



APRIL, 1897.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE WORLD'S ADVANCE-THOUGHT

## 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.

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# THE WORLD'S ADVANCE-THOUGHT.

FROM EVERLASTING UNTO EVERLASTING.

April, 1897.

PORTLAND, OREGON.

Vol. XI, No. 2—New Series.

## THE WORLD'S ADVANCE-THOUGHT.

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For The World's Advance-Thought.  
THE REIGN OF LOVE.

KINNERSLEY LEWIS.

**T**HE world, it was made for a palace,  
For Love in her splendor to reign;  
But jealousy, hatred and malice  
Would make it a prison of pain.  
We look for an age to be golden,  
And dream of its crystalline flowers;  
But why wait for time to grow olden?  
Love ever can gladden the hours.  
  
While pleasure and fortune we're wooing,  
The road, it is thorny and steep;  
And, this perilous pathway pursuing,  
We can heed not our brothers who weep.  
We take too much thought for the morrow,  
And turn to December our May,  
Whilst all could alleviate sorrow  
By doing their duty to-day.  
  
How poor all the greatness and glory,  
With lack of true love in the heart:  
The ages are telling the story;  
Still man is the slave of the mart.  
True pleasure is gained by the giving;  
True happiness cometh unsought;  
True greatness is found in true-living,  
And honor can never be bought.

## THE FOUNDATION OF EVIL.

**L**OVE (the right use of vitality) is the foundation principle of all good—unselfishness, nobility of character, etc.; lust (the perversion and misuse of the vital currents) is the root of all evil. The cultivation of lust, by men, women and children, is the growth of the foundation upon which is reared all the superstructures of all the hells on earth and in the spirit spheres. It kills

all the finer sensibilities of the spiritual nature, weakens the mind for right thinking, ruins the physical system, gives rise to selfishness, and causes its votaries to indulge in gluttony, artificial stimulants, and all manner of dishonesty, to provide forces to replace the continual drain of vitality that flows out from their beings.

Nature has attached the worst penalties to the practice of lust—spiritually, mentally and physically. Lust has filled all the prisons and asylums.

The narrow way of Love (the conservation of the vital energies of the being for the upbuilding of right thinking, pure feeling and harmonious action) is the royal road to the Immortal state of consciousness. The broad way of lust is the road to destruction and Death—lined on either side with the corpses of men, women and children.

Fear of Hell and the Devil is born of the physical weakness and mental thoughtlessness engendered by lust. It takes Heaven from men, women and children, and the Hell and Devil of disease, mental torment and hatred take its place in their beings.

Every real good is evolved from the predominance of pure vitality—"abundant Life;" every evil, from the lack of it.—LUCY A. MALLORY.

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**E**VERY word assimilated and put into mental and material practice is made flesh; that is to say, evolves its living, material counterpart. Love, Wisdom, Peace, Harmony, are Divine words, and if often enough mentally repeated and put into practice, they evolve the Divine Man; hatred, lust, revenge, greed, likewise, if repeated and put into practice, evolve the Devil man; hence, the words that one thinks, speaks and acts are of prime importance to his own spiritual unfoldment, and, through suggestion, to that of others. If the importance of this grand truth were generally realized, people would be very careful what they think, speak, read and write.—L. A. M.

## ETERNAL LIFE.

✓ **L**IFE, in all its infinite and multiform manifestations, exists eternally; annihilation is impossible. Forms are destroyed when they have fulfilled the purpose for which they were created; but destruction is only Life's transformation in her evolutionary march. The death and destruction of one body is but the birth of another, through which the ego can expand still further.

The only element that is permanent and infinite in man is Perfect Harmony. It is a consciousness of this power of Harmony that he must cultivate. He must seek to make this soul-germ of his an ever-expanding part of his consciousness, and in proportion to his efforts to do this, will he grow happy and realize that Life is boundless and never-ending. When he is livingly conscious of this Divine power within himself, he loses all tendency to worry and fret, and to cultivate greed, hatred and lust, for this is "the Light that lighteth every man" and dissipates all these shadows of darkness.

What men fear to lose is their bodies and their sensual pleasures; but the body is the shell. When the life has outgrown the embryonic stage, it breaks up the shell that it may evolve higher phases of evolution.

Wisdom is the only Savior. All-Pervading Intelligence accepts no excuses, forgives no sins. Ignorance must pay all its heavy penalties until it learns Wisdom, and this each one must learn for himself, if he desires permanent peace, happiness and prosperity, here or hereafter.—L. A. MALLORY.

