

vol. 16, no. 5, n.s.
1904

JUNE, 1904.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

SOUL-COMMUNION TIME-TABLE.

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

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

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

Rome, Italy	9:01 p. 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.



THE UNSEALED BIBLE...
 — DISCLOSING —
The Mysteries of Life and Death.
 By REV. GEORGE CHAINY
 Send for Descriptive ...Matter...
 938 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.

June, 1904.

PORTLAND, OREGON.

Vol. xvi, No. 5 —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.

THE GOLDEN AGE.

THE Golden Age we will revive;
Each man will be a brother;

In harmony we all shall live;

And share the earth together.

In virtue trained, enlightened youth

Will love each fellow creature

And future years shall prove the truth

That man is good by nature.

Then let us toast with three times three

The reign of Peace and Liberty,

—Robert Burns.

UN**T**IL the mind is changed to conform to right standards of living, the life of the individual moves in the ruts that the habitual thoughts carve out for it; hence, to change the world to harmony, men must change their habitual chaotic and discordant thoughts to conform to the harmonious laws of Being.

A man is not changed by dying, for the reason that the man is that which he has thought, and his environment in the spirit world can only be the expression of his habitual thoughts, for his thoughts are the causal focus from whence emanate the rays of his environment. His spirit world is himself, and what proceeds from him, objectified. "As a man thinketh in his heart, so is he"—then he is Heaven if his heart is filled with love, and he is Hell if it is filled with hate.

Each man's God is no larger than his comprehension of life.

THE CENTER OF BEING.

INVOLVED in that subtle essence, Life, is the infallible intelligence of Wisdom. The spiritual aura of every form of life, no matter how infinitesimal it may be, contains the record of the past life of its consciousness—the aura is the "recording angel."

"Knowledge is power" for the reason that we wield the power of the plane of life we are conscious of. At the center of our being, involved in our heart and mind, is a subtle, pure essence of life that contains no sorrow, no care, no despondency, but that is full of joy and peace and unspeakable happiness. We cannot, however, realize this pure essence until we are conscious of its existence and work to evolve it to outer comprehension.

Our undeveloped thoughts stand in the way of its realization, for thoughts create spiritual forms that are beautiful and constructive, or ugly and destructive, according as they are actuated by the love or hate of the one who thinks (creates) them into existence. The best friends of man are his own good thoughts; his worst enemies are his own evil thoughts. Surrounded by his own self-evolved hosts of good thoughts he is invulnerable at all points—this is a fortress that no outside enemy can enter. In this way man saves himself from misery and torment.

*

* *

The transmission of spiritual intelligence (the elements of progress) depends upon harmony of being. The reason why this humanity receives comparatively so few inspirations is because it is swathed in discords. The more refined the decarnate spirit is who desires to give its advanced truth to the world, the more refined and harmonious must be the incarnate spirit to receive it.

EVOLUTION OF THE UNIVERSAL SOUL.

THAT which we call "life" is the Universal Soul manifesting, for intelligent and never-ceasing activity through countless forms is its habitual mode of expression. Being infinite, its physical, mental and spiritual expressions are never ending.

The Universal Soul is forever casting forth germ-souls (seeds) like unto itself. These germ-souls, for purposes of education, pass, in the course of their evolution, through all states of being, and gradations of matter, mind and spirit, from the atom, through the mineral, the vegetable and the animal, to man and beyond him.

Life, at any stage of its evolution, is but a sum of experiences passed through in numberless forms. Every germ-soul lives, in turn, as a crystal in the mineral kingdom, as a plant in the vegetable kingdom, as an animal form in the animal kingdom, and in all the forms above the human, in order to add to and enlarge its experiences. It conquers the universe by degrees—a step at a time.

Each germ-soul is forever re-incarnating into a form adapted to its higher state of consciousness.

Man is but a bundle of the lesser consciousnesses he has passed through. The crystal, the plant, the animal, have each something of his composition and intelligence in them; but he is a composite of them all.

A crystal is always a crystal; a plant, a plant; an animal, an animal; but the soul-consciousness that inhabits the animal, to-day, is not the same that inhabited it in times past—that soul has taken on a higher state of consciousness. When the soul-consciousness has fulfilled its experiences as a plant, it needs and seeks a higher manifestation through which it can gain a greater experience. And so it is with the animal and the man; the individual will forever assume forms adapted to his higher states of consciousness. Life forever individualizes.

Involved in this great truth—that all the various forms below man are climbing the ladder of Being to attain the human consciousness, and that he himself is climbing to attain forms of greater wisdom and power than he is now conscious of—is the necessity of kindness and love to all forms of life, for as he reaches the hand of good fellowship to all below him, he draws down the power of all above him to aid him in his upward march to Delfic power, peace and happiness.

We can readily perceive that man has not attained a state of perfection—he is simply in the making.

*
* *

APPEARANCES.

IT is not what we see that moves the world, but that which we do not see. We see men doing the work of the world, but it is the power that acts through them that creates all progress. We judge from appearances, and yet there is nothing so deceptive. The judgment that is founded on appearances is most generally at fault. That which is externally attractive may be internally rotten. The major portion of the world put their trust in appearances, rather than in Righteousness, that can never become corrupt. This principle of never-failing purity is immortality itself, for decay cannot touch it. Unrighteousness is not immortal.

That custom rules even in enlightened people more than thought is seen in the church services of the present day. Give us this day our daily bread is a meaningless phrase on the lips of the well-to-do communicants; and "lead us not into temptation" as a supplication addressed to a God, in the sense custom means it, is absurd: as if God, the "Creator and Ruler" of the Universe, would lead us into temptation. It is by the overcoming of temptation that we grow. "Deliver us from evil;" every thinking person knows that we must deliver ourselves from evil by overcoming it.

