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AUGUST, 1908.



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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

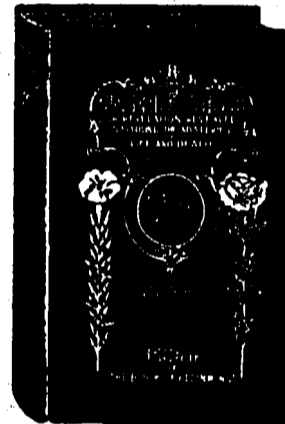
SOUL-COMMUNION TIME-TABLE.

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

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

| | |
|---------------------------|-------------|
| Austin, Texas | 1:48 p. m. |
| Augusta, Maine | 8:08 p. m. |
| Boston, Mass. | 8:28 p. m. |
| Baltimore, Md. | 8:08 p. m. |
| Burlington, Vt. | 8:18 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 | 9:28 p. m. |
| Charlottown, Pr. Ed. Id | 8:58 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. | 9:46 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 | 8:09 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. | 8:43 p. m. |
| Georgetown, British Gua. | 4:18 p. m. |
| Havana, Cuba. | 2:51 p. m. |
| Halifax, N. S. | 8:18 p. m. |
| Harrisburg, Pa. | 8:08 p. m. |
| Honolulu, S. I. | 9:51 a. m. |
| Iowa City, Ia. | 2:08 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. | 8:04 p. m. |
| Little Rock, Ark. | 2:08 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. | 8:18 p. m. |
| New York City. | 8:15 p. m. |
| Newport, R. I. | 8:28 p. m. |
| Norfolk, Va. | 8:05 p. m. |
| New Orleans, La. | 2:11 p. m. |
| Omaha, Neb. | 1:38 p. m. |
| Ottawa, Canada. | 8:08 p. m. |
| Philadelphia, Penn. | 8:11 p. m. |
| Panama, New Granada. | 2:58 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..... | 8:38 p. m. |
| St. Paul, Minn..... | 1:58 p. m. |
| Spanishtown, Jamaica..... | 8:36 p. m. |
| Sioux Falls, Dakota..... | 1:48 p. m. |
| Salt Lake City, Utah..... | 12:43 p. m. |
| Santiago, Chili..... | 8:28 p. m. |
| Springfield, Mass..... | 8:21 p. m. |
| San Francisco, Cal..... | 12:01 p. m. |
| Tallahassee, Fla..... | 2:33 p. m. |
| Vienna, Austria..... | 9:21 p. m. |
| Vicksburg, Miss..... | 2:08 p. m. |
| Vera Cruz, Mexico..... | 1:48 p. m. |
| Wilmington, N. C..... | 2:59 p. m. |
| Washington, D. C..... | 3:01 p. m. |
| Walla Walla, Wash..... | 12:18 p. m. |



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

August, 1903.

PORTLAND, OREGON.

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THE WORLD'S ADVANCE-THOUGHT.

Individualize in Tune with the Infinite.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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THOUGHT NEVER DIES.

I do believe a grand thought never dies;
I do believe that after love is best,
When the strange fire that lay within the eyes
And the wild singing of the heart's unrest
Have passed away, and we are calm and wise,
And think upon the love that makes us blest;
I do believe there's more of Heaven in this
Than all the eloquence of earlier bliss.

We reel beneath the first as from a blow:
We watch its splendor till our eyes grow dim;
We revel in its nectar till we grow
Dizzy and drunken, faint in every limb.
And so we sleep and dream, then wake to know
Our rapturous songs have deepened to a hymn,
Whose sweeter music, like a heavenly psalm,
Freshens our souls with drops of holy balm.

—Richard Realf.

SPIRIT POWER.

WHEN we speak of the power of the spirit, we have but a very faint conception of that power; and the power is not limited to discarnate spirits, for we, incarnate spirits, though clothed with the flesh, have equal power. Life is One. When the incarnate or discarnate spirit fulfills the Law of Love, he will then be enabled not alone to manifest through the sense organs of his own physical or spiritual body, but he will have the power to see through the eyes of kindred spirits, hear through their ears, etc. It is only the animal man who is limited to function through his own body and be imprisoned therein.

There are a few advanced souls in the Occident and the Orient who, having lived in harmony with the Law, can, with the swiftness of the lightning flash, speak through the vocal organs of each other's physical bodies' and see and hear what is going on around them.

Just as we have men in this world who have a special adaptability to do certain things, so there are specialists in the discarnate spirit world. For instance, there are spirits there whose specialty has been the study of the nervous system, who can, if conditions are harmonious and faith highly cultivated, renew every organ of the body in a comparatively short time; there are others who can absorb the diseased magnetism from the body, just as blotting paper absorbs spilled ink. In fact, all true healing, by whatever name it may be known, is done by co-operation and agency of discarnate spirits.

We have mirrors here in which we can see ourselves physically, but there are also spiritual mirrors that show the actual state of unfoldment of the spiritual man.

We cannot begin to enumerate the marvels awaiting the spiritually unfolded. In fact it would not be wise to tell of the spiritual splendors that will be ours, until man has taken several more progressive steps on the spiritual pathway.

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The spiritually blind and dead move in ruts—spiritually, mentally and physically, religiously, socially and politically. They love to lie in the graves of corrupt and erroneous ideas. Their resurrection can only be brought about by their inward spiritual awakening and unfoldment.—LUCY A. MALLORY:

MENTAL CONTROL.

IT is through the mind that the spirit receives its nourishment, progresses or degenerates; hence, the control of one's mind is of first importance in spiritual unfoldment. The spirit cannot manifest its best powers on a nourishment of evil thoughts. Neither can it manifest its best through a weak and diseased body, and the body cannot be strong and healthy upon bad food.

Everything that prevents one from harmoniously controlling his mind—such as over-eating, using stimulants, angry passions, tight-lacing, frivolous talk, thoughtlessness, idleness, greed, malice, etc.—is detrimental to his eternal progress.