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**T**RUTH is like a perfect mirror, without spot or blemish, that reflects whatever is presented to its surface. The angry, hateful, malicious, destructive, flesh-eating, liquor-drinking, swearing, lust-bound and dishonest man looks at Truth and seeing the reflection of his own depraved nature, says: "The Truth is a God who condemns everybody but those who are like me to endless torment." The spiritual, kind, good, loving man, free from all bad diet, thoughts, feelings and actions, looks at Truth, and sees therein reflected his own harmonious image, and he voices to the

world a God such as he himself embodies. The images of both Gods are true, for they are created by the thoughts of the evil man and the good man, and if Truth did not reflect them as they are, she would not be Truth.—L. A. M.

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**E**VERYBODY is myself, because every human being is but myself duplicated. Humanity is a mirror broken into infinitesimal fragments, in which each one sees himself as a separate being. Unite the fragments into a perfect mirror, and humanity sees itself as One. Until I reform myself I must live in the midst of corrupt mortals and spirits (here or hereafter), and suffer all the woes and miseries of my own and their unreformed state. When I have made myself an angel, there are to me only angels in the universe, for the universe is my boundless Consciousness, and it is what I am.—L. A. M.

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**W**E are so much given to sneering at the inspired ones who occasionally get glimpses of life's unfoldment that has not yet come to our consciousness, and think that it is impossible; but who of us would believe that the acorn could produce an oak tree, or the caterpillar become a butterfly, if we had not seen the phenomenon of its unfoldment. The attainment of ideals, no matter how exalted they may be, is possible. That which we will to be we will grow to. Without growth we are dead. Nine-tenths of us in this world are spiritual asleep; this is why death and destruction reign. If we would wake out of this sleep, and unfold our spiritual beings, death and destruction would cease to make war upon our happiness, and there would be no pain nor sorrow in our transformation from one phase of life to another.—L. A. M.

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**W**E receive spiritual instruction in the silence of our being; material instruction by external sounds. The more of peace in the soul, the more we can know spiritually. Noisy, loud-talking people shut out the spiritual. "Peace! be still!"

## SLEEP—A BLOT ON LIFE.

ABEL ANDREW, LIVERPOOL, ENGLAND.

THROUGHOUT our scriptures, sleep is spoken of as partaking of the nature of sin; yes, and of death. How virtuous the early riser feels! He looks on his sleeping brethren, with sublime contempt! Does sleep indeed partake of the nature of sin? "Awake thou that sleepest and arise from the dead, and Christ shall give thee light!" Mark these words: "Give thee light!" It is light, fire, excess of life; in a word, Vitality which will kill sleep. And again: "They that sleep, sleep in the night; and they that are drunken are drunken in the night!" Here the drunkard and the innocent sleeper lie prone stretched side by side.

In another passage the apostle speaks of sleep as one of the "works of darkness," in language which means more than mere metaphor. (Remember, my brother, these are prophetic utterances.)—"And that knowing the time, that now it is high time to awake out of sleep. The night is far spent, the day is at hand." Then he adds these remarkable words: "Let us, therefore, cast off the works of darkness, and let us put on the armor of light."

Is sleep indeed one of the works of darkness?

We Vegetarians are already welding the plates and joining the pieces, but ages must elapse ere the job is out of hand. The "armor of light" is that living robe of Vitality, which will take æons to weave, but when done will effectually protect us from our hereditary foes—Sin, Sleep and Death.

"They shall enter into peace, they shall rest on their beds, each one walking in his uprightness." A strange passage this. The Perfect Man of the future shall rest even whilst he is walking! Think of that, ye athletes, and hang your diminished heads!

The kingdom of Heaven is meat and drink, St. Paul notwithstanding. Many things have happened since the days of the apostle. "He that despiseth little things shall fall by little and little." Proper meat and proper drink are the channels or conduits by which the spirit of God is conveyed to the heart of man, making it invulnerable against all assaults of the world, the flesh and the devil.

## THOUGHTS—BUILDERS OF THE UNIVERSE.

THE sun had sent out its last parting ray, and all nature was enveloped in darkness. A sailing ship, a barque, was gliding over the surface of the ocean, its sails were flapping; there was hardly a breath of wind. Sitting in the bow of the vessel, I watched the line of phosphorescence formed by the ship, it looked like a long sea-serpent; when suddenly a sound reached my ears, a long drawn out chord, which subsided into a moan and was repeated again and again. And from the waves strange creatures indefinite in outline peered out, forming a half-circle behind the boat. As they came nearer, I could hear their dismal song: "We are the hidden sorrows of man, the victims of his evil thoughts and deeds. Woe unto man, he has sent us down to the depth of the sea by filling the atmosphere with his crimes. Once we were children of light, now nature weighs us down." Then a cloud floated through the air, and they all vanished. A thought came rushing through my mind and it sounded like the fog-bell: Nature suffers because of man's iniquity, because of his evil deeds. His thoughts are not his to do with as he wills. They are the builders of the Universe. *A. W., in Mercury, San Francisco, Cal.*