HEAVEN IS SUBJECTIVE.

PEOPLE imagine that they will be happy "over there," though they are all the time living in such a way here, that they make themselves unhappy, and the reason why they imagine this, is because they think that some God or spiritual being will give them a different environment from that in which they live here. But they are mistaken; for the spiritual environment of the man will always be in harmony with what he has built up mentally in his being. The only God that can change his environment is his own spirit.

Joy is the blossom of thinking and acting out good thoughts, over and over again. It is with the spirit, as it is with one learning to play music—there can be no pleasure-giving melodies played until the notes are played harmoniously, instead of discordantly.

All joy is as open to the master spirit as all music is an open book to the master musician.

FLASHES.

ABEL ANDREW, LIVERPOOL, ENGLAND.

THERE is no room in the universe for a supernatural deity. The real God, the natural deity, the spirit of Man, fills all space.

Man is a spirit, and they that worship Him must worship Him in spirit and in truth.

Purge me with apples and I shall be clean; wash me with love and I shall be whiter than snow.

In the beginning Man evolved the heaven and the earth.

And the spirit of Man moved upon the face of the waters.

And thou Man in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but Thou art the same and Thy years shall not fail.

Immortality is a sweet flower. It is produced by the cultivation of that strange seed which men call vitality. "Is not the life (vitality) more than meat, and the body than raiment."

Believe in Man—in all Men—and thou shalt be saved.

Man is love.

We do not yet know the A. B. C. of that tremendous being—Man.

It takes many men to make a pin. Yes, and many world's to make a Man.

I find the germs of omnipotence, omniscience and omnipresence in my own soul.

Those grand names God, Lord, Jehovah, Christ, Holy Ghost, Redeemer, etc., are all the invention of Man, and mean one and the same thing, viz: Man in the highest. Man in the highest is a tremendous being, or rather an assemblage of beings, in number as the sand on the ocean shore; who shine like the sun, all perfect men and women, all human, all solid men and women (no wings, no feathers, no fog) who live in first class world's, and of whom we now know little or nothing. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent."

'Tis time the fog was cleared away,

'Tis time for Man to shine like day.

Mediumship is not alone the corner stone, but it is the whole superstructure, of Spiritualism. Without mediumship nothing can be known of the spirit and the spirit world. When true mediumship manifests, it carries all before it, for it has involved within it its own credentials. It is counterfeit mediumship (commercial fortune-telling) that needs decrying, for it keeps people on the plane of matter by enlarging their greed and vanity.

Life is no larger than the cultivated thoughts and desires of the man; it holds for him just what he puts into it; it is narrow and limited to the degree that his mind is fixed in a rut. Life is unlimited, but he must outgrow his limitations to realize its boundlessness.

As long as we remain spiritually ignorant we are moved hither and thither by decarnate spirits, like pawns in a game of chess; but as soon as we realize our spiritual individuality, we become the master, instead of being the slave.

CONCENTRATION.

WALLACE YATES.

CONCENTRATION is the thought permeating the "new" school. Ability to concentrate the thoughts on special objects of desire involves the development of Will; and the pupil is taught, in effect, that the steady persistence of Will in any given direction must eventually bring the object sought. This at first glance appears to have manifest advantage over the old scattering movements of uncontrolled thought. But the Will is a faculty of the Fifth Principle in man, and this on its lower edge is connected with the "animal soul," with all its passions and turbulent physical impulses. The development of Will, per se, is thus seen to have its dangers to upward progress. While the desires tend mainly toward the aggrandizement of the personal man, considered as having separate interests from the Universal Man, the strong, cultivated will of the person may for awhile attain its objects, but the time will come when these are found to conflict with the Universal Will, irresistible in its force, and some day Fear will possess the soul, and first, paralysis of the mental force, and then, maybe, dissolution, result. For, in proportion to the strength of the previously cultivated Will will be readiness with which the phantoms of Fear will take on objective form, and their corresponding fatality to the person of the thinker.

For permanent progress, the will must be under control of the higher portion of the Fifth Principle, which unites it with the Sixth, and so on to the Seventh or God, the Universal. For the soul that would rise to the Father of All, there is no escape from the operation of that simple law of the Nazarene: "Love your neighbor as yourself."

There is only one power in the universe—the Power of Spirit, manifesting through an infinite variety of organizations. To know your own spirit is the door of the Spiritual Temple. If you do not know your own spirit, you cannot really realize decarnate spirits. To love God is to unfold love in your own spirit—the eternal sunshine of Heaven.

Those who lose interest in Spiritualism, after their, so-called, investigations of it, are they who have never even put their feet upon the threshold of its Divine Temple.

SIX LITTLE WORDS.

Six little words absorb my attention every day: I Shall, I Must, I Can, I am Permitted, I May.

I Shall, is God's law written in my heart; the goal toward which I am impelled by myself.

I Must, is the bound, within which I am held by the world, on one side, and Nature, from the other.

I Can, is the amount of strength given me for thought, action, and improvement.

I Will, is the highest crown; it is that which adorns the real self; it is freedom's seal, imprinted upon the spirit.

I am Permitted, is the inscription upon the seal; also a bolt on the open door of liberty.

I May, finally, is that which is floating about all—something indefinite, which determines the present moment.

I Shall, I Must, I Can, I Will, I am Permitted, I May, these six claim my being every day. Only when God Itself teaches me do I know what every day I Shall, I Must, I Can, I Will, I am Permitted, I May do.—Translation by I. T. S. Allwell.

