

vol. 16, no. 3

Feb
May
July
Aug
Oct
Nov
Dec

wanting
1904

JANUARY, 1904.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

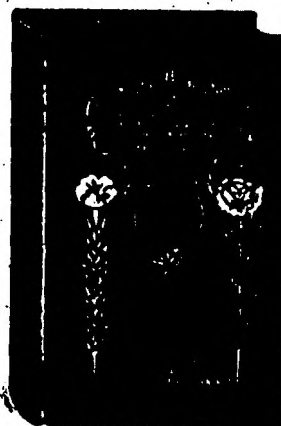
SOUL-COMMUNION TIME-TABLE.

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

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

Austin, Texas.....	1:48 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.....	9:20 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 Gus.....	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.....	2:23 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.....	3:23 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. 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, Chill.....	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.....	1:43 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



THE
UNSEALED
BIBLE....
—DISCLOSING—
The Mysteries of
Life and Death.
By REV. GEORGE CHAINY
Send for Descriptive
...Matter...
933 Fine Arts Building,
CHICAGO, ILLINOIS.

ALL WHO DESIRE TO MAKE THE
WORLD BETTER AND HAPPIER

SHOULD OBTAIN

"THE HERALD OF THE GOLDEN AGE

Edited by Sidney H. Beard. An illustrated monthly.
Price one penny. Published by

THE ORDER OF THE GOLDEN AGE,
Paignton, England.

Circulates in nineteen countries; Price one shilling and
sixpence per annum, (Post paid). Sample copies free.
Founded to proclaim a Message of Peace and Happiness.
Health and Purity, Life and Power.

"HARMONY,"

A Monthly Magazine of Philosophy.

TERMS, \$1.00 per annum; single copies, 10 cts.
E. M. CRAMER, 3360 Seventeenth street, San Francisco.

THE NAUTILUS.

Devoted to the practical application of Mental Science in
every day living. Short and to the point; bright, breezy
and original. Published monthly; fifty cents a year; trial,
three months for ten cents. Address Elizabeth Lois
Towne, Holyoke, Mass.

THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

January, 1904.

PORTLAND, OREGON.

Vol. xvi, No. 3 —New Series.

THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TERMS OF SUBSCRIPTION:

Per year, to any part of the United States, one dollar;
" " " " British Empire, six shillings.
Remit to Lucy A. Mallory, 193 Sixth St., Portland, Oregon.

LOVE AND LIFE.

L. B. BUDDINGTON.

LIFE is like a stately temple
That is founded in the sea,
Whose uprising, fair proportions
Penetrate immensity;
LOVE, the architect who builds it,
Building it eternally.

To me, standing in the Present,
As one stands beside a grave,
Up the aisles and to the altar
Rolls the Past its solemn wave,
With a murmur as of mourning
Undulating in the nave.

Pallid phantoms glide around me
In the wrecks of hope and home;
Voices mourn among the waters,
Faces vanish in the foam:
But a peace, Divine, unfalling,
Writes its promise in the dome.

Cold the waters where my feet are,
But my heart is strung anew,
Tuned to Hope's profound vibration,
Pulsing all the ether through,
For the seeking souls that ripen
In a patience strong and true.

Hark! the all-inspiring Angel
Of the Future leads the choir;
All the shadows of the temple
Are illumed with living fire,
And the bells above are waking
Chimes of infinite desire.

For the strongest or the weakest
There is no eternal fall;
Many graves and many mourners,
But at last—the lifted pall!
From the highest and the lowest

Blessed life containeth all!

Oh thou fair, unfinished temple!
In unfathomed sea begun,
Love, thy builder, shapes and lifts thee
In the glory of the sun;
And the builder and the builded
To the pure in heart—are one!

IT IS CHANGE.

CONTINUOUS change of form and consciousness
is the law of Nature; and, because we do
not understand this law, we call it "death,"
and dread and fear the change of this material
form above all things.

This change will be neither feared nor
dreaded when we have learned to live in har-
mony with the law, and then the change will
not take place until we are ripened and ready
for it.

Premature "deaths" from "accidents," dis-
ease, etc., are all the time taking place. This
is not because Nature demands it, but it is
because we disobey and do not work in har-
mony with the law, and, when we do not, we
invariably get hurt and filled with trouble.

Life can be contracted or expanded,
happy or miserable, by our thoughts and acts.

*
* *

Time and space belong to the consciousness
of the crude man; therefore, he cannot under-
stand why there is no separation in spirit. He
regards discarnate spirits as if they were physi-
cal persons who had gone away to some other
material planet. But they are mental-spiritual
entities, having electro-magnetic bodies, whom
no time nor space limits in their movements.
You touch the telegraphic key and the signal
can be heard on the other side of the conti-
nent. Discarnate spirits reach the minds of
those who appeal to them as swiftly.

SUBSTANCE AND SHADOW.

IT is not true that "matter contains within itself the potency and possibilities of all forms of life," for matter, of itself, is as shadow to substance, in its relation to spirit—the real life. It is through the involved spirit in the acorn that the matter is accreted and the material form of the oak tree is evolved.

Matter is the mode of manifestation of the conscious, individualized spirit; and as the consciousness is always changing, its mode of manifesting changes. This being so, it is plain to see that material evolution has no foundation apart from spiritual evolution, any more than the shadow has an existence apart from the substance that projects it.

The flesh form is always the symbol of the state of consciousness of the spirit that evolves it, just as the material object that man makes conforms to his thought—the spiritual image.

The individual soul-spirit, in its progressive march continually passes through stages of being, and takes on and casts off one form after another, each form manifesting the actual state of consciousness of the individual. A wheat-seed form is always a wheat-seed form; a monkey form is always a monkey form; but the soul-spirit that manifests as a wheat-seed form or a monkey form is not restricted to the wheat-seed form or the monkey form it has projected by its own inherent powers.