In all phases of belief, and unbelief, we find people waiting, Micawber-like, for something to turn up, spiritually. They are looking for something to happen: for a Jesus Christ to come again and make all things right; for some miracle to take place that will land them in a state of happiness out of their daily miseries; for their spirit friends to unravel their knotted skein of life. But while they wait and wait for the wheel of fortune to turn round and give them a winning number, they become more and more unhappy, their cares and worries increase, and, finally, they lay down and die, and wake up just the same individuals—dying has neither made them better nor worse. After death, as before, they must work out their own salvation.

There must be an awakening to the fact that this is a law-governed universe—spiritually, mentally and physically. Ignorance of this truth is the source of our woes and miseries.

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As a rule, people do not exchange joys and blessings, but exchange cares, worries and petty gossip, and, consequently, they part from each other more burdened than before they met.

UNFOLD THE SPIRIT.

ONE conception of Spiritualism is this: That our discarnate spirit friends can communicate with us under favorable conditions; that this communication proves that death is but a transition to another sphere of existence, and that when we die that we go to a beautiful summerland—and there is nothing more for us to do, but to wait for unfoldment.

But this is a mere glimmering of Spiritualism. The purport of Spiritualism is to cause us to unfold our own spiritual state of consciousness and perfect it so that we may enjoy spiritual existence here, as well as hereafter.

By dint of labor and growth you must build up, refine and perfect your being and its surroundings if you want to be comfortable and respected in this world. A savage cannot associate with cultured ladies and gentlemen in the drawing room of a modern mansion, neither can you associate with angels as long as you bear the crude burden of the old animal life, filled with all manner of vices, passions and impure appetites. You cannot have a Heaven for the asking in spirit life, any more than you can have without thought all that goes to make up the culture, refinement and pleasure of material existence.

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What the world is waiting for is for man to change himself. Only when he is kind to all forms of life will murder cease; when he no longer takes advantage of his neighbor, theft will cease; when he becomes just, justice will reign; when he holds the mental picture of pure and perfect womanhood in his mind, his lust will be transformed to virtue. Crime will be no longer when man ceases to, mentally, formulate it.

We are waiting for the world to change to make us happy; but it is we who have to change the world—the world is what we make it.—LUCY A. MALLORY.

SPIRITUALISM.

A SPIRIT AND SPIRIT.

It is urged by most of the exponents of New Thought along mental science lines, that one should not seek advice from a spirit that has lived in the flesh, for in doing so, he is losing his individuality, but that you must ask of the spirit—speak to the spirit that is God. But it matters not whether you call it a spirit, or the spirit, or God—whatever it is, it is individual.

No one living in this world ever had a God that was formless. It matters not what he or she calls it,—“Nature,” “the All-Pervading Spirit,” or whatever is its name,—it must have form (individualization), for mortal mind cannot conceive of the formless; it cannot receive save through individuality.

And the fear of losing our individuality by receiving from a discarnate spirit, is as absurd as it would be to say that the seed lost its individuality because the sun shone and the rain fell upon it. Both the giver and receiver expand their individualities; every experience is adding to individuality.

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You cannot enjoy spiritual communion unless you first empty your mind of cares and worries and all inharmonies. The joys of Heaven will not mix with the crudities of the sensual nature. You can learn to empty your mind of undeveloped thoughts. It may not be easy at first, but practice makes perfect. Then hold the mind receptive to harmony. Discarnate spirits do not come or go away from you—you go to them on the pathway of your thought.

There is a communication between incarnate and discarnate spirits on the sensual vicious plane, but this is not spiritual communication. Spiritual communication is a communication of Love and Wisdom. A spiritual message is a Divine message.—L. A. M.

THE GREAT PSYCHOLOGICAL CRIME.

THE author of the above work claims that hypnotism and mediumship are psychic processes destructive of individual life.

It all depends upon how hypnotism and mediumship are used. All things are destructive of individual life if wrongly used, and hypnotism and mediumship are no exceptions. We do not cease using kerosene oil in our lamps to light our dwelling houses, because kerosene oil is a dangerous thing if ignorantly poured into the fire in a stove.

The dangers in employing hypnotism are not restricted to those who employ it to make it a business for gain or to commit crime. Untold evil flows out of the hypnotic state of the great mass of people who are hypnotised by those who use them to carry out their purposes. The majority of sick people are so deeply hypnotized by the drug doctors to believe in drugs that they regard the healers by spiritual methods as insane. There is no doubt that these and other hypnotic states that obsess the race are greatly destructive of individual life, in comparison to which the evil thought by the professional hypnotist for gain is as a drop in the ocean.

The idea that a discarnate spirit communicating through an incarnate spirit to give a message of hope and love to despairing hearts in the earth life is destructive to the life of the incarnate medium is absurd. On the contrary, the life of the medium expands and becomes more abundant by the desire to minister unselfishly to the welfare of fellow, incarnate and discarnate spirits.

Every individual on the face of the earth, regardless of race, creed or condition, is an unconscious medium for discarnate spirits. He does not live his life unto himself, but spirits in affinity with his habitual thoughts and habits of life, live their lives through him. If he is sensual and vicious, he attracts similar ignorant spirits, and in their blindness the latter will lead him to his destruction. In

this sense, mediumship (unconscious though it may be) is destructive; and the only remedy therefore is the spiritual wisdom that pure mediumship can alone impart.

The author of this work says, "that he is not a medium;" "that he never has been a medium; that he never has been hypnotized; that he never has been a subject of psychic control in any form, degree or manner whatsoever." And yet he has the temerity to assert that hypnotism and mediumship are destructive of individual life.

Every individual is more or less hypnotized by some one, and all are mediums whether they are aware of it or not. It would be better for all to understand the law governing hypnotism and mediumship.