Men can be as original now as ever, if they had but the courage, even the insight. Heroic souls in former times had no more opportunities than we have; but they used them. There were daring deeds to be done then—are there none now? Sacrifices to be made—are there none now? Wrongs to be redrest—are there none now?—Charles Kingsley.

In a series of fascinating papers published about 1883, the German zoologist Weissman sought to prove by scientific deductions that in unicellular structures—animals of the lowest order—no such things as death takes place. He also concluded that death is not a natural but an acquired habit, so to speak, which became in the history of life phenomena.—It.

We are all, more or less, Gods to other beings. The master of the dog is its God. There is no God in the spirit spheres but at some time in his existence was a human being upon some earth. As the youth becomes a man, so the man becomes a God. A God is simply an individualized being who has attained to Love and Wisdom.

WHAT IS NATURE?

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

IT has been said that "man is born to conquer nature, not to follow it." That prompts the caption of this article. "What is Nature?" One has said: "Nature is that which of necessity belongs to everything that is." There are then many varying aspects of Nature, one above the other, like steps and stairs. To reach it in its highest aspects we must climb those stairs step by step; by doing so we conquer its lower aspects by putting our feet on them one by one until we reach the topmost one. That victory is won by following Nature intelligently in her upward steps and stages, until the highest and all-commanding one is reached, when we no longer need Nature's lower and imperfect steps, but have done with them forever.

Nature in its lowest aspects, corresponds with Nature in its highest aspects; only it has lower forms to deal with, and her laws conform to the requirements of every aspect alike. Nature is the force behind Law; the force that governs by limiting or extending its operations; the force that is supreme whatever may be subject to it; and we usually call that God—which is the Supreme Good. Adaptation to everything necessarily characterizes God; and the history of the Universe illustrates it in everything.

Everything weak and strong, old and young, capable and incapable, good and evil, submissive or perverse, has its own Nature; and it is the Divine prerogative to adapt Himself in his own natural way to the specialties of limitation or extension any one or each of them manifests. Therein we have a view of what Godlikeness is, and what it involves; and by looking at His picture and then at ourselves, our own very miserable shortcomings and erratic ideas are made conspicuous.

Why needs any man be rich? Why must he have horses, fine garments, handsome apartments, access to public houses and places of amusement? Only for want of thought. Give his mind a new image, and he flees into a solitary garden or garret to enjoy it, and is richer with that dream than the fee of a county could make him.—Emerson.

The purpose of all life is to individualize. The physical is its mode of manifestation.

SPIRITUALISM IS UNIVERSAL.

IT is astonishing to observe what a vast and solid basis for the truths of Modern Spiritualism is found both in the Scripture and in the writings of seers and poets and theologians from the earliest time. It is singular that nearly all the thinkers of the world have been Spiritualists—Spiritualists in feeling, in theory, and belief. It is more singular still, that whenever one of these has announced a proof of the universal faith, charges of fraud or expressions of pity have been the only reply. From the Psalmist who cried—"the angels of the Lord encamp round about them that fear Him," to Washington Irving who said—"Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime," poets and seers have held the same great truth of the nearness of the spirit-world, and of the reality of spiritual influence upon the minds and the affairs of men. The strange thing is that he who ventures to seek the realization of this is at once cried down as a witless person or a rogue.

"The Bible—the Old Testament especially—is full of testimonies to the reality of spiritual influence in the affairs of man. We can understand men rejecting both these and those—the ancient and the modern—but we can see neither the logic nor the consistency of those who believe in the Old Testament appearances and only sneer at modern ones as impossible and absurd. We suspect that there is a great deal of truth in this shrewd observation of a leading Spiritualist—"Science and philosophy have grown too materialistic to admit any spiritual agencies outside of sacred history, and have excepted the Bible only out of courtesy or policy."—The Messenger, Melbourne, Aus.

Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own thought that we perceive.—Condillac.

The amelioration of outward circumstances will be the effect but can never be the means of mental and moral improvement.—Pestalozzi.

A LETTER FROM MARGARET FULLER.

You have put to me that case which puzzles more than almost any in this strange world—the case of a man of good intentions, with natural powers sufficient to carry them out, who, after having through great part of a life lived the best he knew, and, in the world's eye, lived admirably well, suddenly wakes to a consciousness of the soul's true aims. He finds that he has been a good son, husband and father, an adroit man of business, respected by all around him, without ever having advanced one step in the life of the soul. His object has not been the development of his immortal being, nor has this been developed; all he has done bears upon the present life only, and even that in a way poor and limited, since no deep fountain of intellect or feeling has ever been unsealed for him. Now that his eyes are opened, he sees what communion is possible; what incorruptible riches may be accumulated by the man of true wisdom. But why is the hour of clear vision so late deferred? He cannot blame himself for his previous blindness. His eyes were holden that he saw not. He lived as well as he knew how.

And now that he would fain give himself up to the new oracle in his bosom, and to the inspiration of Nature, all his old habits, all his previous convictions are unpropitious. He is bound by a thousand chains which press on him so as to leave no moment free. And perhaps it seems to him that, were he free, he should but feel the more forlorn. He sees the charm and nobleness of this new life, but he knows not how to live it. It is an element to which his mental frame has not been trained. Looking on others who chose the path which now invites him, at an age when their characters were yet plastic, and the world more freely opened before them, he deems them favored children, and cries in almost despairing sadness, Why, O Father of Spirits, didst thou not earlier enlighten me also? Why was I not led gently by the hand in the days of my youth?