Creative Wisdom is eternally progressive, and the Soul of Being involved in all things—like the tiny seed that contains within itself the possibility of peopling the whole earth with its progeny—contains within itself endless possibilities.

All creative power is first manifest in the invisible—the Architect of the Universe, as well as the architect of a house, must first formulate the fleshly house it will inhabit in the mental-spiritual realm, then it accretes the matter to shape itself to its state of consciousness; hence, the soul-thought of the undevel-

oped soul creates for itself the crystal form, the vegetable form, the animal form, etc.

It is because Deity is involved in all, that the possibilities of the seed-soul are not restricted. The life in a gnat and the life in an angel is one. It is the same life in different stages of manifestation.

KNOW THE LAW.

THERE is no accident. Whatever happens is the outcome of laws that operate in harmony with Divine Wisdom. Every good or evil thought generated has affinity for like thoughts, and these combined construct or destroy, the individual or the community.

The ancient seer said: "Know thyself and thou knowest the universe," for all things originate in mental-spiritual causation.

One man who lives in harmony with the law of Love in a community is a power for good, and neutralizes much evil. Let only enough members of that community harmonize their beings, and it will be as impossible for disasters and crimes to manifest in its midst as it would be for darkness to stay where the sun shines.

There is only One Law in the unfoldment of Being, and the law of growth and its consequent product in the field and in man is the same. We know that the weed seed will not make nourishing wheat or the wheat seed make the poisonous berry, but the spiritually ignorant, in spite of this truth, continue to believe that grapes will come from thorns, and figs from thistles, notwithstanding that the outcome of their ignorant thoughts materializes in diseases, disasters and death.

*

*

We will never find the Way, the Truth and the Life by asking of the Babel of external voices. The Infallible Guide is within the being. If we follow it we are sure to find the Way and reach the goal of enjoyable understanding. —LUCY A. MALLORY.

KEY THOUGHTS.

WHAT the world needs for its advancement is spiritual teachers who teach by example, as well as by precept. There are thousands seeking to be "leaders" of organizations and "leaders" of the people generally, but few indeed who are teachers.

"Do as I tell you, not as I do" will never reform either the leaders or their followers.

The appreciation that is mostly sought for is to have some one tell us what a great personage we are, how uplifting are the sermons we preach, etc. This is flattery. It is not appreciation. Appreciation manifests itself in doing and being.

The reformation of the world is a hopeless task in the view of the man who never makes an effort to reform himself.

The "last enemy to be destroyed is death." If death is an "enemy" it cannot be the way to the Immortal State of Consciousness.

Ignorance worships idols; intelligence worships ideals of goodness; but spiritual growth makes them living realities in the life of the race.

The word of God is not a bible, but Love. In that little word of four letters all the Universe and all its boundless riches are involved. "Love is the fulfilling of the law." The "Word that is God" is Love.

Whatever you have faith in you live out in your daily life—good or evil. The animal man has faith in the strength of flesh food, liquor, tobacco and drugs. The spiritual man has faith in the spiritual power of Love and Wisdom to uphold him.

There is no such thing as "one world at a time." Of myself I can do but little, for all spheres of existence are interblended and cooperate, just as the two eyes, though having separate vision, work in harmony and see as one. Life is a Co-operative Duality-in-Unity. This is everywhere prefigured in all forms, organs and forces.

Why do we die? Because we think, feel, hear and eat corruption.

Be kind and true to each other—this is spiritual unfoldment.

Without me there is nothing, for nothing exists for me until I am conscious of it.

The ignorant are controlled by their thoughts; the wise control their thoughts.

We will always be longing for the beauty in some other place than that we are in, until we find it in our own soul.

The beautiful road to Heaven looks like Hell to the humanity who are spending their time quarreling and fighting upon it.

There cannot be such a state of being as the "absence of God," but there can be the presence of darkness—a lack of consciousness of the Divine.

We are here in school. The teacher presents mental pictures and is silent. We must study out the meaning of the pictures and strive to extract Wisdom from them. He who loves the teacher will not despise his lessons.

You may own the earth by controlling others, but you can only own the universe by controlling yourself. This is why one who conquers himself is greater than he who conquers a city.

With physical beings we converse with vocal speech; with spiritual beings we converse with mental speech; with angels we converse with the silent language of the soul. Thus the road to Heaven is from outward noise to Peace inwardly.

The dawn of the Spiritual Age is here. Saviors are coming to the front in all fields of endeavor—in church, state and society, as well as in the movements that are working outside of institutional lines. These Saviors are not being crucified by the enlightened humanity of the twentieth century; they are being graciously received, and their teachings respectfully heeded and enthusiastically put into practice.—LUCY A. MALLORY.

**THE MEANING OF THE CIRCLE OF LIGHT.
DESCENT OF THE HOLY CITY OF GOD.**

MOTHER VIRTUZIA.

THE "Circle of Light" is the sphere of the spirit and it is reached alike of all men, through the shadow of the Valley of Death. Not death as it is commonly understood, but by the transmutation of the self life into that of divine humanity.

Because of this it has ever been called the "Narrow Way." The straight and narrow way through which all forms pass on their journey Godward.

The Circle or Sphere of Light is the abiding place of Love, Truth, Righteousness and Holiness.

When every human being shall have been born into the sphere of Light, then

"When peace shall reign, and joy, and love;
And earth, all fair with blossoms bright,
Shall soar through space like a Winged Dove,
All radiant with God's Holy Light.
And clouds which then may sweep across,
And hang like plumes upon the air,
Will open, as they sway and toss,
Their silver lining bright and fair.
When man shall know his fellow man,
And hearts respond to love's entreat;
And over all this bless'd, broad land,
In holy, sweet communion meet;
When love shall take the place of hate,
And sorrow all shall flee away;
When man shall know his full estate,
And understand the better way."

Thus are we working to bring man into a realization of that which shall lift him up to the very Throne of God's Perfect Grace.