THE creative power of thought is being better understood with each passing year, and when all of us shall have learned its potentiality, results will manifest that will surprise and delight all who thus participate in the work of the world's redemption. And it is to be remembered that to accelerate our own growth we need to help others to grow. We may do it quietly, unostentatiously, even in the seclusion of our own homes, or in the hour of the silence; but if faithful to our highest ideals we are a power, each one of us a mighty lever to lift humanity to our level.—*New Thought.*

THE disposition to destroy is the unfailing sign or "mark of Cain." The Cains are very numerous in this civilization, and when they are not busy destroying their brothers, they are destroying their own health and faculties by ignorant, evil and destructive proceedings.—L. A. M.

SOME THOUGHTS REGARDING  
THE METAPHYSIOLOGY OF  
THE SPIRITUAL MAN.

S. A. MERRILL, M. D.

**S**AITH Paul: "There is a natural body, and there is a spiritual body." How Paul came in possession of so occult an ontological fact, in an age and country so densely ignorant and materialistic, we do not know, but imagine it came to him more as a spiritually inspired truth, rather than from any constant rational perception of so important a spiritual principle, in all scientific and logical bearings and results.

Be that as it may, there is in deed and truth a wonderful analogy and correspondence between the two organisms. As the mollusk secretes within its more interior and delicate organs the material of which its external shell or house is formed, and which, with an art divinely cunning, it weaves about itself; as the tree clothes itself roundabout with the rough covering of bark, to protect the more delicate sap vessels of the interior; so, in like manner, doth that divinest artificer, the spiritual man, sit back behind the so-called "visible" and fabricate that really wonderful house we term "natural body," which, though of apparently coarser texture and mold than is the spiritual body, it is designed to nourish and protect, is, nevertheless, in shape like unto it, and in itself is a marvel of design and beauty, when perfected; and is well adapted, in all respects, to minister to the needs of the living artist that sits within, and weaves it in the loom of Time. In real truth, this terrestrial house, in which man temporarily resides, fulfills the still more important function of a laboratory or stomach, in which he digests and elaborates the forces of this terrestrial plane of being, as the basic elements of the spiritual and spiritual-celestial body.

Matter is only the *name* of one of these basic forces that sustain the universe of Being, and the grossness of it consists mainly in the grossness of our ideas regarding it. It externalizes itself, or, more strictly speaking, the higher forces externalize themselves through matter in three dimensions;

but the higher forces operate within, in a "fourth dimension" (of Prof. Zollner), as the shaft works in the slot, the hand in the glove.

It is by and through this fourth dimension that the celestial-spiritual man, after one of his long flights through the eternities and infinities of time and space, descends ("falls") into terrestrial states and forces—even descends into the Hells—to rebuild, renew, refresh, re-incarnate and more fully eternize his spiritual-celestial body.

As the external body has parts, organs, functions, so has the spiritual body; and in the true spiritual-celestial man and woman, as distinguished from the lower or animal man, which is not in itself subject to the laws of spiritual good or God, until similiated and harmonized with and by the higher or spiritual man, it becomes of the highest order both in substance and in form, being wrought out from the highest, holiest loves, affections, truths, principles of the spiritual worlds.

"The first man is of the earth, earthy," for the reason that his body is developed out of the animal kingdom below him, and on the terrestriplane of being, and partly out of the mundane forces, by the Creative Intelligences; and it is designed to serve the purpose of a ready made house to live in; a ready made garment to clothe himself withal; and a ready made laboratory to aid him in the easy elaboration of those elemental forces with which he is to reclothe, rebuild and refurnish his more permanent home,—the more Divine, precious and holy, eternal, spiritual-celestial man—the Man-God.

Man as to his foods is an omniverous being. He is not only a plant eater but an eater of animals, in some phases of his manifold being. Both the plant and the animal have previously passed the elemental forces and foods of the material world through the refining and reconstructive processes of their own digestive organs, thereby raising these elementary forces to a higher organic level before being used by the animal man.

Now, he lives upon the higher spiritual-social and spiritual-celestial forms, foods and forces in a somewhat similar manner. Every soul with whom he is brought into touch in the Divine harmonies

in spiritual-social life, is engaged in the labor of eating, digesting, elaborating spiritual truths, foods, forces, in the laboratory of his own interior, spiritual being, and elevating these spiritual foods to still higher food levels. Yea, all true spiritual men eat one another—impart to each other their spiritual blood (loves) and spiritual flesh (wisdoms) to nourish, upbuild and sustain each other.