In the first place, the depth of the despair must be caused by the mistaken idea that this our present life is all the time allotted to man for the education of his nature for that state of consummation which is called Heaven. Were it seen that this present is only one little link in the long chain of probation;

were it felt that the Divine Justice is pledged to give the aspirations of the soul all the time they require for their fulfillment; were it recognized that disease, old age and death are circumstances which can never touch the eternal youth of the spirit; that though the "plant man" grows more or less fair in hue and stature, according to the soil in which it is planted, yet the principle, which is the life of the plant, will not be defeated, but must scatter its seeds again and again till it does at last come to perfect flower,—then would he, who is pausing to despair, realize that a new choice can never be too late, that false steps made in ignorance can never be counted by the All-Wise, and that, though a moment's delay against conviction is of incalculable weight, the mistakes of forty years are but as dust on the balance held by an unerring hand. Despair is for time, hope for eternity.

NEW THOUGHT CONVENTION.

THE Fourth Annual New Thought Convention will be held at St. Louis, Mo., on October 25th to 28th, inclusive. The sessions will be held in the Music Hall—located at Thirteenth, Fourteenth and Olive streets—which has a seating capacity of 3,000. Friday, October 28th, has been designated by the World's Fair management as "New Thought Day," and this will appear on all official announcements of the Exposition.

The detail work of the Convention is under the personal direction of Rev. John D. Perrin, pastor of the West End Church of Practical Christianity, St. Louis, and Assistant Secretary of the New Thought Federation. He will be assisted by various committees, the chairmen of which are as follows: Publicity, Charles Edgar Prather, Kansas City, Mo.; Transportation, Bert Pierce, St. Louis, Mo.; Reception, Mrs. Katherine Medcraft, St. Louis, Mo.; Music, Professor LeRoy Moore, Kansas City, Kan.; Hall, E. M. Dinning, St. Louis, Mo.; Hotel, W. H. Gummersell, St. Louis, Mo.

Man is a channel for the transmission of spiritual forces, but that channel can be no broader than his thought. Most men are so narrow that there is not spiritual power enough to lift them above the dust; others again are so broad that they lift up multitudes with them to higher regions of light.

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.

OUR HUMBLE KIN.

PITY the sorrows of a poor old dog,
Who wags his tail a-begging bread;
Despise not even the sorrows of a frog,
God's creatures, too, and that's enough to plead;
Spare puss, who trusts us, purring on our hearth;
Spare bunny, once so frisky and so free;
Spare all homeless tenants of the earth;
Spare and bespared, or who shall plead for thee

AN ORB OF FIRE.

IN the New Dispensation we propose to educate mankind out of their present conditions, to lead them by a path of natural evolution to that New World which is their rightful inheritance and the true goal of human attainment. This achievement is within the legitimate range of human effort, rightly directed; and propelled by the guidance of the same forces which launched man forth as a self-conscious being into the present world—then, to him, a New World full of fancy and enchantment. The New Consciousness is not a cold, snow-clad peak of solitary grandeur, to which the individual may climb by tramping down the rights of his fellows; but it is a social and a gloriously human world, in which emancipated men and women mingle in a new-born society, in liberty and fraternity and harmonial equality—a world in which emulation inspires no envy, and defeat is impossible, for the alembic of unity is infused which concentrates in a moment the force of the whole society in the person of its members. That this is possible is no longer a question of debate—it is an established, a realized fact; and the effect of precipitating into this world

an orb of concentrated force moved by One Intelligence, acting as One Consciousness, means as a foregone conclusion the capture and conquest of the world. This is only a matter of time.

The conquest cannot be opposed by any human means, because it is not antagonistic to humanity; it comes not to destroy, but to save. It can be opposed by no human means, because it is an occult force wholly beyond the grasp of the unilluminated mind, wholly invisible to the natural eye. When it is known and felt, it is known and felt not as an enemy, but as an Evangel of Liberty, and he or she who is uplifted into the grasp of its attraction is uplifted forever out of the ditch of destruction, and clothed with "corporate immortality."

*
* *

If we go into the other life spiritually ignorant we may be but a "graveyard ghost," or tied to matter conditions just as much as the one still encumbered with a material body, and no release can come to us until some pure medium, still in the flesh body, can take cognizance of our miserable state and co-operate with the angels to impart the spiritual aspiration to start us out of it. Christ was such a medium; hence he aided the "spirits in prison," and all spiritual people are such mediums for the deliverance of ignorant, earth-bound spirits. They are gateways to Heaven. Therefore, Christ said he was the "door."

*
* *

Infinite Life! Measureless and eternal—filled with endless beauty, wisdom and love. And yet how very few have minds comprehensive enough to even begin to realize what life holds in store for humanity.

ALL GOOD IS IN YOUR SPIRIT.

THE truth alone that can set you free and give you permanent health, happiness and prosperity, is involved in your own spirit.

You cannot realize other discarnate spirits until you realize your own spirit—until you know the possibilities for good inherent in yourself.

You may study all the bibles of the ages, consult all the prophets, witness the most marvelous occult phenomena, but all this leaning upon outside props will never make you stand upright and walk in your own spiritual strength, until you realize that the infallible Source and Center of all Good and of all Being is within your own spirit.

All growth everywhere is from within outward—and this is as true of spiritual unfolding as of physical evolution.

Happiness, in any state of consciousness, is the beautiful and fragrant blossom of right growth and harmonious living. No outside God can give it you, for it is Deity itself; therefore, it is said that "the pure in heart see God—see their own perfection, which is the heavenly state of consciousness.

*

* *

PERFECTION.

SILENT WISDOM teaches us in many ways that the ultimate of all existence and human effort is perfection.