It exists eternally. It existed before the "Word" went forth, "Let there be Light." It existed before man made his advent on the earth, even before the stars sang together in the morning of expression; for it is not possible for even God to make manifest that which is not.

There never can be anything added to nor taken from life. All that is, ever was, and ever shall be without end.

But all things are not eternally manifested. In the bosom of the Unmanifested all things abide and out from the bosom of the Unmanifested Life, all things come into expression, they fulfill their mission and are again submerged in the bosom of the Father.

The Divine Soul of each expression eternally laves there, at-one-ment with God. While eternally expressing, it moveth never. It is

only form that moves; which at one time expresses as the crystal and again as a divine form of man.

All forms are acted upon, and serve as vessels for the transmission of force power, Life. According to their field of operation and the object to be outwrought. Forms are animate and inanimate, external and internal livers.

To man alone is given dominion over the fowls of the air, the fish of the sea, and over every creeping thing. Unto him, alone, is given the opportunity to merge into, to become in manifestation a perfect sphere of Divine Light.

All things beneath man—by beneath we mean all things which express but a part of life's circle—are differentiations and not a whole. They must needs resolve back into man, the complete circle, ere they may evolve into still finer expressions of force, or power. Man alone possessing the form needful for the transmission of Spiritual or Divine Essence.

The command "Be ye perfect even as your Heavenly Father is perfect" is written on the scroll of every man's life, and embodies within it the promise of its possible fulfillment. Hence, there are no obstructions in the pathway of life which cannot be swept away, no problems too difficult to solve, nothing to debar man from attaining unto the perfect realization of this Divine command.

Why, blessed children, there would be no object in manifesting were it not for the high ideals, the Divine Realities to be outwrought!

Supposing efforts have been futile; supposing you have not as yet reached the acme of Divine perfection; what if the full realization of God has not as yet been known?

Press on! There is nothing gained by turning backward! Nothing is won by giving up. Succeed you must, because it is the Law of God—that you shall press forward, eternally and forever.

Vessels of honor must be outwrought instead of vessels of dishonor.

Vessels of virtue and living fire, instead of repositories of chaotic force.

The perfect life of the Spirit is the Divine Reality; for man was made in the image of God, and the ultimate object of his appearance on earth is the incarnation of the Word; making manifest in the outer world of form, the light and love and beauty of God. Then

press on! Aye; ye must press on, for as man, even in his differentiated state, or state of division, works unceasingly for the perfection of art, science or mechanics, so he, in turn, is pushed forward in the great workshop of Divine Life, that all that which is embodied within the sphere of the soul, within the circle of Light, that Holy City, may descend into the temple of day, making of man more than a living soul—a quickening spirit. It is a blessed truth that God rules, even though not always so in appearance.

Then trust, have faith, love ye one another, be devout and worshipful of all life, and thus become receptive to the beautiful life of the Spirit—the embodiment of the Holy City which is descending from God.

506 North Central Ave. Chicago, Ill.

THE GREATEST THING KNOWN.

J. H. LUCAS.

THE greatest thing known on earth, or in the Heavens, is love. I mean love as the invisible, vital essence of life, subtle, all prevailing, uncreated principle of universal being. All motion and sympathy, all growth and fruition, all animation and beneficent activity proceed from it. It is the omnipresent and illimitable, the eternal and unchangeable motive power of the universe. This vast frame of ponderable and imponderable substances, intricate and complex, and yet simple and illustrative of the matchless wisdom displayed therein, promotes our deepest research and calls forth our highest admiration. But do the busy millions of human beings stop to seriously reflect that infinite love is back of all, and presides over all? "God is Love," and is effectively transforming all into his own glorious image as fast as they come into harmony with himself. The divine processes of growth and spiritual beauty and living joy, love is ever unfolding in all aspiring souls.

Just for a moment let us look at the practical workings of this principle. One of the greatest teachers among the ancients whose love, tenderness and unselfishness was without a parallel in his day, referred to the Father as being the efficient power that accomplishes by himself the deeds of benevolence which he so kindly wrought. We should surely believe this one great fact, and the world needs to know today, that not only was

love the all-inclusive power in the creation, but it is universally prevalent and efficiently operating in the preservation, conservation and eternal progression of all things.

And in this we find the reason for the inspiring hope and persistent endeavor of those who are spending their time in building up the cause of truth and human advancement on earth. They know that love is surely back of all things, through all things—that the ultimate and supreme purpose of its inconceivable efficient life is to bring all into harmony and happiness.

However unreliable and unsatisfactory many other things may be, we find in unadulterated love certainty and permanence. The heart in its unrest and search, and in its intense longings for permanent satisfaction and peace, cannot be fully content short of certainty. And here divine love comes to the rescue, because when perfected in the soul it does take away all fear.

In fact, love is the great law of life, and has been exemplified in the lives of the good and true of all ages. Socrates was a radiant example in his day. So was Confucius. Jesus of Nazareth was its glorious incarnation and fairest flower when he taught the ignorant, and healed the sick in Judea.

Love has a pure, universal language, and this is recognized and understood by all souls in the degree of the unfoldment of the affectional life within. As one approaches the higher planes of spiritual living and realization he never antagonizes even the most wayward but rather "endureth all things."

Love knows the voice of love and is ever ready to respond with tenderness and unselfishness to its attractive power. Divine Love is the true life within and will forever reign in all radiant souls.

At times we wonder if New Thought people are really vitally interested in the success of the cause. Quite frequently we have subscribers write to us that they are in full sympathy with the movement and the good that the magazine is doing but they will have to discontinue their subscription. Many who write thus can afford to pay \$2 for a theater ticket but it seems a tax on their pocket-book to subscribe to a magazine which they say is doing a good work.—Charles Brodie Patterson, in Mind.

SOUL AND SPIRIT.