It is by these Divine offices of imparting each to the other and to all, in a degree, these Divine, social-spiritual foods, by ways, words and works of love and use, and by eating one another mutually and functionally, that the social, spiritual-celestial man is made to otherize himself—to build himself into his entire social environment of souls and into the higher societies of the spiritual and celestial universes of God.

. . . . "That they all may be one: as thou Father art in me and I in thee, that they also may be one in us,"—thus not only making the terrestro-social man one in spiritual life with his fellows but one and at-one with the higher celestial men and women of the spiritual worlds, for in very truth, when properly discerned, this is the great "Atonement,"—the Son with the Father,—the Brotherhood of Man with the Fatherhood of God.

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### WHAT WAS IT?

DAVID MALCOLM.

**E**ARLY in 1860, my wife, and only child, died in Illinois. I was so disturbed that I could not settle down to anything, and within three months after my loss I came to San Francisco, Cal. I opened an office, and engaged in the practice of law. After I had been here about six months I had a peculiar dream:

I dreamed I was sitting on one of the wharves of San Francisco, brooding over my great loss, when my beloved, little wife appeared to me. When I first noticed her presence, she was standing by me, dressed in her wedding garments; and she tapped me on the shoulder, saying: "David, wouldn't you like to take a walk with me?" I sprang to my feet, and answered: "Yes; of all things, that will be the most delightful!"

She took my arm, and, pointing toward Goat

Island, said: "Let's go that way," and we started out across the bay toward the Island, walking on the water as if it were a pavement. We talked over many things common between us, and one thing in particular, in which I was much interested, and I believed that she was also, but on account of her sickness, we had not had an opportunity of discussing before she died. I should have stated that it had been our habit when any thing new of any importance attracted the attention of either of us, the first thing after being settled for the evening, to tell it to the other and then discuss it, deriving much pleasure therefrom. During the walk, we discussed two subjects that had come to my notice during her last sickness, and one which had come to her notice, about the same time, but of which I knew nothing.

When we came near to the Island we voluntarily turned, without any remark on the subject, and walked back, conversing as usual. When we got within three or four feet of the wharf, I halted and said: "Delia, do you realize the fact that you are dead?" She replied: "Yes; most assuredly I do! But I must leave you now." I replied: "O, no, not yet;" and I turned to kiss her, but she was gone, and I was left there standing on the water, and beginning to sink, I made a scrambling effort to get on the wharf, rapidly sinking, but awakened in the effort.

This occurred about thirty-six years ago, and she has never appeared to me since, although I have most ardently desired her to come. During our talk, she told me I must not grieve so deeply for her, and gave me some good advice, which I have tried to act on.

Now, what was this, the mere vagaries of the brain, or was it actually her spirit visiting me?

Although thirty-six years have elapsed, it is as fresh in my mind as if it had occurred last night.

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"THE LIGHT OF THE WORLD," edited and published by Levi P. Bunce, 592 Fifth Street, S. E., Minneapolis, Minn. Price 50 cents a year. Devoted to the interests of Christian Science. "The seed (thought) brings forth after its kind" is its motto.

## NOW IS THE APPOINTED TIME.

DEAR MRS. MALLORY:—We are commanded to let our light shine, not hide it under a bushel, and henceforth I mean to let mine shine, be it only a small spark. For the past four years I have been doing missionary work—buying the best progressive literature and distributing it free.

I am a Spiritualist in every sense of the term, not in belief simply but in actual knowledge, it having been demonstrated to me while all alone in my own house where fraud or deception was impossible. All the world combined could not dispossess me of this blessed knowledge.

I have been a celibate for about fifteen years, not in mere belief but in living the life, as taught by Christ and Mother Ann Lee. I accept Christ as my spiritual father, and Ann Lee as my spiritual mother, in the new creation. I have been born again—born from animalism into the spirit; become a new creature, free from the contamination of the lust of the flesh.

No one can serve two masters; he cannot serve the spirit and the flesh at the same time, for they are at enmity with each other.

Man and woman were created good and pure, a little lower than the angels, so the account says; and they were instructed to go forth, multiply, replenish and subdue the earth. According to the record they obeyed orders, and their first fruit was a murderer, and there have been murders going on ever since. The world has been drenched in blood, and is being drenched in blood now. Thousands are brutally murdered every day. This has been going on ever since my remembrance, and I am now seventy-two. Fiendish lust runs riot everywhere. Every day the papers are full of all kinds of murders and demoniacal actions. People are reaping what they have been sowing; they have sown to the flesh—the animal passions—and are reaping its corrupt fruits. A few are trimming off some of the branches of this old, rotten tree that friend Cushing is hugging and nursing so dearly. If this old, rotten tree is ever destroyed the axe will have to be laid to its roots. When people get that Eternal and Divine principle that Christ taught and lived, away down deep in their

hearts, they will become new creatures, free from such animal, fleshly desires.