While discord and destruction are concomitants of barbarous eras when man was ignorant of his own best powers, more enlightened ages transform them to peace and harmony. And this is illustrated in lesser things, where the intelligent manufacturer transforms by his skill the crudest elements into instruments and objects of use and beauty.

So man, in the course of his progressive evolutions, brings about the transformation of his anger, vicious passions, and spirit-dwarfing vices into more harmonious states of being, just as the lava from the volcano, that has wrought destruction and ruin, becomes later

the soil wherein golden grain, mellow fruits and rainbow-tinted flowers grow to perfection.

The loving and intelligent power, that causes Nature to beautify even the rock with verdant mosses, is forever working through all intelligent forms of life to bring harmony out of chaos.

*

*

IF the Universe is regulated by an infallible and boundless Wisdom, then there cannot be anything wrong in it—its discords are just as necessary as its harmonies in the universal education of the spirit. In a state of ignorance discord is inevitable; harmony can only be permanent when one has become wise to keep in tune.

Disease, disaster and death are the discordant notes one strikes in learning to compose life's melodies.

Humanity has more comfort and enjoyment, to-day, because it is experiencing the fruits of its greater wisdom. And its happiness will increase in degree that it makes greater efforts to comprehend harmony of Being.

"Knowledge is power," but Wisdom is power and happiness. We imagine, while ignorant, that the laws of life are going to change for us sometime or somewhere, but the laws of Being are unchangeable. We cannot change the Law, for it is—we are; but we can fulfill it.

*

* *

Every man considers himself superior to animals, and takes it as an insult to be classed among them, but when he wants to excuse his depraved appetite of eating murdered flesh, he holds up the animals as exemplars for himself and to excuse his greed says: "The big fish eat the little fish;" and straightway incorporates the corpse of the animal into the most intimate relation with his life, through his stomach. He is even worse than brother to the hog or ox—he is its graveyard, instead of the ground.

A SAVAGE CUSTOM.

DR. Ernest Bell, the editor of that most excellent English monthly, "The Animals' Friend," has sent us a correspondence reprinted from the "Times," relating to the barbarous practice that some restaurants indulge in of boiling lobsters alive. But it seems to be the usual custom, all over the world, to put live lobsters and crabs in boiling water and cook them to death, but we have not seen any protest against this horror from any periodical until the worthy editor of "The Animal's Friend" wrote to the "Times" about it.

When we asked the marketman if it was true that lobsters and crabs are boiled alive, he said that it had to be done to make them palatable, and that it was generally practiced, and he then asked us if we were going to the seashore, from which we inferred that it is a common practice of those who take an outing to the seashore to indulge in this evil thing. So no excuse of ignorance can be offered. What countless torments and agonies to animals this flesh-eating habit is responsible for!

WHEN LOVE SHALL REIGN.

THERE will dawn ere long on our politics, on our modes of living, the sentiment of love. Love is the one remedy for all ills, the panacea of nature. We must be lovers and at once the impossible becomes possible. Our age and history, for these thousand years, has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep them so. An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service. See this wide society of laboring men and women. We allow ourselves to be served by them, we live apart from them, and meet them without a salute in the streets. We do not greet their talents, nor rejoice in their good fortune, nor

foster their hopes, nor in the assembly of the people vote for what is dear to them. Thus we enact the part of the selfish noble and king from the foundation of the world. * * * Let our affection flow out to our fellows; it would operate in a day the greatest of revolutions. * * * I am to see to it that the world is better for me, and to find my reward in the act. Love would put a new face on this weary old world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defense would be superseded by this unarmed child.—R. W. Emerson.

MAN'S INHUMANITY TO ANIMALS.

A CRUEL physiologist, Dr. J. L. Brachet of Paris, relates with a degree of pride and pleasure, some of his experiments on animals which he defines as "demonstrations in physiological science." He speaks of how he tormented a dog by sticking it with needles placed in the end of a rod, and at the same time scolding and shouting at it to arouse its anger. He would retire for a short time and then return and repeat the experiment until, as he says, "The animal became furious whenever it saw me, so I put out its eyes. I could then appear before it without the manifestation of any aversion. I spoke and immediately its anger was renewed. I then disorganized the internal ear as much as I could, and when intense inflammation made it deaf, then I went to its side, spoke aloud and even caressed it without its falling into a rage."

Now this "demonstration in physiological Science" can be made to demonstrate several important facts not intended by Brachet. In the first place, no doubt, the dog had been, up to this time, as kind and affectionate as a child. It had been the household pet of some kind family and the loving and trustful companion of some devoted child, but was caught away from home and unfortunately fell into the hands of an inhuman monster. As Brachet proceeded to torture the poor, innocent animal, it stood it patiently as long as it could, and then began to show its disapproval, as best it could, by uttering objections in its own language against such treatment. This was nothing more than would result in a human being under like circumstances. * * *

Up to the time he put out its eyes and destroyed its hearing he never offered it any kindness, but after this cruel work he says he "caressed it without its falling into a rage." After that incarnate fiend had done all of his bloody and cruel work, the dog was ready and willing to make friends and kiss the murderous hands which had caused its slow torture to death. Here was an affectionate, forgiving nature in that poor, bleeding, blind and deaf dog which seems more like the nature of Deity Himself than an animal, as it exhibits a virtue far superior to the nature of man.—From the "Immortality of Animals," by E. D. Buckner, M. D.

BILLY AND I.

THEY say they are going to shoot you, Old Billy, but don't you fret,
For the fellow who dares to meddle with you must reckon with me, you bet;
You're a poor old horse, Old Billy, and you arn't worth much, it is true;
But you've been a faithful friend to me, and I'll see you safely through.