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Joy, happiness, harmony is Heaven; therefore, as long as you are unhappy you are not in Heaven. The same causes that make you unhappy here will make you unhappy in spirit life; hence, entering spirit life is not entering Heaven. To have a permanent Heaven you must change your state of consciousness to peace, harmony, joy. It is not changed by going somewhere, but by cultivating that spiritual state of consciousness within your being. The derider of Divine Law is unhappy until he works in harmony with that Law.

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Your spirit friends are near to or far from you according to your state of harmony. Your petition for help cannot be granted until you make the condition to receive it, and that condition is harmony. This is the meaning of the words: "God helps those who help themselves."

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True mediumship is unfolded from what you are, not merely from what you idly desire.—L. A. M.

INCARNATION.

WALLACE YATES.

"**L**IFE," says Herbert Spencer, is the continuous adjustment of internal relations to external relations." But an explanation (?) like this, which makes spirit subordinate to matter, is very unsatisfying to an age beginning to be dominated by the interior sign, Aquarius. But reversing his statement, we begin to vaguely express the idea underlying incarnation. Assuming the individualizing of innumerable minute spiritual innocences from the body of the Absolute One, we conceive that necessity drives these forth to manifest in matter for the purpose of giving dominion over the negative side of the Universe.

From the heights of the Supernal,
Where links Man with the Eternal,
Pure and spotless come the new-born souls
to learn of things below;
Involution downward going, Evolution upward
growing,
Meet where Libra holds the balance between
the high and low;
Thus the spiritual innocences, endowed with
fleshy senses,
Gain experience as they go.

In the reins of man, where Libra has her seat, is consummated this first contact of spirit and matter in each incarnation after evolutionary progress through the lower kingdoms has synthesized the atomic spirits into a human soul. When the dominant impulse that prompted each particular incarnation is exhausted by the acquiring of needful experience, the soul withdraws from matter for requisite rest and assimilation—these movements being merely the ebb and flow of the evolutionary tide. Thoroughness in the education of the spiritual neophyte requires that all possible experiences shall be gone through sooner or later in the progress of the "great orphan." The leaders in each successive wave of incarnation are manifested in the most progressive and dominant races and the advanced individuals within these.

Savages, Chinamen, etc., are the remnants of backward races whom circumstances beyond our ken have delayed in their upward progress. But these must eventually disappear as new and more advanced entities incarnate continually in their places. The population of the earth rises and falls in number in proportion

to the souls who may "happen" to be in the subjective or objective realms. We have no evidence that the population of the earth is now any greater than when the deserts now cumbered with gigantic ruins were populated. But, be this as it may, reason requires us to assume that entities having acquired sufficient experience on this planet, take a "course" on other bodies in the Universe.

To reason of the progress of man from the standpoint of Time is infantile. Time is one of the delusions of the negative side of the Universe—Matter—and has no place in the Eternal. It is an illusion whereby the Future appears to have no existence; this illusion disappearing each moment as the Future is absorbed into the Present. The demonstrated vastness of geological periods should teach us that Nature cares nothing for Time, and should broaden our views of the accompaniments of the soul's progress through the eternities. The imperfect control of matter acquired by the present tolling ant—man, accounts for somatic death and the succedent rest of the soul in the subjective realm, just as the life of the tree retires, somewhere, and becomes dormant during the winter months. And these periods of alternate death and rebirth must continue until man acquires that knowledge which is Power, and cometh into his kingdom. The whole creation groaneth and travaileth, waiting for the manifestation of the sons of God.

As to memory, the man of three score and ten has a very imperfect remembrance of the details of the life which have made him the character he is, and the memories of the physical brain disappear during the residence of the soul into the subjective world, leaving only their effects in character which determines the destiny of the individual in its selection of parents and environment in the next incarnation.

[To be continued.]

SPIRITUAL APHORISMS.

LOVE.

J. H. LUCAS.

MANY speak of love without having a clear understanding of its nature and meaning, and in order to arrive at a true knowledge of love we must first enter the Kingdom of the Unselfish. The unselfish, cultured affection of the mind is the rich, productive garden of the

soul, in which grow and bloom the fragrant and fairest flowers of charity and good will.

Love, in principle and in essence, is uncreated, universal and Divine. It is the ever pulsating, immutable, all-pervading Life, the eternally animating Soul of all things. Impersonal and without beginning of days it dwelt in the bosom of Infinite Spirit from eternity, and will continue onward forever in the unselfish bestowment of kindness upon all.

From the Infinite Source, Love is ever reaching outwardly toward all conscious and unconscious beings and things in helpfulness and blessing, and as an omnipresent good it forgets not the smallest details of the innumerable variety of things.

Therefore, the fall of a kingdom and the fall of a sparrow come equally within the range of its sympathy and impartial notice. And as "love never faileth" it will never cease to pursue even the most wayward until all are brought back to peace and happiness.

"Love thinketh no evil," beloved, when contemplating thy soul, because it joyfully sees in thee the possibility of an angel, and the ever unfolding beauty and power of the image of God in thee, and knows that although thy way may be through hard experiences and fiery trials, it is nevertheless love's way, and will help "thy dross to consume and thy gold to refine."

It is necessary that every one who would attain the higher unfoldment possible for love to bring, to lay aside selfishness that he may the more easily recognize and willingly accord to all conscious beings all the rights that properly belong to them. Furthermore, he must be willing to give them every opportunity for the achievement of good, and as far as possible place the means within their reach for the promotion of their highest welfare.

Having gained the high altruistic altitude of impersonal, universal and spiritual love, so all inclusive, and knowing that harmony and universal order are in this way gaining the ascendancy, he can understand that beautiful aphorism, "Love is the fulfilling of the Law."

The Creator dwells in the human mind,—the Kingdom of Heaven within the being,—thoughts are his creations. To honor thy Creator is to think good thoughts—this it is to love God—L. A. M.

FROM A MOTHER TO MOTHERS.