Heaven to be habitable by man must be the outgrowth of his own energies, and it must be builded here and *now*. There is no other time. Neither can it by any possibility be a fixed, immovable Heaven. The very moment progression shall cease in this Heaven, the Heaven itself must cease, for progression is an Eternal Law.

SIMON EMERY.

HENCEFORTH man is free: all things may seem lawful to his materialized perception, but all things are not expedient, for the spirit speaks of higher duties and greater claims; man may claim the right to kill and eat, and to pour upon his lower fellow-servants the free vials of his power, but side by side with this *right*—which is a relic of the past—there is now linked a duty, which is the promise of a future. Even if man may recognize no duty to the lower animals to spare them pain, he owes a duty to his higher self and the gracious Master who has beautified his life by pardon and mercy.

“New occasions teach new duties,  
Time makes ancient good uncouth,  
They must upward, onward, ever,  
Who would keep abreast of Truth.”

—*Josiah Oldfield, M. A., in The Herald of the Golden Age.*

A GREAT idea is now leading the world's thought and lifting its hopes. Everywhere are signs of universal change. The race is in an attitude of expectancy, strained until its new baptism is accomplished. Every nerve of society is feeling the first agonies of a great trial that is to try all that dwell upon the earth, and issue in a Divine deliverance. We are in the beginnings of a revolution that will strain all existing religious and political institutions, and test the wisdom and heroism of the earth's purest and bravest souls—a revolution that will regenerate society with the judgments of Infinite Love—*G. D. Herron.*

CHANGE of thought is necessary for healthy mental development.—L. A. M.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL AND ALL FOR EACH.

April, 1897.

PORTLAND, OREGON.

Vol. XI, No. 2—New Series.

THE UNIVERSAL REPUBLIC.

PRAYER.

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

EDITED AND PUBLISHED BY LUCY A. MALLORY.

"A HOPE FOR YOU, AND A HOPE FOR ME."

HAVE we not all, amid this petty strife,  
Some pure ideal of a noble life  
That once seemed possible. It was, and yet  
We lost it in the daily jar and fret,  
And now live idly in a vague regret.  
But still our place is kept, and it will wait,  
Ready for us to fill it soon or late.  
No star is ever lost that once has been;  
We always may be what we might have been;  
Since good, though only thought, has life and  
breath—

God's life—can always be redeemed from death;  
And evil in its nature is decay,  
And any breath can brush it quite away.  
The hopes that lost, in some far distance, seem  
May be the truer life, and this the dream.

—Adelaide Ann Proctor.

PRAYERS for an hour or two, one day in the week, that the world shall be made better, while the desires of those who utter them are being almost continually generated in the opposite direction the rest of the week, are futile

Some pray because they were taught to pray while young and it is kept up from habit, without any thought of its consequences; some pray because they are afraid harm may come to them if they omit it; others pray expecting that sometime, somewhere, in the great hereafter they will be rewarded for praying, and so on. This praying by formula is not prayer in the true sense, for it is purely mechanical; the earnest desire is lacking. To pray in the spirit is to "ask and ye shall receive; knock and it shall be opened."

But prayer of any kind is better than no prayer at all, for at least it is a faint recognition, on the part of the one who offers it, of the spiritual.

The real prayers (the hidden motives and desires) of each person are manifest in all his works, and every prayer (desire) is answered by that which it evolves. True desires for the good cannot cause people to hate, to destroy to satisfy appetite or passion, to indulge in lust, to be dishonest, to tyrannize, etc., yet the masses who "pray to God" are infected with all these evils, thus showing that their prayers (desires) are for evil, and not for good.—LUCY A. MALLORY.

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TEACHING people to control their thoughts is of more consequence than merely punishing them for the bad deeds which are the evil fruits of their wrong thinking.—L. A. M.

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HE who has never done any good work himself, has no right to condemn bad work in others.—L. A. M.

THE worst form of prostitution is that which is masked in the garb of eminent respectability, and leads to general degradation and corruption, and that is the prostitution of the press to the most noble advertisements, for gain; the prostitution of the church to error for the sake of money, and admitting to its membership those who give it the most money, but who sustain all the evils in the world; and the prostitution of political parties, too, for the sake of votes, will give sanction to every iniquity. The prostitute, so abhorred, is the moral fruitage of this general prostitution to the world for gain. Those who sell themselves from necessity are less to blame than those who sell for price honor, truth, and all the inmost attributes that constitute the very God-life of their beings. The harlot is rejected by every home, but the harlots who are not rejected are eminent in church and state and society.—L. A. M.