J. RIGDON.

THESE are not synonymous terms; they should never be used interchangeably; such use being a grave and unpardonable error, a confusion of terms mystifying and misleading to the novice in psychic studies.

The spirit is the fine material body, the house not made with hands, the tabernacle and home of the soul, through the mortal, as well as the immortal life. We are developing those immortal bodies, either in purity and beauty or in deformity and degradation, from the cradle to the grave of our mortality. By our thoughts, words and acts we are daily moulding our spiritual structure. If my life is mean, sordid, treacherous and contemptible, that is what my spirit will photograph after the incident in life called death, and I will find my place in the spirit realm—no matter however high my station may have been among mortal men—with the mean, sordid and contemptible, and generations may come and go ere I regain the high plane from which I cast myself down.

Think it out for yourself, gentle reader. What shall it profit me if I shall win all of mortal wealth and honor at such fearful cost?

Say you: "This is old orthodoxy?" If so, so be it. No more authentic word ever came to mortal from the spirit side of life.

Let us not deceive ourselves, nor be deceived by others. The wondrous spiritual wave that has swept the circle of the earth in the past fifty-five years reveals a higher purpose than the entertainment of the thoughtless; a fruitful field for the fakir to reap, or a battleground for would-be disputatious, intellectual giants to display windy skill. If we do not recognize its mission to be the lifting of our race from the fens and bogs of hoary ignorance and superstition to the exalted plane of redeemed and cleansed spirits, both in and out of material bodies, then, indeed, are we both deaf and blind? Then are we of those who having eyes see not, and ears, hear not the sweet melody of the divine message poured out from the bright, eternal spheres. Why does this most exalted of all causes so languish? All previous outpourings of the Spirit have been turned aside from the exalted purpose of their coming. Ignorance and self-seeking, the twin vices, outworking defeat.

Shall the present spirit illumination meet a similar fate? May Heaven forefend.

SECRET OF PERPETUAL YOUTH.

SOME one once asked a woman how it was that she kept her youth so wonderfully. True that her hair was snowy white, she was eighty years old; and that her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interests. And this was her answer:

"I knew how to forget disagreeable things.

"I tried to master the art of saying pleasant things.

"I did not expect too much of my friends.

"I kept my nerves well in hand and did not allow them to bore other people.

"I tried to find any work that came to my hand congenial.

"I retained the illusions of my youth, and did not believe 'every man a liar' and every woman spiteful.

"I did my best to relieve the misery I came in contact with, and sympathized with the suffering.

"In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruits of happiness and a peaceful old age."

There are many of us who might do worse than begin to try that old lady's code of behavior and see it after diligently practising its precepts we agree with her method of insuring perpetual youth.—New York Sunday News.

A little commune of South Brabant (Belgium) is, says the "Advertiser," greatly exercised by the doings of a young peasant, who, though half an idiot, is working the strangest miracles. Even the local doctor has come under his spell, and whenever he finds himself in doubt makes out his prescriptions under the direction of the medium. There is news of wonderful cures being effected by this means. The medium, who in his normal state can neither read nor write, makes out his medical directions in the purest Latin. [There is nothing miraculous about this. It is the work of discarnate spirits; and but another of the thousands of evidences of the truth of Spiritualism.—Ed.]

Matter is the invisible made visible; spirit is the visible made invisible.

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 CLAIRVOYANCE OF THE SOUL.

SUSIE M. BEST.

To mortal eye and mortal ear
Thou hast forever past away,
But with the spirit-sense I hear
And see thee every day.

To mortal seeming, dull and dense,
No more thou'rt in thine olden place,
But, lo! the soul's clairvoyant sense
Beholds both form and face.

MONEY IDOLATRY.

WE desire to write of the effect—spiritually—of mere money worship on the money idolator. This is the sum total of all idolatries, eclipsing that of heathen idols, for the heathen images of stone, wood or metal, generally are the symbols that represent some great spiritual character or principle, but money, as an idol, is of all things the most degrading, for the money-idolator will debase and sacrifice all good and noble principles for his idol. The heathen fills his idol with gems and silver and gold, but the money-idolator sacrifices all exalted ideals upon the altar of his money-idol, thinking thereby to enrich himself in return.

The more man accumulates material possessions beyond those necessary to make his life comfortable, the more he increases the burdensome load that prevents him from ascending the Mount of Spirituality, where the air is pure and the view of life is soul-entrancing and happifying. The money-idolator is his own worst enemy. Man should be a spiritual being, not a material corpse, to lie

in the grave of corruption. But there he must lie, whether as an incarnate or discarnate spirit, until, like the spirit involved in the buried seed, he turns his thoughts upward and grows into the light.

Not alone is money-idolatry a hindrance to the idolator himself, but it is the worst barrier to the march of progress, for when greed for gain is uppermost in the being, the man is totally blind to that which is best for his own welfare and that of the race, and ignorance and superstition, and their offspring, crime and misery, flourish apace.

*

* *

In our ignorance we make material things paramount, when the truth is that nothing—no matter how good it may be in itself—is realized by us only as we have unfolded the capacity to appreciate it. All foods are alike tasteless to him who has not the sense of taste; there are no odors to the one who has no sense of smell; the beauty of the landscape is in your eyes—without vision it does not exist for you. And so it is with the spiritual faculties. Unless you unfold them, the splendors of the spiritual spheres do not exist for you, although they may be in full evidence to those who have cultivated spiritual discernment. Heaven exists for you as you have it within

*

* *

You are generating substance all the time by your thoughts, speech or actions, and that substance will be used to the benefit or detriment of yourself and others, whether you are aware of it or not. Nothing in the universe is lost. Whatever you generate is yours, and sometime and somewhere you will be conscious of all you have built up in thought, feeling and action.—LUCY A. MALLORY.

ONWARD.

THE growth of humane ideas and sympathy for animals is very rapid these days. The children, in this New Age, are setting examples of humane and kindly treatment of animals, which their elders are also beginning to follow and emulate.