M. G. T. STEMPER.

I WANT to say a few words to mothers who are interested in the Esoteric movement. When I say mothers, I do not mean simply the women who have borne children, but those in whom maternal love is developed. The first thing I ask myself, when a creed, a theory, or a movement is presented to me, is: "Will this help me to be a better, a more real mother? to be a mother not only to my own children, but to the little folks (?) at large?" for my heart is far-reaching—I love everything that even savors of childhood! Now, I emphatically declare that all I have digested of Spiritualism, Theosophy, of the Esoteric movement, has made me a better mother. It has helped me to come into communion with my children, to understand their virtues and failings. It has shown me where I can strengthen each one of them.

Since I became a vegetarian, I have discovered that nine out of ten of the children I know are natural vegetarians, and the healthiest children I know have always refused to eat flesh. Since I digested reincarnation, I have discovered that I am not a great fountain of wisdom—that I do not know it all—I understand what is meant by "Out of the mouth of babes come words of wisdom," etc. I look for wisdom in children (not necessarily the ones I help to come into the world) and often find it. I have decided that my duty to my child is to help him instead of rule him; to give him the highest, purest, and best not only of myself, but of everything—pure air, pure food, pure companionship; to allow him to remember whatever he has learned in his other lives; and to help him grasp everything he wants to grasp here. I say "want," because the "real" man wants to grasp nothing that is not the truth. When a child seems to want to commit a wrong, explain to him how and why it is wrong, and you will find that he does not want to commit it—at least that is my experience.

My children are what is called "remarkably obedient," but I have never commanded one of them in my life. I give reasons why, from my standpoint, certain things should not be done, listen respectfully to what they may have to say on the subject, and then find that a child is quickly convinced of the truth. I

would not say to it, "You must not eat flesh," but I explain that I do not eat it, the benefits I have derived from a vegetable diet, etc.—I mean, of course, to a child who has been given flesh to eat. If a child has not been given flesh, it will not ask for it when it is older.

When your babies begin to be girls and boys, teach them about the horrors of self-abuse; let them know what the life-forces are for—do not wait for them to become men and women. As soon as they are old enough to understand, read with them the "Practical Instruction."

WHAT IS HAPPINESS?

To be honored is to be loved.

He who solicits sympathy, acknowledgment or information, and gets it, is loved.

To receive in any form is to be loved; to give is to love. And he who loves or gives, therefore, will always beget love—be honored or acknowledged and have sympathy extended to him from somewhere—if but from Nature.

Nature gives, imparts or bestows as the human soul vibrates for this effect; and the soul that is fed by Nature's sympathy feels no craving for it from elsewhere.

Where there is no thirst there is no craving for drink; thus, where there is no hunger for soul-sympathy there is no craving for it.

As we can generate our own truth by self-restraint, we can generate our own sympathy by self-denial. Truth and love are everybody's wish.

It is certain that we do not beget understanding by intemperance. The mind, beclouded by animalism cannot reason clearly. Its fundamental principles for inheriting truth are impaired. Inspiration is therefore shut off. On the same principle self-love or selfishness, prejudice and ill-will (jealousy) shut off the vibrations of sympathy, whether extended by human nature or universal nature. The love that the soul craves for cannot enter, and discontent is the result.

Truth and love feed mind and soul, and the two, in combination, constitute what is termed happiness.

Temperance and justice or self-restraint and unselfishness are therefore the mediums through which to attain that for which all mankind is struggling.—Arthur F. Milton.

You will have a "sweet bye and bye" if you make a sweet now and now.—L. A. M.

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.

BEING.

WHEREFORE question, "to be, or not to be?"
For Being is—it is the All in All.

It lives and sleeps and dreams in you and I;
Expresses itself in all forms of life.
The meanest thing that crawls upon the earth
Has some relation to thy life—thy soul.
Spurn it not! It is thy God evolving!
Render its sting innocuous by love
Evolved from thy heart's inmost Heaven!
Realize that thou art Divine thyself!
Buried deep in thee are wondrous powers,
That need but the touch of Love's magic wand
To transform the world and all thy being
To heavenly beauty and harmony!
That Goddess in thee can so transform thy flesh,
That neither accident nor fell disease
Can assail its incorruptible state!
Immune to all the warring elements
That create havoc on this storm-tossed globe,
And thy mind attuned to Life's music,
Each passing hour shall be so full of bliss,
Thou'lt dream no more of Heaven after death,
For love in thee has now made Heaven thine own!

CRUELTY.

NOT a day passes but some abominable cruelty is practiced upon defenceless mice and rats. If these animals must be killed, let them be put out of existence humanely, but there is no excuse for the horrible tortures practiced upon them by heartless and thoughtless boys and men.

The other day four members of the Executive Board of Local No. 83, Brass Molders Union, of Chicago, Ill., were convicted and heavily fined for "offering premiums and giving a graduated scale of prices for inflicting injuries on non-union men who refused to sur-

render their right to work and live. The scale ranged from \$25 to \$75 for breaking legs, arms, noses, putting workers in the hospital, driving them out of the city, or killing them outright. Many non-union men were assaulted and brutally maimed, and several were shot down.'

Brutal indifference to the rights of animals leads eventually to disregard for those of human beings. The ultimate of the cultivation of cruelty is chaos. But in this new and enlightened Spiritual Age unkindness, either to animals or human beings, can no longer be tolerated. Involved in loving kindness is the harmonious solution of all the problems that vex humanity. It is plain to perceive that cruelty but brings back to us its harvest of destruction. The remedy for all the widespread evils is not to rail against them, but to make them cease by purifying their causes within our own minds, by thinking good, kind, loving thoughts, instead of evil and cruel ones.

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"Seek ye first the Kingdom of God and His righteousness and all these things shall be added." This rule of life, if followed, would bring about all the reforms, all the good for humanity, that is being sought through so many devious ways—by enacting laws, starting colonies, and ten thousand formulas given out, etc. Whoever truly and earnestly seeks the Kingdom of God (Good) will find it, and everyone can seek it, no matter what may be the environment.