## "CHRISTIANS" AND "HEATHENS."

IN discussing the Turkish-Armenian imbroglio and the Cretan insurrection, the average writer in the daily and weekly papers, in "Christian" countries, assumes that all Turks are atrocious, and all "Christians" are lamb-like and virtuous. But the unprejudiced know that when occasion offers, the Roman Catholic "Christians," the Greek Catholic "Christians", and the Protestant "Christians" are just as malicious, revengeful and cruel as the much despised Turks.

The atrocities perpetrated by "Christian" Spain in Cuba are as cruel and fiendish as any laid to the account of the Turks; the murderous treatment of the Dookobortzky (an innocent and peace-loving sect of dissenters from the Greek Church) by "Christian" Russia could not have been excelled in the days of the Inquisition. And the following items, from the London "Daily News," prove (even after being filtered through "Christian" channels of information) that the Greek "Christians" in insurrection against Turkey are fully as "atrocious" as the Turks;

"The hospital here [Canea] contains many Moslem women and children from Sitia who have been mutilated by the Christians. Some peculiarly horrible atrocities have been committed by the insurgents, and massacres are not uncommon. Of the one hundred and sixty-seven Turkish inhabitants of the village of Cykia only one child, named Ahmed, has escaped the slaughter."

The despatches of the following day confirmed this intelligence, and gave fuller details: "The massacre of Mussulmans at Sitia, which was at first denied, has now been confirmed, and the Mussulmans demand the appointment of a Commission to inquire into the affair. The foreign Consuls at Candia have established the truth of the report by means of witnesses, and the presentation of a list of four hundred persons killed at the villages of Daphne, Ahladia, Zivo and Episcopi. At Zivo sixty-six men, fifty-two women and forty-one children perished, besides several victims who were not identified, their bodies, it is alleged, having been burnt immediately after the massacre. The number of those killed at the village of Ca-

nioni is not known. Of the Turks who had taken refuge at Candia nine were wounded, one being a child of four, suffering from a sword-cut, and one a little girl, who had her ears cut off. The others included several women, who had received wounds from firearms and other weapons."

The atrocities committed upon the Indians in various sections of our country, by "Christians" who coveted their lands; the massacres of inoffensive Chinese (for being of an alien race and religion) on the Pacific Coast; the burning alive and brutal torturing of negroes in the South, by "Christians" in the presence of thousands of people of the same faith; the vivisection Hells in this and other countries, maintained by "Christians," and where all the horrible tortures of the Inquisition are meted out by them to the honest dog, the faithful horse, the innocent rabbit and other inoffensive animals; and the assault and injury by a mob of English "Christians," singing hymns, of a number of Mohammedans while engaged in prayer at their mosque at Liverpool, England, would cause people of unprejudiced minds to think that there are "atrocious" "Christians" as well as "unspeakable" Turks.

The lives of Turkish and Chinese missionaries who would attempt to convert "Christians" to their religious beliefs, would be no safer, if as safe in "Christian" countries than are the lives of "Christian" missionaries in Turkey or China.

It is time that "Christians" ceased boasting "Christian love and good will", and began to live the life that would make them truly Christians.

—LUCY A. MALLORY.

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THOUGHTS build up, and thoughts tear down; they give us happiness or misery. There are thoughts that revive the drooping life, like luscious fruits; thoughts that corrode, like *aqua forte*; thoughts that lead to speedy death, like strychnine, and so on. The thought of theft makes the thief, the thought of murder, the murderer. Or in the highest society may be the seed of an evil that finds its embodiment in another in a lower social stratum.—L. A. M.

“THAT YE LOVE ONE ANOTHER.”

**A**N exchange says that “the ministers of Salt Lake City, Utah, have passed resolution recommending capital punishment, based on these grounds, to wit: ‘That the Bible favors the infliction of the death penalty for the crime of murder; that the Lord has never ordered it repealed; that it has never been repealed, and is, consequently, still in force; that such being the undisputed facts in the case, it follows that it is right; and, therefore, the Utah legislature should so recognize it and make laws in conformity.’”

This is the doctrine that the United States Government is asked to accept in the proposed “Christian Amendment” to the Constitution. By that amendment the Government would be bound to enforce by civil penalties all that is commanded in the Word of God and not repealed. And as the Bible leaves no side of human life and duty untouched, but covers all by its precepts, the Government, having passed the amendment, would merely have to consider theological questions as to what the Bible enjoins. And of course it would devolve on the theologians to say what a command of Scripture means, and whether it has been repealed, or is still in force. This would make of Congress an assembly of contending theologians? It is our impression that there is enough of such controversy in the country as it is—*American Sentinel*.

