated.

Inspiration is an effect of having been born with a certain amount of spirituality that vibrates above the sensual or material. But additional inspiration or truth must be gained by self-effort or abnegation, and not by endeavoring to get all the enjoyment out of life we can. As too much of the latter is degenerating, every self-denial of the material is added spiritual vibration, with compatible revelation invited.

And as a curbing of the sensual engenders a higher inspiration, a like sacrifice of our prejudices or our selfish nature engenders power or influence over our coadjutors or hearers.

Truth and power are every man's wish, and by their inheritance we not only advance ourselves, but the cause we advocate and those who care to accept our revelations.—Arthur F. Milton.

DOES THE BIBLE TEACH PRE-EXISTENCE AND THE RE-EMBODIMENTS OF MAN?

S. A. MERRILL, M. D.

ICAME forth from the Father and have come into the world. Again I leave the world and go to the Father. And now, oh Father, glorify thou me with the glory which I had with thee before the world was.

"I have power to lay it (his body) down

and I have power to take it again. This commandment (or authoritative law) have I received of my Father."

No one, we think,—not even a Trinitarian—who carefully studies these words of the Master, as well as other plain teachings of the Word, in both Old and New Testaments, that manifestly refer to the doctrines of the Pre-existence and Re-incarnation of man, can hesitate to admit that it plainly does so teach.

We will begin our further inquiry with a passage from the Old Testament (Jer. 1st v):

"Before I formed thee in the belly I knew thee, and before thou camest forth from the womb I ordained thee a prophet unto the nations."

Again, (Micah. v-2), we have these words: "And thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old—from everlasting!"

The latter part of this very remarkable passage evidently refers—in the words "goings forth"—to those cosmic cycles of existence within which the Reincarnations of man fulfill their various rounds and "round-ups" in the eternities of his manifold and marvelous being.

We will next refer the reader to John ix, 1-3, in which passage reference is made to the man that was born blind, and whom Jesus healed.

When his disciples afterwards came to him and inquired of him: "Who did sin, this man or his parents, that he was born blind?" Jesus replies: "Neither this man did sin nor his parents: but that the works of God should be made manifest in him."

We refer to this very remarkable passage in John for the reason that this inquiry of his disciples makes it evident that not only did his disciples believe in the doctrine of the re-incarnation of man, which was a current belief among nearly all nations at that time, and especially among the Greeks and Romans with whom the Jewish people were intimate, but it makes it apparent also that Christ held to the same view concerning the anterior existence and the cyclic re-embodiments of all men, or He would not have chosen so opportune an occasion to have taught his disciples, and the world through them, what he held to be the real truth and verity in regard to this, the greatest doctrine that concerns the life of man.

It was too plain and proper an occasion for putting the Christian world then, and in all subsequent ages, on the right track (or the wrong one), and he would assuredly have been remiss in his duty to mankind had he neglected to give them the real facts in the case.

We next call the attention of the reader to a remarkable passage in Rev. xix-12: In describing one of the distinguished personages he saw among the angels, John uses these significant words: "And on his head were many crowns." This, as a matter of course, is a very figurative expression. To take it as a literal fact would involve the greatest absurdity. But if we take it to refer to the manifold round-ups—to these cyclic "goings forth from of old," incurred by man in fulfilling the wonderful revolutions of his being, and that each of these "crowns" is a prize put upon him for each cycle so fulfilled and perfected, we shall find no difficulty in comprehending it, not only as a beautiful symbolic picture, but also as a true spiritual fact.

This is made more apparent if we turn to Rev. 2-10 and 3-11, in which a "crown" is referred to as a reward for a perfect earthly round-up of life's vast spiritual concerns.

We now turn to two different passages, one of which will be found in John viii-58. The occasion is one where Jesus came near being mobbed by the populace for his apparent lack of reverence in dealing with things sacred in their eyes.

Jesus said to them: "Your father, Abraham, rejoiced to see my day, and he saw it and was glad." Then said the Jews unto him: "Thou art not yet fifty years old and hast thou seen Abraham?" Jesus said unto them: "Before Abraham was I am." This is another of those references to the cyclic changes of man's existence wherein he claims not only to have passed through one of these cosmic changes in its terrestrial forms at some period anterior to the time of Abraham, but it is not unlikely that he also means to assert here that he had experienced a greater number of the higher rounds of spiritual existence than had Abraham.

The next passage that we quote—Rev. xxii-16—is one that throws much light on this statement of Christ, and indeed upon the whole subject in this connection: "I (Jesus) have sent mine angel to testify unto you (John) these things in the churches. I am the root

and the offspring of David, and the bright and morning star!"

What a wonderful light this remarkable statement of Jesus casts, not alone upon these cycles in which man, like the stars, the suns and all things else, "live and move and have their being," but also upon that remarkable passage in Micah already quoted: "Whose goings forth have been from of old—from everlasting!"