Seek happiness; it will not seek you.

*
* *

No insult can touch, nor will it be offered, to one who has grown above the plane of discord.—LUCY A. MALLORY.

"BUSINESS BEFORE PLEASURE."

HAPPINESS is largely dependent upon being employed in some useful and harmonious occupation.

The aphorism, "Business before pleasure" presupposes that business is not a pleasure. If business is not a pleasure, there must be something very wrong and corrupt in the way of conducting it, for all things rightly done create happiness. Happy life cannot be created out of shadows. The business that is carried on for mere greed, or to take advantage of the neighbor, is building life of shadows; hence, cares, miseries and worries.

But, says one: "We have to do these things, because everybody does them. We would be left in the competitive struggle if we carried on our business honestly and unselfishly." To this we answer: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added."

As business is now conducted people "get left" any way. Failure is the portion of most men in business, and for the reason that that which is built up of rotten elements cannot stand. If people built their business on a spiritual basis, failure, in the long run, would be impossible.

IN a civilization where men have no spiritual ideals, but where money and material possessions are made the chief aim of existence, competition, millionaires and trusts must of necessity flourish, because these are the fruits of the worship of material idols.

The very men who demand that millionaires and trusts shall be abolished, do not make that demand in the interest of a more just system of affairs, but in the interest of small competitors, monopolies and trusts, known as "ordinary business men," who, themselves, employ the same selfish motives in their business.

Selfishness always breeds the same kind of grasping greed in high or low, rich or poor.

NORTHWESTERN ETHICAL EDUCATIONAL SOCIETY.

WE regard the work undertaken by the Northwestern Ethical Educational Society—that of bringing about a reform in the scarcely noticed cruelties and injustice practiced toward human beings and animals—as of the utmost importance.

It is the little cruelties, the little inharmonies, that go to make up the destructive influences that create widespread woe and misery, just as it is the little drops of rain that create the great floods.

The purpose, above all others, of the N. E. E. S., is to prevent cruelty to animals, for this is the most widespread evil that civilization is affected with. One reason for this is thoughtlessness. Very few ever think of treating animals humanely. Even household pets are shamefully abused and neglected.

We went into a neighbor's house not long ago and there was a poor, little canary hanging in its cage, without food or water. We asked why this was, and the lady said: "Oh, I don't care for it; I thought that it was a singer, but it is not; so I don't care if it does die." This woman would be horrified if we were to tell her that she was cruel and selfish.

It is an every-day occurrence to see little children come out into the street with a rat in a trap and a dog. They will open the cage to let the dog get the rat; but the poor rat knows if it gets out the dog will kill it; so it clings to the cage, while the children beat its claws until it can no longer hold on—then it falls out, and the dog bites it; the children beat it until it is dead. And all who are passing by will gather around and laugh at the agonies of the poor rat. The mothers, too, look smilingly on. Not one ever protests against this manner of torturing. They call it "sport."

It is the spirit of cruelty, manifesting in some form, that is the cause of all the misery in the world.

The whole world is filled with horrors of cruelty to animals, and as long as we are cruel to animals we will be cruel to our own race.

We desire to see branch societies of the N. E. E. S. established in every town and city in the world. The membership fee is fifty cents a year. Our readers are certainly anxious to help diminish the sum of misery and destructive inharmonies in the world. Help the good work along wherever you can. For a 1-cent stamp we will send you the constitution and by-laws of the N. E. E. S.

We hope that all our readers, all over the world, will join us in our Soul Culture exercises on every Tuesday and Friday afternoon of each week, at 2:30. Everyone who wishes can join in the silence at that time, and if you are sick you can be healed. If you are in trouble, ask for guidance. All who join in the silence, in the spirit of love, will be filled from the Divine Fount, and their interior perceptions will be opened.

APHORISMS.

ARTHUR F. MILTON.

BEWARE of the self-seeker's generosity. Unsettled soul-weather—leading a double life.

A mistake with the conscientious is like sensing a splinter in the soul.

Forgiveness often turns out to be the most aggravating revenge for the offender.

A sublime mockery to the vanquished must be the olive-branch born of the fire-brand.

Like those who can sense joy in every vibration, blessed are they who can sense relief in being freed from the responsibility of public favors.

A faith that accepts deference it is unwilling to extend needs a spiritual optician.

Philosophy is life's mental-mirror—a sympathetic reflection of that which we feel intelligently.

Nature's love is that sensed beyond the fleshly; or as human love rises above the fleshly or material it vibrates in harmony with that of Nature, which constitutes the happiness man is intuitively aiming for.

AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance-Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

There will not be any monopolies, millionaires and trusts when men become unselfish, for true love does not give birth to that kind of fruit. Love enriches all men who cultivate it, and all else, without Love, is of small value.

Look not to others for the law to control thy being, but regard the harmonious law within thine inmost consciousness and be the law unto thyself. Thou art not a free man as long as thou art the slave of the law laid down by the doctor, the preacher and society. Not what "they say," but what thine own soul says should be thy standard of conduct.

The minute is the basis of life: the ages are but moments aggregated; the house is built up, brick by brick; the cloth is woven, thread by thread; the intelligence grows, thought by thought; too many little drops of rain make great floods. Make the little things of life perfect, and perfection reigns in the life here and hereafter. Genius is but being perfect in the details that constitute the masterpiece.—L. A. M.

WHY THERE ARE BOXERS IN CHINA.