Chief among the many new movements for the amelioration of suffering among animals, is that started in the public schools of Philadelphia, Pa., to teach children, theoretically and practically, to rescue, nurse and be kind to sick or injured animals, which was set forth and illustrated in the New York "Journal," of December 20th, 1903.

Another good innovation, that should be followed by all cities, is that inaugurated by the Philadelphians, who have caused to be placed on all streets drinking troughs for the use of stray dogs and cats, and the municipal authorities have directed the police to see that they are kept filled.

The many movements, like the above, that are coming to the front are but a few rays of the dawning Light of this New Age. The World's Advance-Thought is encouraged, and congratulates Soul Communionists upon the great results of Whole-World Soul Communion, which has been the progenitor of these movements for the good and true, and will increasingly stimulate their growth until the whole world will scintillate with Love and Wisdom.

*
* *

Materialism may be defined as a belief in the physical personality as a separate entity, that becomes merged in the common matter at death; Spiritualism, on the other hand, is the knowledge of the true individuality (the real, living entity) that is linked with all other living entities, here and hereafter, and that never loses its individuality, but goes on expanding its wisdom to all eternity.

"WHAT IS THE USE OF IT ALL?"

WE often hear the above exclamation from those who have for years been investigating Spiritualism, Christian Science, Theosophy, etc., and who do not seem to have derived any benefit from their investigations. The reason they ask: "What is the use of it all?" is because their minds are still beclouded with the theological error that the spiritual state of consciousness is a gift, when the truth is that it must be earned.

Until we livingly put into practice the spiritual lessons we learn, we will continue to exclaim in weariness and disgust: "What is the use of it all?" and neither time nor space will modify our discontent and uncertainty, no matter how long we may live, or through how many states of existence we may pass, for happiness is involved in right living—in being Love, in being Wisdom; not in waiting for it to drop from the skies, for it will never come to us, but we must grow to it.

ANDREW JACKSON DAVIS.

WE have been reading over again some of Andrew Jackson Davis' works and it has recalled to mind how much the world is indebted to him, and how little expression it has given to its appreciation—even by Spiritualists. He is the father of all the, so-called, "New-Thought" of the times—Mental Science, Divine Science, Suggestive Therapeutics, Christian Science, etc., etc. The good that he has done the world cannot be measured, and we think that some one ought to start a movement through which all the people may tender him acknowledgment of their appreciation.

*
* *

The faith founded upon spiritual attractions is alone enduring. Time and again the faith founded upon sensual attractions is broken up that we may base our faith upon eternal spiritual principles.—LUCY A. MALLORY.

PESSIMISM OR OPTIMISM--WHICH?

WALLACE YATES.

OF that great individualist, Herbert Spencer, it has been remarked: "It is clear from his latest published opinions that he had ceased to be an optimist, for in his latest book there is not a single feature of the social, political or economic life of the present day of which he unreservedly approves." But Macaulay, as close an observer and as keen a critic of history, takes the optimistic view: "We do not flatter ourselves with the notion that we have attained perfection, and that no more truth remains to be found. We believe that we are wiser than our ancestors. We believe also that our posterity will be wiser than we." And he goes on to say that "if we take short intervals, if we compare 1640 and 1660, 1680 and 1685, 1708 and 1712, 1782 and 1794, we find a retrogression. But if we take centuries; if, for example, we compare 1794 with 1660 or 1685, we cannot doubt in which direction society is proceeding."

Guizot, after laboriously setting forth the peculiar special trend or rut in which ran each of the great civilizations of the past, has this to say of the modern movement: "For the first time, I believe, the character of specialty has vanished from civilization; for the first time it is developed as variously, as richly, as laboriously, as the great drama of the universe." "Without entering into details, look upon it, gather together your recollections: it will immediately appear to you varied, confused, stormy; all forms, all principles of social organization co-exist therein; powers spiritual and temporal; elements theocratic, monarchical, aristocratic, democratic; all orders, all social arrangements mingle and press upon one another; there are infinite degrees of liberty, wealth and influence. These various forces are in a state of continual struggle among themselves, yet no one succeeds in stifling the others and taking possession of society."

From this exposition of Guizot we may readily account for the opposing views of the trend of society which different great intellects take. Spencer, gloomy, retired, almost misanthropic, and in poor health, sees as through a glass darkly only the tremendous influence of the "forces of evil." Macaulay, vigorous, active and social, really perceives,

though with the hard, cold intellect of the material man, the overwhelming preponderance of the Power that makes for righteousness.

And so it goes. Looking forth on the immense armies, the steadily increasing navies of the world, one will say: "Where is your boasted tendency to peace?" Another, looking beneath the surface of things, might reply that the very immensity of these armaments prevents war through the tremendous cost of putting them into action. That when the cost of a single charge for a great battery gun runs to thousands of dollars, the richest nations may well pause ere they face the bill of a great war; and that the prevalent money-getting spirit of the age unites with the lovers of humanity in a strong demand for peace. Only a nation of enormous wealth like Great Britain could stand the cost of a South African war, and even on her immense resources the strain has been too tremendous to invite repetition.

And so in the case of other so-called evils that threaten society, there are hidden counteracting forces at work which only the spiritually gifted may perceive. The forces to which Guizot refers as continually acting on one another in society, are the mills of the gods, and out of this perpetual grind there must some day issue forth a grist of righteousness.

Do you know that in thirty-seven of these United States the married mother has no legal right to her own children? That in sixteen states a wife has no right to her own earnings outside the home? That in eight states a woman has no right to her own property after marriage? That in seven states there is no law compelling a man to provide for his own family?—Foundation Principles.

What matters it what forms I wear or deaths I die, in transmigrating back to Him who breathed me forth a living soul! What can die? The Living God cannot; then what can die, since all that lives but lives in Him who cannot cease to be!—Pythagoras.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.