And what a genuine rebuke it contains within it to those Christians who, without the least warrant from Christ's own words, have so long maintained that Christ is the vast Infinite God himself compressed within the narrow limits of a finite material body; and have even persecuted their own brethren to induce them also to believe it.

He says of himself, when thus speaking in the higher light of the spiritual world: "I am the bright and morning star."

Yes, it is true, and gloriously true, that Christ is the "Morning Star" of our civilization—of our own divine ever-living humanity. What more could we ask in his behalf? But to suppose that he is the Infinite God himself, with all the infinite forces of his vast being included in such finite conditions—well, absurdity could hardly further go!

Now, in regard to the claim that Jesus here makes that he was the "offspring of David," we think no one will hesitate to admit what nearly all the world claims, that it is a simple, plain, literal reference to the fact that he was born in the direct line of descent from that Jewish King, and through his parents, Mary and Joseph.

But Jesus goes further and makes the very remarkable statement that he is also the "root of David." What can he possibly mean to assert by this apparently very strange statement?

Webster defines the word root, when applied to human beings, as an ancestor or progenitor. Now it is plain from the connection in which we find the word that Jesus intended it should be construed in the same plain common-sense way as the other, and as the whole world as always taken the other, viz: that he had at some anterior period of time entered the family line of David and had been incarnated therein in just the same matter-of-fact way that he did when he incarnated in the same family line at a subsequent time as the

"offspring" of that monarch. We think that to be a fair and legitimate conclusion, and that no candid mind will seek to avoid it.

And this statement of Jesus also throws a world of light on that passage in John viii-58 where Jesus makes the assertion: "Before Abraham was I am!"

This statement of Christ concerning Abraham was also intended by him to be taken in the same sense as the one relating to David, viz: to an anterior embodiment in the family line of that prince.

We desire, before closing this somewhat lengthy article, to make an apparent digression in favor of a subject contained in John x: 32-36, in which Jesus refers to the cosmic status of the race, and, laying aside for the instant his high rank as the most eminent teacher of mankind, he virtually puts himself on the common platform of the Divine Humanity, but at the same time lifts up the whole race into the Godhood; makes every son of man also a son of God and, farther yet, he makes them also Gods, as in truth that is their rank in the Universe of Life—infant Gods, it is true as yet. But work and eternity, with its infinite incarnations, will grow up and perfect them into the full adult stature of Gods.

We quote: "Jesus answered them: Is it not written in your law I (Jehovah) said, Ye are Gods? If he called them Gods (Ps. 82) unto whom the word of God came—and the Scripture cannot be broken: say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am a son of God."*

And thus by a simple word doth the beloved Christ left the whole race of man, himself being one, into a place among the Gods. And though but an infant at the present and in terrestrial estates as a race, still the more advanced members are already at the sublime task of rebuilding and perfecting the planet upon which his present residence is located, but ere long to take his proper place among the higher world-builders to engage in spirit life in the glorious work of building and launching worlds; as he is already engaged in the business of weighing them and in charting their vast journeys through infinite space.

*The original Greek text does not admit the common rendering—"the Son of God." The passage should be translated "A Son of God."

THE WORLD IS SWEEPING ONWARD.

THE wave of the Higher Thought which is now sweeping over the world and showing the children of the blessed All-Father a glorious path to Eternal Day is "a wave of humanitarian teaching which tells of mercy to the weak, of justice to the oppressed, and of gentle and loving care to everything that can sorrow or suffer." Each succeeding day men are becoming more thoughtful and considerate about the feelings of animals, and we near that glorious day when this will be a bloodless world; when men will naturally be so kind, loving and gentle that the thought of killing any sentient being for food or sport will not enter their minds. Each succeeding generation is less cruel and barbarous. The strong will not always wish to prey on the weak. The lower rungs of life's ladder are smeared and smirched with gore, but man is no longer on the lower rungs—he is now grasping the golden rounds of love, peace, harmony and melody which in a while will lift him up into the blessed sphere of infinite and eternal bliss. The tiger in man is dying and the eternal angel in him is awakening. Hail, blessed age! The bloodless age, that will cleanse, sanctify and glorify man as an eternal child of an eternal Father of Love.—The Blissful Prophet, in the Magazine of Mysteries.

A good man, and a faithful worker in the cause of Spiritualism, Thomas G. Newman, editor of the pioneer Spiritualist weekly, "The Philosophical Journal," has succumbed to overwork in the cause he loved so well, and has entered the bright portals of the Spiritual Heavens. Mr. Newman always stood for true spiritual Spiritualism. His wife, who so faithfully helped him in his good labors, survives him. J. Munsell Chase is the new editor of the "Journal." It will be continued by the Philosophical Publishing Co., at 1429 Market Street, San Francisco, Calif.

"What man is he that desireth life? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good." (Psalms xxxiv, 13-14).