PROF. PUMPELLE, of Harvard College, writes as follows of an incident which he witnessed in China that was very cruel. During the great outbreak a year or two ago, it was frequently asserted by correspondents in China that many of the missionaries were involved in the greed, the ambition and the cruelties of the "white devils" who were walking over the Chinese:

"A steamboat, which was undergoing repairs, made a trial trip, crowded with most of the leading foreigners of Shanghai, all, like myself, invited for a pleasant excursion up the Woosung River. As we were steaming at full speed, we saw, some distance ahead of us, a large scow, loaded so heavily with bricks as to be almost unmanageable by the oars of four Chinamen who were propelling it. They saw the steamer coming, and, knowing well how narrow was the channel, worked all their force to get out of it, and let the boat pass. As we stood watching the slow movement of the scow, which we were rapidly approaching, I listened every instant for the order to stop the engine. The unwieldy craft still occupied half the channel, the coolies straining every muscle to increase her slow motion, and uttering cries which evidently begged for a few instant's grace. There was yet time to avoid collision, when the pilot cried out, 'Shall I stop her, sir?' 'No,' cried the captain; 'go ahead.' Horrified at hearing this cold-blooded order, I waited breathlessly for the crash, which soon came. The scow, striking under the port bow, veered around lengthwise and was instantly under the paddles. A shriek, a shock, and a staggering motion of our boat, and we were steaming up the channel again. Going to the stern, I could see but one of the four Chinamen, and he was motionless in the water."

The professor remarks that no one seemed to be at all moved by the circumstance, and that, on an average, one Chinese vessel a day is recklessly sunk by foreigners!—Los Angeles News.

"One of the most potent causes that drove me from the church was the terrible lack of agreement between the professed belief and the daily deportment of church goers. 'How can you,' I mentally queried, 'How is it possible that you church people can be smiling and jovial, cheerful and happy, trivial, witty and even hilarious, when you believe that many of your acquaintances, many even of your nearest and dearest friends, are now writhing in the flames of never-ending hell, or at least are in danger of such a fate? Your belief is mere pretense, else you are awfully lacking either in humanity or sanity, or both.'—M. Harmon, Editor Lucifer.

All things beautiful are bullded out of corruption. This is the lesson we ourselves must learn.—L. A. M.

MOURNING.

NOBODY cares for your long face or your crepe veil. It may be remarked perhaps that black is becoming to you, or how like a fright you look. Of course, now your husband is dead, you cannot be expected to smile or be in harmony with the sunshine, and Fashion demands that you write widow—widow—widow—all over yourself.

All this is brutally barbaric. It is making a fuss and parading so-called grief because of a seeming obligation to do so. It is weak, puerile, unindividual. It is the pall of ignorance instead of the light of intelligence. It is an inky cloud which has no *raison d'être* for its appearance.

"But her husband?" you say.

True, but of what use is the crepe and the long face. The inevitable might as well be faced with a becoming bonnet and a courageous make-the-best-of-it expression.

Oh, a smile is a wonderful thing, and so is a word of cheer—and so is a pretty hat and a pretty gown. The Lord is in all these things and they attract the best there is in the universe. You may not have thought about it, but it is doubtless true that your husband is just the same kind of a fellow that he used to be, and is not above the attraction of a comfortable and tasteful personality. There are such things as vibrations, and may be—stranger things than that have happened—you will receive the especial as well as the general reward that comes from gracefully making the best of it.—E. K., in Eleanor Kirk's Idea.

The following, clipped from a Canadian paper, is a worthy example to those whose social or business position stands in the way of their carrying out what they believe to be a physical and moral duty in the matter of diet: "Hon. R. W. Scott, of Ottawa, could have had the nice fat job of lieutenant-governor of the province of Ontario the other day, but declined it for the most remarkable reason ever known in political life. He is a vegetarian, and refused the job because he would be compelled to give banquets as lieutenant-governor at which viands carved out of the animal kingdom would necessarily be served."—Good Health.

The Malden, Mass., Common Council has unanimously adopted an order providing for the killing of all horses owned by the city that are beyond their usefulness. The object is to dispose of them in that way rather than sell them for a small price to some one who may use them brutally in their old age.—Boston Journal.

You will be most moved upon by that in the external which corresponds to what you are cultivating in your mind.—L. A. M.

JOY IS LIFE.

WE are finding out things right along; and one of the things we have recently discovered or re-discovered is that getting old is simply a bad habit. A man who thinks he is old, is. And the man who retires from business will shortly be retired by death. Nature has no use for the person who quits, so she just takes his word for it and lets him quit.

And another rather curious thing is, that the fear of death is the monopoly of young people. The man who has lived long, and who has kept right at his work, living one day at a time, and not bothering other folks any more than he had to, doing each task the best he could, keeping an interest in all good things—that man is not afraid to die. He is willing to go or stay, and the man who is willing to go or stay, stays quite a while.

Mental work of a congenial kind is a great stimulus to bodily vigor—to think good thoughts, work them out like nuggets of gold and coin them into words, is a splendid joy.

And joy is life.

I remember seeing Oliver Wendell Holmes when he was eighty-three at Emerson College of Oratory, where, of course, he was dearly beloved by everybody. On the occasion I have in mind, he made a little speech and explained that he was just getting his affairs into shape, that he might come and join the school as a student. Then to prove his quality he recited, "Has there any old fellow got mixed with the boys?"

The man's enjoyment in life was complete—he was satisfied, grateful for the past, and he showed his gratitude by filling the present with good work.

Brain work is just as necessary as physical exercise, and the man who studies his own case and then plays one kind of work off against another, finds a continual joy and zest in life. The Greeks came near finding this just balance of things: Solon, Sophocles, Pindar, Anacreon and Xenophon lived to be over eighty, doing strong and excellent work to the last. When Goethe died, past eighty, the doctors laid his naked body out on the table, and Scheffler exclaimed, "It is the body of a Greek god," and burst into tears. There was no wastage, nor shrinkage, nor signs of age in that heroic form. Michael Angelo was writing love sonnets at eighty-nine, and Titian came within one year of making the century run, and his prayer at the last was that he might live to finish a certain fresco.—The Philistine.