[These ministers teach that the law of Love, taught by Christ, did away with the old Jewish law of “an eye for an eye;” then how can they consistently demand that the enemies of society could be hanged, instead of being transformed to good by fulfilling the law of Love?—by putting into practice the “new commandment I give to you, That ye love one another.” Ed.]

WE have received from Mr. Ralph Field, superintendent of the Brightside School for homeless and neglected boys, several copies of the “Earnest Christian,” published in the school, and of which he is the Editor. One only needs to read this right little paper to realize that its title is not a misnomer, and that Mr. Field is doing unselfish

and noble work for the betterment of the race. He has made his school what these institutions for the weak and neglected so seldom are—a Home of Love. Mr. Field regards every boy as if he were one of his own children, and rejecting all the paraphernalia of cast-iron rules and restrictive regulations, he governs through love. He believes in living a Christian life, rather than in bearing the label of “Christian,” while ignoring the Christ life. No neglected boy of sound mind, between the ages of eight and twenty-one, of whatever race, belief, or unbelief, from any part of the Union, is refused admission to the school. We urge our readers to subscribe for the “Earnest Christian,” and do what they can to help sustain this school. Price of the paper is 50 cents a year. Address 2243 California Street, Denver, Col.

WE are gratified to report that the English Astrologers have formed an Astrological Society. Its first annual meeting was held February 5th, at Memorial Hall, Farringdon Street, London. The attendance was large, and the proceedings were of a most interesting character. As soon as the funds will admit, an Astrological College will be founded. We regret very much to see that the city of London is so far in the rear in progressive thought that Astrologers are still classed as “rogues and vagabonds,” and liable to imprisonment for practicing their profession. The parent Astrological Society would be glad to establish branches in the United States. For particulars address the Astrological Society, 1 and 2 Bouverie Street, Fleet Street, London, England.

SMALL-POX prevails among the employes of the East Indian Railway at Howrah. There have been fifty seizures,—thirty among Europeans, and twenty among natives. How is it that Europeans get small-pox although vaccinated? When any kind of epidemic breaks out, Europeans fly before it, or else they would suffer terribly, as their bodies are made of the dirty carcasses of animals.—*The Harbinger, Lahore, India.*

AN International Vegetarian Congress will be held in London, from August 5d to 7th, inclusive.

## ONE WHO KNOWS.

DEAR MRS. MALLORY:—Please grant me space in your paper to correct a statement of W. J. Cushing in your March number, wherein he states that the Shakers are an unhappy class of people. He says:

“I lived at New Lebanon, near the Shakers, four years as a school boy, and one year as a teacher. While I remember the Shakers as a peaceful, orderly, cleanly, thrifty body of people, I do not remember them as a happy one, specially as regards a look of light and happiness in their faces.”

No one can judge accurately without being fully connected by association with a class of people; for the countenance does not always give evidence of one's mental condition. That which Brother Cushing calls happiness, might produce misery to me, for happiness is of three kinds—spiritual, intellectual and sensual, or animal. The first is found only on the Christ plane, and only attainable by the true followers of Christ; the second is found by the philosopher, the learned, the astronomer, mathematician, etc.; the third is found on the natural plane. The second may combine either with the first or last, but the three cannot combine, for “he that findeth his (worldly) life shall lose it (the spiritual), and he that loseth his (worldly) life for my sake shall find it (the spiritual).” Those who have failed to lose the worldly or carnal life, “by crucifying the flesh with its passions and lusts,” know nothing of the happiness of those who “walk not after the flesh, but after the spirit.

I lived with the Shakers eighteen years at Union Village, Ohio. Nine years ago I went to Mt. Lebanon with my wife and joined them again, since which time I have ardently held a membership. I, therefore, assert that the Shakers have found celestial happiness, which the world can neither give nor take away. I have tried all forms of religious belief, and none can produce the happiness that a virgin life is capable of producing. Those who doubt it, let them try it for one year.

Jesus said: “If any man come unto me and hate not his father, mother, brother, sister and

wife and children, yea, and his life (carnal life), he cannot be my disciple.” The selfish relationship is what we are to hate, but love the individual. When God (the male and female principle) created man and woman, He commanded them “to multiply and replenish the earth and subdue it.” To subdue is to bring under subjection to the higher faculties of man all the passional propensities of human nature. How many can with an uplifted hand say they live in the marriage union for the sole purpose of begetting offspring?

Jesus and Ann Lee and all of their followers prefer to live angelic lives. All who receive the anointing which they received, require “no one to teach them, but the anointing will teach each one the truth.”

WM. W. BELLMIRE.