As well expect to make material things without matter, as to expect a Heaven can be formed in any other way than in the common every-day duties of life well performed.

Dr. J. M. Peebles, the venerable Spiritualist and Vegetarian, is an irrepressible worker. He attends to a large medical practice, travels round the world on a lecture tour, and writes books almost continuously at an age when the flesh eater is getting ready to put on his shroud. Everyone will want to read his latest work: "What is Spiritualism; Who are these Spiritualists; and What has Spiritualism done for the World?" No price stated. Address: J. M. Peebles, M. D., Battle Creek, Mich.

We most gladly welcome to our table "Health, Food and Cookery," the new Scottish magazine devoted to high thinking and pure living. Rev. Charles A. Hall, its editor, is a great factor in making the world think along the line of the reform which he so ably advocates. Subscription, 50 cents a year. Address: The Manager "Health, Food and Cookery," 116 Battlefield Road, Langside, Glasgow, Scotland, G. B.

The Liberal University, formerly located at Silverton, Ogn., has removed to Kansas City, Mo. It has bought a large block there, known as the Pepper building, which originally cost \$124,000. A portion of the block will be occupied by the University and the printing plant of the "Force of Reason." The remainder will be rented, and will yield a large income. Success to the new venture.

Occult Science is the all-absorbing topic of the present-day. It affords the only rational solution of the mysteries of creation and the hidden laws which govern the universe. If you desire to be well informed on all points you desire to be well-informed on all points read "The Philomathian." Sample copy sent free. New Union Pub. Co., Union City, Mich., U. S. A. Block 6.

A new order has been inaugurated in London, England, entitled the "Apocalyptic Brotherhood." It will minister to the social benefit and spiritual upliftment of its members. For a 5-cent stamp you will receive a pamphlet containing the aims, benefits and rules of the order. Address: Secretary Brother No. 7, 12 St. Stephen's Mansions, Westminster, London, England, G. B.

"The Aeronautical World," monthly. Price, \$1.50 a year; foreign, \$2.00. Published by Aeronautical World Co., Glenville, Ohio. This monthly magazine, devoted solely to setting forth ways and means of navigating the air, is evidence of the progress the science of aeronautics is making. A sample copy costs 15 cents. Address: The Aeronautical World Co., Glenville, Ohio.

"Gilt Edge," an occasional print of new ideas. Only one cent a copy. Edited and published by Major Ogden Whitlock, 1634 Tremont Street, Denver, Colo.

Kate Atkinson Boehme's "Radiant Centre" has put on a handsome new dress, and appears now in the form of a 36-page magazine, and, as usual, is full of instructive matter for the New Thought student. Only \$1.00 a year; 10 cents a copy. Address: Kate Atkinson Boehme, Niagara-on-the-Lake, Ontario, Canada.

We acknowledge the receipt of three paper-covered booklets by Sara Thacker, S. D.: "Sex or Pair of Opposites," (25 cents); "Concentration and Inspiration," (50 cents); and the "Logos of the New Dispensation of Time," (75 cents). For sale at the office of the "Logos," Applegate, Placer County, Calif.

"The People," monthly. Price, \$1.00 a year. L. Crozier French, editor and publisher, 630 Cumberland Ave., W., Knoxville, Tenn. One of the new South's most progressive journals. Mrs. French has the courage of her convictions, and is doing a good work in spreading the light.

With the January number the "New Man" has changed its name to "Self-Culture." The new title is appropriate to the teachings of this well-known magazine. P. Braun is still its editor and publisher. Address: "Self-Culture," 1409 N. 20th Street, Omaha, Neb.

Each number of "Soundview" has been an improvement over the preceding one. The February number is especially full of good things. Send 10 cents for a sample copy to L. E. Rader, Puget Sound, Wash. Yearly subscriptions, \$1.00.

"Listen" has also adopted the magazine form, and is progressing finely. Edward Miller, Jr., editor and publisher; Gertrude Punsbun, assistant editor. Price, 50 cents a year. Address: "Listen," Evansville, Ind.

"The Natural Life," monthly. Price, \$1.00 a year; 10 cents a copy. Devoted to teaching Natural Living, Vitosophy, etc. Prof. Wm. Windsor, L. L. B., Ph. D., editor. Published by Windsor Pub. Co., Boston, Mass.

Anyone can have the catalogue of the Unity publications for a two-cent stamp, by sending to Unity, 1315 McGee Street, Kansas City, Mo.

We are obliged to Mr. Tozier for the annual reports of the Oregon Press Association for 1899, 1900, 1901, 1902. This Association is growing rapidly.

"The Brotherhood of Man," a pamphlet by Robert Maitland Brereton, C. E., Woodstock, Ogn. No price stated.

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—Anonymous, in *Fulfillment*.

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KATE ATKINSON BOEHME, EDITOR,

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