PRACTICAL VIRTUES.

J. T. MORGAN.

AMONG the moral principles to which we should adhere as general rules of conduct, in our intercourse with our fellow men, are a few primary virtues of a very practical nature, which we cannot, perhaps, hold in too high esteem; the necessity for whose observance it would be difficult to overstate.

They are Justice, Truthfulness, Charity, Philanthropy and Mercy.

Take away the sense of Justice, and there would be no disposition toward making fair returns, for commodities, services and friendly favors received from others.

Put an end to Truthfulness, and falsehoods by the wholesale would become a universal practice, resulting in a state wherein no person could place the slightest confidence in the word, the promise or the plighted honor of any one else.

Strike Charity out of existence, and those in want, sickness and distress would never again enjoy those gentle, helpful and consoling ministrations which flow so cheerfully from that gracious quality of the human heart.

Destroy Philanthropy, and Charity, upon an organized, a wide-reaching and a permanent basis, would no longer be known.

Do away with Mercy, and the eye of pity would no longer fall like a benediction upon the unfortunate, the outcast and the undone, and there would be no kindly treatment of those who wrong us, in cases where it might be within our power to visit our vengeance upon them, with impunity to ourselves.

Blot out these virtues, and with them the love of our fellow men from which they so largely spring—blot out these virtues, I say, and all mankind would at once plunge into a state of ceaseless warfare—a warfare that would continue in ever-increasing violence and fury, until the human race itself would be no more.

In my reflections I have come to look upon these virtues as the main pillars upon which rests the superstructure of the social fabric; as the source whence all governments derive whatever title they may have to the respect, veneration and loyalty of the people for whose benefit they were established; as making up the solid ground-work, the strong, enduring foundation upon which the Temple of Human

Happiness must stand—and stand forever—if such a foundation is at all to be discovered.

These virtues might, therefore, with some degree of propriety, be called the laws of human attraction, that do so much toward uniting men and women together in families, societies, states and nations; that do so much toward holding them together in these several relations; that do so much toward implanting within them, a desire to be of mutual service to each other; that do so much toward lifting them to a lofty plane of enlightened and progressive civilization.

They are the chords, so to speak, most frequently sounded in the melodion of human harmony, whose swelling vibrations, moving the soul to its lower-most depths, make us throb and thrill with the feelings of brotherly love.

They are what I call the practical virtues—the virtues to be observed here in this life, in our dealings with our fellow men here on this earth—whose observance will do much toward promoting human happiness while we are yet in this world, and the best way, as I believe, to prepare ourselves for happiness in the world to come, if such there be.

In my musings, I am sometimes impressed with the opinion that one of the defects of all religions lies in their tendency to give too little attention to the needs of men who dwell here upon this planet and too much to angels and deities supposed to live in the beyond.

I have, therefore, fallen somewhat in love with the sentiment of the poet who wrote:

“How long, O Lord! how long,
Shall creeds conceal thy human side,
And Christ, the God, be crowned in song,
While Christ, the man, is crucified?”

Living in or out of the physical body is not the ultimate of life. It is not where you live, but what kind of a life you live, that constitutes the sum of permanent happiness. It is not by dying that the caterpillar becomes a butterfly, but by obeying and living out the law of its being. Weak, ignorant spirits in the physical body are the same spirits when they have cast off the material form, for change of residence does not eliminate the bad quality of the life.—L. A. M.

The difference between happiness and misery is the difference between faith in the good and faithlessness.—L. A. M.

THE GREAT PROBLEM OF THE DAY.

F. P. WAGNER.

It seems to be a fact that to-day the masses of the people are paying more attention to hero worship, and following after some established theory, than they are after the truth.

"The Jews require a sign, and the Greeks seek after wisdom."

The Jews declare that The Christ has not yet come, for the reason that the prophecies have not been fulfilled concerning his coming. They looked for a king to come in great splendor, that would take the reins of the government in his hands, and life the church out of trouble.

All are familiar with the prophecies of the Jews that were to take place at the coming of the Savior; such as darkness of the sun; rending of the heavens, falling of stars, rising of the dead, and other events.

Much the same spirit prevails today that prevailed ages ago. In some countries religions are enforced by the cannon and the sword, and it takes courage to teach doctrines contrary to those supported by the state. Millions of people look to the Pope as the supreme head of the church, and have him do their thinking for them. The millions of Mohamedans look to the Koran as infallible, and follow the teaching of their leaders blindly.

In "the land of the free and the home of the brave"—the United States—we find religion broken up into many sects. The leaders of some of these sects declare their followers must not read any literature except that published by them, and that they must not get instruction from any other source.

The Sabbatarians put much stress upon the literal following of the commandment regarding the Sabbath day to keep it holy. We find their contention as to the true Sabbath day is the division of light and darkness, or from sun-down Friday night to sun-down Saturday night as the Sabbath day, and this must be followed faithfully. If we go towards the Poles we find the days and nights are unequal, that there is a time that the sun does not go down for weeks, and when it does it is only for a moment at first, but it increases until the nights are months in duration, and when it is mid-day at one pole it is midnight at the other. When it is three months Polar day at the North Pole it is three months night at the

South Pole. And how is one to follow the strict letter of the Sabbath law? It looks like a weak foundation to build a church upon.

Leaders are multiplying rapidly and each is vieing with the other to see how many followers they can gather around their standard of faith. An ardent follower of one of these schools told me recently that I must not read certain teachings; that I would be lead astray if I did so.

Now where is the Truth to be found? Is it in the prophecies? Is it in the creeds, and dogmas of any church, society or school? Christ, when on earth, said the way was so plain that no one need err therein. Suppose we love God with all our soul, mind and strength and our neighbor as ourselves and seek with him the same source. For ages we have been traveling in small circles, but now let us change the order of the program and ask the Deity for guidance and see if we cannot find a "larger place."