Mr. Eustace H. Miles has, for the third year in succession, won the amateur tennis championship. Mr. Miles is well known as author of "Muscle, Brain and Diet," in which he tells of his physical improvement after abandoning the use of flesh for "simpler foods."—"The Vegetarian Messenger," Manchester, England.

A STEP TOWARD MASTERY.

ETERNITY is not the culmination of cycles, nor an unending sequence of years, nor is the common and vague belief in the "fulness of time" without its delusion. What we observe and know of such is but form. To become coincident, coeval, one with eternity, is to know and to incorporate the substance of life, which is Spirit. This is the height of being—a consciousness evolved out of thought intensity—a thought intensity so great, so absorbing, that it knows only that which is being done, and the glory and motive of its doing: that is to say, the massing of one's whole being in a moment of time. Now and Eternity are one and inseparable. Master the first and we encompass the second. How master? Be wholly and boldly for one moment all that your conception can grasp of power and perfection; know that all moments are alike; keep it up, and watch the result; for it is thus, in the "twinkling of an eye," that realizations come.

Then why dwell in the hallucination "tomorrow," when all that Time has it can only mete to you by your recognition and your laying hold of its unit—i. e., its moment.

Earth turns over into nights and emerges in "tomorrows;" and yet, anon with far-off gaze, we watch and gape for more, while life abundant, enduring, at hand, is unknown. With wild beatings of the air we thrust it off, and into the void we sink our hopes, and then our life. Would you harness these morrows, these moments, and all that they contain? Then cease frettingly to watch for them. "The Kingdom of Heaven cometh not by observations." Take hold of things! Work with all your being! All is at hand! Be and do! Live now, with all of heart, mind, soul, and strength, in the unit, and know that herein is the essence of all time and the open door to all things.—Adnah, in Eleanor Kirk's Idea.

The man who is afraid to think searchingly upon his opinions, and to reason critically upon his position, will have to develop moral courage before he can acquire discrimination. A man must be true to himself, fearless with himself, before he can perceive the pure principles of Truth, before he can receive the all-revealing light of Truth. The more Truth is inquired of, the brighter it shines; it cannot suffer under examination and analysis. The more error is questioned, the darker it grows; it cannot survive the entrance of pure and searching thought. To "prove all things" is to find the good and to throw away the evil. He who reasons and meditates learns to discriminate; he who discriminates discovers the eternally True.—The Light of Reason.

There is no inspiration apart from honesty, integrity, love, wisdom. The soul's purity sets it on fire.—L. A. M.

IS EVERYTHING ALIVE?

THE majority of us, for a long time, have gone on quite comfortably in the company of what we called "dead matter"; but an increasing majority of restless inquirers have been lately stimulating us with the suggestion that nothing is actually dead, but what we call "death" is only another form of life. The fact is that most of us have been deluded by the small inlets and outlets we call "the senses," mistaking for Nature's terminations what are really only our boundaries. We have very naturally thought that the signs of life which prevailed on our plane were the tests of life everywhere; and so, above us, we have been apt to doubt the angels, while, below us, we have denied life to the stones. They do not conform to our standard: these we cannot see, and those cannot move or grow: they exist not or are dead, we say. What if we are wrong?

What is life? It is a huge question, and we doubt whether it can be answered, except for the uses of a temporary working hypothesis. Our own impression is that the best reply for the present is to be found in the tremendous truth that all things—literally all things, even "the mud and scum of things"—are direct manifestations of the one universal Existence—that infinite and undefinable ocean of Being in and from which we all live in our infinitely varied ways. Huxley bade us look to protoplasm as the basis of life; but there is something behind protoplasm; and we have still to ask the question, "What makes protoplasm the basis of life?" Protoplasm is a product of—what shall we say?—of activities? of etheric vibrations? of subtle combinations of physical forces? Well, what started the activities? what hidden musician produced from the hidden strings the vibrations? what keen chemist combined the atoms, infinitely small, that built this "basis of life"? No; we have settled nothing when we arrive at the slime which appears to indicate the last stage in this curious game of hide and seek in quest of life.

We are led astray by the word "physical"; and we do not entirely save our credit by saying "the physical basis of life," for in reality we can indicate no intrinsic limits here. Who can say where physical begins and where spiritual ends? Is it a microscope or a test tube that is to determine it? But microscope and test tube are only the symbols or landmarks of man's knowledge, or, let us honestly say, of his ignorance. All we can do is to pry and test with such arming of our senses as is possible for the moment: but it is the height of folly to imagine that our prying and testing are anything but minute steps onward and inward toward the secrets of life that are not for us at this stage of our existence. We are on the wrong side of the screen; and the best we can do is to "see in a glass darkly."—Light, London, England.

A REMARKABLE MUSICAL MEDIUM.

A REMARKABLE performance took place, a few days ago, at Evrard's Auditorium. M. de Boyon, who styles himself a "musical medium," was presented to the London public by Count Hamong, and made his first appearance before an English audience, after having already created a great sensation in Paris.

Although M. de Boyon has never studied music and cannot read nor write it, he plays superbly, and he explains his extraordinary gift by saying that he is assisted by the spirits of deceased musicians. He cannot play unless the inspiration comes upon him, and having once begun, he cannot stop until he has completed the theme, unless some one speaks to or touches him, and in that case the "control" ceases and he is incapable of continuing. He has no memory and cannot play the same piece twice in succession, although he has been several times offered large sums of money to do so. He plays equally well on the piano, the organ and the clavichord, and can improvise after the style of any composer who is named, provided that he has at some time heard some of his compositions. On demand of several persons in the audience, M. de Boyon played in the style of Mozart, of Wagner and other composers, and with remarkable ability. His fingering is unique, for with the right hand he uses only the thumb and the first and second fingers, then with the left, he strikes the keys with the joints and the wrist, and, nevertheless, he produced invariably the most marvelous harmony, to the great astonishment of several musical critics who were present.