Shoot Old Billy? I guess not, though you may be old and gray;
By the self-same stretch of mercy they'll be shooting at me some day;
For I'm three times older than you are, for I've reached three score and ten;
And shooting isn't the thing to do to horses no more than men.

That's right, Old Billy, I like it—your muzzle against my face;
We've had rattling times together, and once we won the race—
Do you remember it, Billy, the dude that we downed that day?
And the way he swore, that an old farm-horse should show his trotter the way!

I haven't much love for the fellows who follow the shooting plan;
If they had more pity for horses and dogs, they'd have more love for man;
And this world would be much nearer the glad millennium day
If they'd just stop burning powder for good and fire their guns away.

Well, Billy, we're both great sinners, for we've both grown old, you know;
And we've only a little further adown the road to go;
So we'll fare along together till the Master calls us home
To the happy Home-Land stables, and our feet forget to roam.

Yes, we've jogged along together for many and many a day,

So we'll just keep on a-jogging to the ending of the way;
And at last, when the shadows falling shall tell the time for rest,
We will meet them, nothing fearing, for you know we've done our best.

Won't it be jolly, Old Comrade, in the pastures green and fair,
To roll in the fragrant clover that must bloom forever there?
You'll be there, Billy, I know it, for they'll surely let you in—
I only wish my record on earth was a quarter as free from sin.

They tell us that horses have no souls, and they all declare it true;
That shows how little they know, Old Boy, and it proves they don't know you;
Well, well, 'tis a mighty question, and quite beyond my ken—
But the more I know of horses like you, the less I brag about men.

Now, trot away to the pasture and hear the thrushes sing;
And list to the children playing, and hear how their voices ring;
See the white clouds drifting over, hear the cooling brooklet's flow—
'Tis a sweet, glad world, Old Billy, and we'll stay till we have to go.

Shoot Old Billy! By ginger! they better not try that on;
For the man who draws a gun on you will wish he'd never been born;
They say it will cost to keep you! all right, you have earned it fair;
So don't you worry, old friend of mine, you shall have your honest share.

You've been a good horse, Old Fellow, steady and brave and true;
You have given us faithful service—done all that a horse could do;
You have earned your keep; you shall have it; so live as long as you can—
For justice is justice, and right is right, whether it's horse or man.

—J. S. Cutter, in Boston Evening Transcript.

On this February 27th we receive an interesting letter from a friend stopping at Cairo, Egypt, enclosing a check of one hundred dollars for our "American Humane Education Society," and suggesting whether the rowdiness which is becoming so common in our American colleges and higher schools is not the result, largely, of the experiments now taught in those colleges and schools on helpless animals.—Our Dumb Animals.

When a man wants to murder a tiger he calls it sport; when the tiger wants to murder him he calls it ferocity. The distinction between crime and justice is no greater.—Bernard Shaw.

A SUN-BURST LETTER.

IN looking over some old letters, we came across the following by that grand soul, Parker Pillsbury, who is now one of the great lights of the Beyond:

Concord, N. H., Feb. 15, 1888.

My Dear Friend Mrs. Mallory:

Your last letter was almost Millennial in spirit. [See Isaiah, Chapter II, verse 1 to 10.]

The curse of sin has soured almost every living thing towards us. Not only is every man's hand turned against every other man, but we have made almost every beast and bird our foe!

And yet, how soon would love, kindness and gentleness restore the entire wild beast and bird creation to friendship and affection towards the whole human race. We are not hated by them now. We are only feared. And perfect love on our part would not only cast out all fear of one another, but all fear of every sentient thing.

When we leave off killing and eating the beasts and birds, we shall soon have done killing one another in war. When we learn to live on the sun-beams as condensed in our myriad grains, fruits and vegetables, the very Ambrosia of the Gods, and cease to poison ourselves with alcohol, tobacco, opium, and all similar abominations, all other evil spirits will be cast out as at a word. Disease will no more torment us, and death, only penalty of sin, will die.

Death may be, as is written, "the last enemy to be destroyed;" but even death shall give up the ghost. And then, but never before shall be truly and triumphantly sung:

"O grave, where is thy victory!

O Death where is thy sting!"

Yes, dear friend, you fulfilled the millennial prophecy when in your early childhood you could, and did, play with the wild wolf and bear, and caress tenderly the rattlesnake! It has been done before; is done continually in some parts of the world, bad as it is in almost every part of it!

More and more clear and pure is becoming The World's Advance-Thought's spiritual vision! More and more may its gifts and graces be multiplied and its material resources increased! as required!

On the subject of Peace it seems to me it would be well to reproduce some of the early Quaker Protests and Testimonies, if only to

show the present generation of that denomination how far they have fallen short of the ancient virtue and grace—and of power and influence as well. I am trying to do a little in that direction myself.

Faithfully and affectionately yours,

PARKER PILLSBURY.

CHRISTIAN FLY EXTERMINATORS.

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

IPICKED up a copy of the Epworth Herald the other day, and in its advertising pages conspicuously displayed I found an advertisement of a "patent fly killer." Then I fell to thinking. How many Christian people have been "awakened" to the fact that it is as much a crime to kill a fly or an ant as it is to kill a horse or a cow, wantonly. Yet you will find Christian people who would think it an act of no consequence to step on and crush an ant, who would implore the aid of the police to prevent a drayman from beating his horse. Yet the ant's life is just as sacred as that of the horse. The difference in size is not cause for discrimination against the smaller thing. Both are the progeny of the One Great Life, and in their last analysis are co-equal with their source, the great creative force,—from whence all things evolved,—from man as at present constituted, down to the ant, which is so insignificant in the average Christian's eye. That phase of humanity, which, posing as the highest type of religious civilization in the world, advertises a devilish mechanism for the successful destruction of the infinitesimal fly, has many lessons in life to learn ere it can stand "naked and alone" before the consciousness of the Higher Self and receive the plaudit of "Well done, thou good and faithful servant," etc.