If it were possible to love our neighbor as ourself then war would be impossible, harmony would prevail in all parts of the world, riches and plenty would be granted to all, and sorrow would be no more. With the new year upon us, let us try this plan and see what will come of it.

Chicago, Ill., Saturday.—Seven years old, and small for his age, Arthur E. Roberts has become a licensed hunter and is preparing to wage war on ducks and other game that may come within range of the shotgun which his father has made for him. License No. 91,740 was issued to the boy, the fee of \$1.35 being paid by his father, F. F. Roberts, No. 139 Chicago avenue. Mr. Roberts signed a paper making himself liable for any damage the boy may do as a hunter.

"The child needs outdoor exercise," explained Mr. Roberts. "Already he is a good shot, and with a little more experience I expect him to become a great one."—[The publication of this item is an evil. If "outdoor exercise" is a legitimate excuse for letting a child murder and maim animals, then the need of money is a legitimate excuse for thieves and highwaymen to assault men and women on the streets. In fact the one grows out of the other. The rights of human beings will not be respected as long as we do not respect the rights of animals.—Editor.]

ETHAN W. ALLEN.

As true Spiritualists we should be seekers after absolute knowledge, but I have found in my experience at least that I have never obtained very much knowledge on any question unless I had a goodly degree of faith and trust as the basic foundation upon which to work, and no class of people should have more faith and trust in the spiritual and unseen forces, of being than those who are seeking to develop mediumship, or those who are seeking knowledge along these lines. But the facts are that no class of investigators are so regardless of the required laws of spirit manifestation as are the majority of those who are investigating the phenomena of spirit return. No greater truth was ever uttered than that spoken by the great teacher and psychic, nineteen hundred years ago, when he said: "Unless ye become as little children ye can in no wise enter the kingdom of God"—expressed as the basic principle for the investigation and understanding of the spirit or divine law of being.—Ethan W. Allen in *Progressive Thinker*.

[Brother Allen has a host of admirers in this city. He presided over the Soul-Culture meetings of The World's Advance-Thought for several years, and always in the spirit of Love; thus he drew all unto him in love. It is true, as he says, that faith and trust must unite with reason to get satisfying evidence of continued individual life after the transition called "death." The mind must be calm and unbiased to ascertain the truth from any source.—Editor.]

There is perhaps no public worker on this terrestrial globe today, to whom so many people, in search of Truth, are indebted for help and instruction, for able solutions of vexing problems, for light and guidance on uncertain paths, as to Mr. W. J. Colville. The question has perhaps never yet been evolved in the human brain that he has not answered, analyzed, dissected, illustrated, and elucidated to the profound satisfaction of the inquirer. His magnificent brain has become such a facile transmitter of inspired wisdom, that still the wonder grows, that one small head can carry all he knows. His habit too, of speaking twentyone times a week, year in and year out (of course, without fatigue).

his voluminous writings, as well as the peripatetic field of his ministry, limited only by the planet, has given him the opportunity of reaching a larger number of students than many teachers of twice his years. He is a universal propagandist of Truth, and all over the world his spiritual children rise up to call him blessed, and speak his name (as does the writer) with deepest appreciation and gratitude.—Susie C. Clark, in *Banner of Light*.

I am pleased to inform you that the bakers now sell good whole-meal bread at a reasonable price. It has been my staple food for over twenty years. I am still a coal heaver, and find the more I cut my wants down, the better I am. For these long years I have never needed a doctor, never a drop of drugs of any kind have I taken, and my diet consists of three meals: breakfast and dinner, whole-meal bread and nuts; tea at night, cooked vegetables and some cereals; no condiments of any sort. Only those who have a natural palate, can know what true flavor of food is. I am sure only those who have few and simple wants know what pleasure there is in life. I can truly say, with the poet, my riches consist, not of wealth, but in the fewness of my wants. I hope you will continue to teach the grand principles of a natural life, as your circle of influence is so large. I do what I can amongst my fellow-workers, and I refer you to Mr. W. Prentice, of the London City Mission, who is missionary to the coalies of London, with whom I have many talks on this subject, and the hard laborious work that I do on this best of all diets.—J. Hayward in *Vegetarian Messenger*, Manchester, England.

"The Animals' Friend" is one of our most valued exchanges. There is a sweet, clean spiritual influence about it that make it a great power to extend humane ideas throughout the world. Send a five-cent silver piece for a sample copy and you will be delighted with it. It also contains an excellent children's illustrated supplement. Yearly subscription, 50 cents. Address: George Bell & Sons, 4 and 5 York street, Covent Garden, London, W. C., England, G. B.

To the faithful, Heaven is within and near by; to the faithless, it is without and very far off.

[From the "Animals' Friend."]

DOING GOOD WITHOUT MONEY.

LAST month we printed an account of an imaginary, but quite possible, Society amongst some girls at school to protest against the cruelties of dress. This month we have heard from Eastbourne of a real society of a similar kind. We wrote to one of the founders to ask for a little account of it, and are pleased to print her letter, which we hope may lead other young humanitarians to go and do likewise.

Why should not many schools, both for girls and boys, have their own little associations? There is no limit to the good they might do in influencing others by their example, and we shall always be glad to encourage the formation of any. The letter is as follows:

"Our Society was started in the January of this year by a school friend and myself.

"We thought it would be nice to have a society between us, and to call it 'The Society for Maintaining Animals' Rights.' The object of the Society would be to try and get drivers to discontinue the bearing-rein, and not to be cruel to their horses, while we, ourselves, should be kind to all we meet and make friends among them.

"I am afraid we cannot do much good yet; but we have bought bearing-rein papers and distributed them, and I have once or twice put one in a cart and the next day seen the horse without it, and I always trusted that the papers do some good.

"For one term Gabriel West was at the head of the Society, till she had to leave school and go to boarding-school at Sandwich, where she has started another branch, and has left me in charge of this one.