Among those who have given testimony to the extraordinary gift of M. de Boyon, are M. Victorian Sardou, M. Massenet, M. Emile Walteufel, M. Felicien Champsaur and Mme. Sarah Bernhardt. The last named adapted a musical composition by him to a drama in which she plays a part.

There is no doubt that M. de Boyon will create a sensation in London as he did in Paris.—"Light," London, England.

Arthur F. Milton truly says in the "Philosophical Journal": "The three rules which govern humanity at present, are the Brazen Rule (to get something for nothing); the Business Rule (every man for himself, etc.); and the Golden Rule—the last being the best known, but suffering for the want of exercise."

"I strongly denounce as headmaster of a public school, the degrading influence on youthful character of the existence and recognition of pigeon-shooting and hunting tame animals, as encouraging cruelty and lust for blood."—Rev. Dr. Gray, Warden and Headmaster of Bradfield College.

Heaven has no dimensions—it is One.

W. J. Colville, the well known inspirational speaker, will arrive in this city on September 19 and remain until October 2d. He will give several of his soul-inspiring lectures, and teach classes in spiritual science, while here.

Send a 2-cent stamp for Arthur F. Milton's "Occasional"—a four-page leaflet containing aphorisms that will set you to thinking. Address the publisher, A. F. Melchers, Key Box 403, Charleston, S. C.

The growth of "Suggestion" has been steadily upward and onward. It is in the front rank of the progressive magazines of the world. Price, \$1.00 a year; 10 cents a copy. Address: Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.

"Mind" has done a grand work in liberalizing and spiritualizing the tone, as well as diminishing the subscription list, of the great magazines representing the older order of ideas. To read a year's issue of "Mind" is an education in itself. Price, \$2.00 a year. Address: Alliance Pub. Co., 569 Fifth ave., New York.

We note that the "Pathfinder" has moved from Roswell, Colo., to Key, Benton County, Arkansas, where Edgar Wallace Conable, its editor, has bought a large tract of land on which to establish a colony. Mr. Conable is doing a grand work for human advancement in wisdom, and his colony should be very successful.

"Paid" is a beautiful, little monthly messenger sent out by Nora E. Hulings Siegel, on behalf of justice being done to the Afro-American—a cause worthy of espousal by all who love their fellow beings. The price of the messenger is 25 cents a year. Address the author, Room 502, 1549 Lawrence street, Denver, Colo.

The second number of the "English Magazine of Mysteries" (formerly "Wings of Truth") is before us. As usual, it is full of good things, progressive, humane and spiritual, from cover to cover. It is now a large magazine containing fifty pages of reading matter. Price, \$1.50 a year; 15 cents a copy. Address: The Apocalyptic Pub. Co., 15 Tothill street, Westminster, London, England, G. B.

"Meals Without Meat"—the breeziest, chattiest Vegetarian cook book ever written. The author is Elizabeth Towne, editor of the "Nautilus." The book gives twelve complete menus, with full instructions how to prepare each dish. It contains a chapter on soups, one on salads and another on desserts. Every receipt has been thoroughly tested. No matter how many cook books you already have, you need this one. Price 25 cents. Address: Wm. E. Towne, Dept. 13, Holyoke, Mass.

"The Naturopath and Herald of Health" is one of the most valuable of the health journals, advocating the natural method of curing disease, and maintaining and increasing health, that comes to our table. In fact, each number is worth more than the yearly subscription price. Price, \$1.00 a year; German edition, \$1.50 a year. Address: Naturopathic Pub. Co., 111 East Fifty-ninth street, New York City.

Troubles, both real and imaginary, are often created by selfishness in ourselves, or the lack of love and helpfulness for others. Noble actions and good deeds generally bring health, happiness and prosperity to those who love and do good.—Philadelphia Journal.

The August number of the "New Thought Psychic World" is excellent. Dr. Payne is improving his magazine from month to month. Price, \$1.00 a year; 10 cents a copy. Address: The Psychic Pub. Co., 1104 Market street, San Francisco, Calif.

The Metaphysical Club, 200 Clarendon Street, Boston, Mass., sends out a stirring circular on "Modern Sensationalism." Every one should read it, and pass it round. Single copies, 2 cents; twelve copies, 15 cents.

After the lapse of a year, the "Clairvoyant" has resumed publication, beginning with the August number. Frances Beetz and E. J. Appel, editors, Spokane, Wash. Price, \$1.00 a year; 10 cents a copy.

"Shakespeare and Astrology," by William Wilson, 263 West Newton street, Boston, Mass. Price 15 cents. This pamphlet sets forth those portions of Shakespeare's works that refer to Astrology.

The fortieth volume of the "Philosophical Journal" commences with this issue. There is only one older Spiritualist paper in America, and that is the "Banner of Light."

W. Sidney Fertig's has changed the title of his weekly New Thought journal, "Let," to "Los Angeles Ideas." Price \$1.00 a year. Los Angeles, Cal.

Language is the garment that the life principle of the individual clothes itself with to express itself on the material plane. The words may be good, but, if the life is error-bound and impure, the words are only the whitewash on the sepulchre of corruption—they have no spiritual power to change the lives of others. The power resides in what one lives, not in what one speaks.

There is nothing stands in the way of the individual enjoying a continuous happy existence and boundless life, free from disease, disaster and death, but the cultivation of that which leads to corruption and death, in thought, feeling, action and diet.

BE OPEN TO CONVICTION.



MAKE YOUR SHARE OF THE WORLD BETTER.

THE trouble, I think, with us all
Is the lack of a high conceit,
If each man thought he came to this spot
To make it a bit more sweet,
How soon we would gladden the world,
How easily right all wrong,
If no one shirked, and each one worked
To help his fellow along.

—Ella Wheeler Wilcox.

We strive and fret and worry to be something in the world, failing to see that it is only by overcoming strife and fretting and worrying that we become truly great.

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KATE ATKINSON BOEHME, EDITOR,

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