Yet there are people, yea, "Saints of the Lord," who profess "sanctification," who consider it no sin to shoot an inoffensive rabbit, or an innocent deer, or crush with their boot-heels a colony of unsuspecting ants, or murder a cheerful robin in a cherry tree. When will humanity cease being savages? How, with the eternal fitness of things, can man justify his cruelty to insects and animals? The law is Love, and Brotherhood's Law is the only basis from which man can hope to step to higher planes of beings. When the Master, Christ, spoke of "these little ones," he referred to the kingdoms over which man had domin-

ion. And as these little and lesser "lives" are all parts of the great "One Life," is it not plain that the horse and the fly are our "brothers?" Relatively one may seem greater than another. Yet they are all on "their upward way," and he who slays the smallest of "these little ones" must, in the course of his evolution, answer for his deed to the Law, which never fails to exact an effect for every cause.

H. G. GUILD.

WHAT IT HAS DONE IN COLORADO.

WE clip the following from an address of Ellis Merideth, (in the "Woman's Tribune") before the National Woman Suffrage Convention to show what the ballot in the hands of the Colorado women has done for children and animals:

"These are the laws we have passed in behalf of children, most of them within the last ten years; those that existed before have been resuscitated and enforced:

"1. Making cruelty to or neglect of a child a criminal offense.

"2. Making failure, refusal or neglect to provide food, clothing, shelter and care in case of sickness of minor child a criminal offense.

"3. Making failure to send children between 8 and 14 years of age to school all of the school term criminal offense; the same from 14 to 16 unless the child has reached the eighth grade.

"4. Criminal offense to employ children under 14 in any mine, smelter, mill or factory, or to employ them over 8 hours between the ages of 14 and 16.

"5. Criminal offense and forfeiture of charter to insure lives of children under 10 years of age.

"6. Any child under 16 may be taken from parents and made a ward of the State if abused, neglected, reared in vice, or if dependent upon the public for support.

"7. Age of consent for girls, 18. Violation of law penitentiary offense.

"8. No minors are allowed in saloons or gambling houses. No liquor sold to minors.

"9. Law prohibiting sale of cigarettes to boys under 16.

"10. Industrial schools for both boys and girls.

"11. School for Deaf and Blind. First kindergarten for blind children in the United States.

"12. Provision for feeble minded children.

"13. County Courts made Juvenile Courts to deal with children delinquents, who are defined as those who violate the laws or ordinances, are idle, have vicious associations, visit places of ill repute, saloons, gambling houses, run the streets at nights, guilty of immoral conduct or use of vile or profane language.

"14. It is a criminal offense for any person, parent or otherwise to encourage, cause or

contribute to the delinquency of a child.

"15. Probation officers to look after children of the Juvenile Courts.

"16. Truancy officers to enforce compulsory school law.

"17. Houses of Detention wherever needed.

"18. Parental schools wherever needed.

"19. Humane education in the public schools.

"20. Scientific temperance instruction in the public schools.

"21. State Home for Dependent Children.

"22. Mothers are now co equal guardians of their children.

"23. The Humane Society for the protection of Children and Dumb Animals has been made a State institution.

"24. The State Board of Charities and Corrections has full power to enter and investigate private charitable institutions.

"25. Insurance companies that have to be sued to recover are compelled to stand the cost of such suit.

"We have beside the most stringent set of laws for the prevention of cruelty to animals in this country, and they are the best enforced. Let us take the New York Societies for the prevention of Cruelty to animals and the protection of children, for these are said to be the best in the world, and have behind them a long record of achievement.

"The figures I use are from their 1902 reports. That year they handled 6,500 cases of children, of whom 4,000 were strayed, lost or stolen, leaving 2,500 case of actual abuse. During the same time they handled 53,093 cases of abuse to animals. This was in New York City alone, and does not include any town or any work in the country. This was done at an expenditure of \$272,000.

"During the same time our Bureau got around over 103,000 odd square miles of territory and redressed the wrongs of 1,300 children and 63,000 animals, including range cattle and horses hundreds of miles from Denver. That is, we took care of more than half as many children and a third more animals at a cost of \$5,000 as against \$272,000.

There has been, and still is, too much ill-natured disputation in the New Thought, and especially among those prominent in the movement. The philosophy of Love demands a consistency of life; that one should practice what he preaches. Attention to principle rather than personality would quickly eliminate much of this contentious disposition.—Eugene del Mar.

A small evil, hugged to the breast, will hide the spiritual universe from you, just as two pennies held close to the eyes will shut out this world.

You are not spiritually alive until the faculties of your spirit are unfolded.

THE UNIVERSAL REPUBLIC.

Brother A. F. Melchers, (better known to our readers by his spirit-stirring contributions under the nom-de-plume of "Arthur F. Milton") who was in 1888 the editor of the "Better Way," and afterwards associate editor of the "Light of Truth," has again taken up the editorial pen as associate-editor of the "Sunflower," published, weekly, by the Sunflower Publishing Co., at Lily Dale, N. Y. The "Sunflower" is one of the best Spiritualist papers, and is fortunate in obtaining Brother Melcher's services. The price of the "Sunflower" is \$1.00 a year.