"There are 11 members here, and three at Sandwich, and we are all between the age of 13 and 10.

"There is a small subscription of 1d a term, and a small magazine which comes out once a fortnight.

"The other day I was going up a very steep hill, and I saw a horse going up also with rather a tight bearing-rein, so I tried to point out to the man how cruel it was, and asked him to take it off the saddle when he was going up this hill, which he consented to do, and after that I persuaded him to leave it off altogether. There are a great many horses in Eastbourne which wear bearing-reins, but I am glad to see the Borough of Eastbourne carts have all given it up, as well as one or two of the principal stores of the town.

VERONICA ABSELL.

Have you ever read a copy of "Medical Talk for the Home"? If you have not you should send five cents for a copy. You will be delighted with it. It is full of splendid truths. Dr. C. S. Carr, its editor, is one of the shining lights of this New Age, a great

standard bearer of Truth, and every new thinker should be acquainted with his work. The yearly subscription price of his excellent magazine is only fifty cents, but there is as much matter in it, as to quantity, as you will find in the two dollar magazines.

MEDIUMSHIP AMONG ARTISTS.

THE "Harbinger of Light," translating from *Le Messenger* (Liege, Belgium), says:

It is a fact that the greatest artists on the American stage were, and still are, pronounced Spiritualists; Booth, Jefferson, Fenno, Florence, Scanlan, Miss Florence, Miss Lockyer, Miss Thomson, and many others, have frankly avowed themselves to be so. Sarah Bernhardt has equally declared herself to be a Spiritualist. One day, when questioned on the subject, the great tragedian replied, "Why should I not believe it? I have had so many inexplicable incidents in my life, which have convinced me, and have compelled me to recognize the facts of Spiritualism."

Joseph Jefferson relates to all who are willing to listen how his first wife has often come to see him; that she has materialized; and that he has held conversations with her, while she was seated on his knee.

Edwin Booth, the famous tragedian, speaking of his father's death on a steamer near New Orleans, used to state that he intuitively received the news at the same moment, upon the stage in San Francisco. As there were no railways or electric telegraphs in those days, the death was not officially announced to him until six weeks afterwards, when the spiritual impression he had received was fully confirmed. Booth was an excellent medium, and this was his answer to those who alleged that mediums were no better than frauds: "I may be that there are such; but I do not deceive myself; and my own personal experiences are the best proofs of the truth of Spiritualism."

Lois Waisbrooker, the pioneer reformer, is still publishing her "Foundation Principles," at Home, Wash., and her writings retain the old-time vigor of her prime, proving that the sincere advocate of vital ideas of truth is sustained and invigorated by them. Yearly subscription, \$1.00. Address: Lois Waisbrooker, Home, Wash.

"A Nova Revelacao" (The New Revelation) is a new Spiritualist publication, published at Sao Paula, Brazil, S. A., in the Portuguese language. The first number contains an excellent photogravure of Allen Kardec, the French Andrew Jackson Davis. Sao Paulo is one of the great spiritual centers in South America.

William Morrell
O. P. Lewis

OPEN TO CONVICTION.



WISDOM'S GOAL.

I DO not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
The happy Kingdom in myself
And dare to take command.

L. M. Alcott.

REASON—formerly "The Sermon"—a 48
page monthly.

Edited by

REV. B. F. AUSTIN, B. A., D. D.

"The Canadian Heretic."

New Thought,

New Theology,

Psychic Research,

Spiritual Philosophy.

Send for sample; 50 cents a year. Austin Publishing
Co., Toronto, Canada.



The Interpreter a monthly periodical of 40 pages
devoted to the interpretation of The Sacred Writings of
the world: Visions, Dreams and Dream Stories: the
Restoration and Consummation of All Things.

Price Per Annum, \$1.00. Sample Copy, 10 Cts.

ADDRESS

"Mahanaim" Home and School of Interpretation

Conductor . . REV. GEORGE CHAINEY

WILLIAMS BAY, WISCONSIN.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

PRABUDDHA BHARATA

OR

AWAKENED INDIA.

A monthly magazine conducted by the Brotherhood of
which the Swami Vivekananda is the head. Price \$1.00 a
year. Mayavati, Kumaon, (Himalayas), India.

REALIZATION.

The above is the name of a new periodical devoted to
the Philosophy and Methods of the Higher Attainment,
Psychic Science and individual unfoldment. It is an
entirely new departure, being Special Treatises upon
Special subjects and has attained a preeminent position.

Send for free descriptive matter.

Address Joseph Stewart, 1540 Howard Ave.,
Washington, D. C.

Mazdaznan
BREATH & HEALTH
CULTURE

A course of lessons which tells you how you can
HEAL and CURE Yourself
and develop your latent powers for higher attainment

"And God breathed into his nostrils
The Breath of Life (not medicine)
And man became a living soul."

If you are tired of theorizing, study and practice
Mazdaznan Health Culture and become practical.

Testimonials, Circulars, and full information sent free

MAZDAZKAN HEALTH UNIVERSITY
1613 Prairie Ave. Chicago, Ill.

THE RADIANT CENTRE.

A Monthly Journal, teaching the way to that RADIANT
CENTRE within, from which any one can so control en-
vironment as to command health and prosperity. Strong
treatment for success given to each subscriber. Subscrip-
tion, \$1.00 a year. Send for sample copy.

KATE ATKINSON BOEHME, EDITOR,

2016 O Street, Washington, D. C.

NEW AUTHOR. NEW BOOK. NEW THEORY.

Proves man has THREE MINDS.

This new Mind, The Guardian of Destiny, shows process
of Hypnotizing without touch in his twelve methods. The
subtle knowledge of the Hindoo vibrates through every
page. By W. Simon Charles, F. T. S. Price 2.50.

Address: SUN WORSHIPER COMPANY,
THE TEMPLE, 343½ Yamhill Street, Portland, Ogn