Edgar Wallace Conable, and his unique magazine, "Conable's Path-Finder," have left Conable, Arkansas, and are now located in Los Angeles, Calif. Brother Conable has come home at last. He will find more appreciation for his soul-stirring ideas on the Pacific Coast than anywhere else in the world. If you want to know what the "World's Advance-Herald" is like, send a dollar for a year's subscription to "Conable's Path-Finder," Box 1045, Los Angeles, Calif.

The June number of "Suggestion," of Chicago, contains an article on "X-Ray Phrenology and Surgery," by Prof. J. M. Fitzgerald. "Mr. H. G. (of San Antonio, Tex.) successful business man and one who was very athletic, sustained paralysis of the entire left side while asleep on the night of September 17th, 1899." He spent a fortune with the leading physicians in this country and Germany. Finally consulted Dr. G. G. Burdick, the noted X-ray specialist and surgeon, who diagnosed the case as one suffering from brain compression due to abnormal growth of a portion of the bone of the skull. He removed this portion and Dr. H. A. Parkn, the editor of "Suggestion," treated him for the "re-establishing of the will, power, reason, memory," etc., and H. G. is today a perfectly well man, carrying on his extensive business as before.

"The Diagnosis From the Eye," by Henry E. Lane, M. D. Price \$2.00. Kosmos Publishing Co., 765 N. Clark street, Chicago, Ill. This book is published in German also. "A new art of diagnosing with perfect certainty from the iris of the eye the normal and abnormal conditions of the organism in general and of the different organs in particular." The author is a learned and progressive man, thoroughly competent in setting forth his new art. The book is profusely illustrated, and will be of great interest to all spiritual and progressive people. The chapters devoted to natural healing are worth the price of the book.

"The Foundation of all Reform—A Guide to Health, Wealth and Freedom; A Popular

Treatise on the Diet Question," by Otto Carque; price 50 cents. Published by Kosmos Pub. Co., 765 N. Clark street, Chicago, Ill. We would like to see this book in the hands of all who truly desire to improve their lives. It is the most interesting and concise text book on diet reform that we have yet seen, and contains all the necessary information required by those who subsist, or desire to subsist, on a pure diet.

Vrilia Heights, Summer School of Metaphysics, will hold its seventh annual session, beginning June 19th, and continuing until the middle of September. Vrilia is delightfully and permanently located at Williams Bay, Wis. A summer, or even a few days, at Vrilia develops health of body, strength and power of mind and spiritual consciousness. For circulars and particulars, address Dr. Alice B. Stockham, 70 Dearborn St., Chicago.

"Happiness and Marriage" (by Elizabeth Towne) are two things that do not often harmonize, but if you desire to see how the clouds can be dissipated by the sunshine of happiness in married life, just send 50 cents to Elizabeth Towne, Holyoke, Mass. Her book will certainly do you more good than the price of it.

"Le Devoir," Guise, France, states that the manufacture of military toys, in Paris, has fallen from forty-five million francs to two millions of francs. The manufacturers of the Marais and La Villette attribute this enormous reduction to the prevalence of peace principles throughout the world.

Send twenty-five cents to The Evolutionists, 204 Dearborn street, Chicago, Ill., for a 30-page booklet, entitled "Evolutionism—the New Religion." No one will go astray if they follow its wise teachings.

All citizens of Oregon may obtain the publications of the Oregon Agricultural Experiment Station free by sending their addresses to the Agricultural Experiment Station, Corvallis, Ogn.

"Thoughts," monthly; 50 cents a year. T. W. Kelly, editor. Published by Thoughts Publishing Co., Cedar Rapids, Iowa. A magazine for thinkers.

The first number of "Merves, the Quickening Spirit," a monthly magazine, published at Mattapan, Mass., will make its appearance in July.

You can only know others through knowing yourself; and the more you know your own being, the more you appreciate and respect all forms of life.

The spiritual consciousness of man, like water, seeks its own level. It can never rise higher than the thought-source from whence it springs.

BE OPEN TO CONVICTION.



SYMPATHY.

In life—not death—

Hearts need fond words to help them on their way;
Need tender thoughts and general sympathy,
Caresses, pleasant looks, to cheer each passing day;
Then hoard them not until they use'ess be;

In life—not death—

Speak kindly. Living hearts need sympathy.

—Selected.

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

Edited by

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

"The Canadian Heretic."

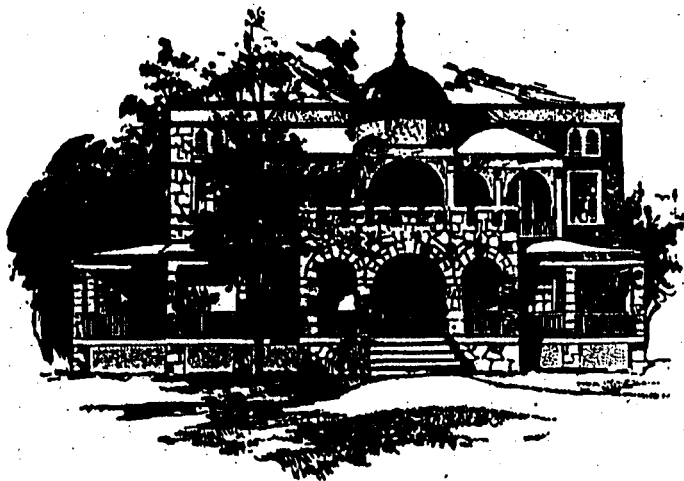
New Thought,

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.

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, 343 1/2 Yamhill Street, Portland, Ogn.

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