NOTWITHSTANDING the fact that birds and birds' wings have been very much in evidence on last season's millinery, progress is being made in checking the wanton ravages among the song and insectivorous birds, as appears from a report just issued by the Committee on Bird Protection appointed by the Ornithological Bird Union. Mr. Ruthven Deane, member of committee for Illinois, reports having been informed by a number of Chicago taxidermists that they no longer have orders for birds for millinery purposes, and have given up employing boys to secure specimens. The proprietor of one of the largest Chicago millinery stores says, that a wholesale plume and feather dealer, with whom he had done business, has ceased to send out expeditions for the killing of birds. Reports from all parts of the country are favorable, except California where, light-house keepers kill birds for market.—*Woman's Tribune*

WE are pleased to announce the appearance of another new Spiritualistic publication, “The Spirit Messenger.” The numbers we have received bear evidence that the Editor, J. R. Combs, is an advanced spiritual teacher, and his paper will be as a lamp to guide those lost in the darkness of ignorance into the life of the spirit. Price 50 cents a year. Address 1543 Irving Place, Springfield, Missouri.

## A GENTILE VISITS THE MORMONS.

MUCH has been written derogatory to the Mormons, which has led the uninformed public to believe them a class of people quite different from what they are.

The practice of polygamy has led many to believe the men sensualists, with little respect for women and virtue. I found more men of seventy and eighty in Utah than in any other community I have ever visited, and the spectacle of President Woodruff walking down street with a good-sized valise in one hand, head and shoulders erect, at the age of ninety, convinced me that dissipation and vice did not enter largely into the lives of the leaders.

Tobacco, liquor, tea and coffee are not used in any form, and as for the privileges allowed the women of Utah, they exceed those granted to any other women in the world in matters of home, educational and religious importance. A community in which such genial hospitality exists as I enjoyed at the hands of the Mormon people, to whom I was entirely unknown, and a community which, prior to the advent of the gentiles into their midst, never used a lock or bar upon their doors, is not one in which one need look for much evil or expect great crime.

Industry is an absolute necessity in Mormonism, and with the absence of drones, drunkards and indigents, crime is lessened, mortgages scarce, and there are more homes, the result of an honest, successful people, whose greatest offense to the public at large is a religious difference, which has never condemned a solitary soul to the stake or hanging-stool.—*H. D. McIlbrath, in Inter-Ocean.*

A VERY suggestive and thought-awakening novel "Libra—an Astrological Romance," by Eleanor Kirk. It is delightfully refreshing to read this book after wading through the wearisome pages of the average popular novel. The story conveys a very essential lesson to women to cultivate their individuality, and not sell themselves in marriage for money or position. Price reduced from \$1.50 to \$1.00. Address Idea Publishing Co., 96 Greene Ave., Brooklyn, N. Y.

## DORCAS.

ISABEL DARLING.

DORCAS loved the world, and her heart was filled with longing to express that love in good works; so she looked about and saw great stones in the pathways, and as the people went to and fro in their haste or their weakness or in the darkness, they stumbled over these stones and bruised themselves, and some lay for a long time on the ground and bleeding.

Then Dorcas ran to them and bathed the dust from them, and dressed their wounds and soothed them with gentle words till they were able to go on again.

But after a time a great voice came to Dorcas saying: "Thou art helping them to their hurts. Blast the stones into fragments and grind them into pebbles for the paving of the pathways, so that they may no more bruise themselves."

And she told the people, and they helped her to break the stones and put them under their feet forever.

THE trouble is that almost everybody is looking to everybody else for help and counsel, instead of into their own hearts, where God resides. The most scientific palmist and astrologer on this planet—and there are such—cannot give us a thousandth part of the information, the assistance and comfort that we can find in consultation with ourselves; these mighty, glorious, God-like selves that from century to century have been seeking signs, and pinning our faith upon false Gods. That's what's the matter with the average human being. He runs after everybody and everything, and so constantly runs away from himself. If he could only be made to know it, he is the best friend he has got in all this wide universe.—*Eleanor Kirk in Eleanor Kirk's Idea.*

IF anarchists do damage in the material world, it is because spiritual anarchy reigns in the beings of those who have the culture, means and leisure to advance the progress of the race, but who employ these for vain conceits, follies and selfish aggrandizement.—L. A. M.

FROM "HERALD OF THE GOLDEN AGE."

ONE of our readers has suggested that a very fitting way to commemorate the long reign of Her Majesty the Queen, would be for all humanitarians in the country to unite together in a determined effort to set our nation free from the stigma of giving legal sanction to the diabolical crimes which are committed under the name of Vivisection. If every humanitarian in the United Kingdom were to sign a monster petition to this effect, copies of which might be placed at the doors of every church and chapel in the country, there can be little doubt that this iniquitous system of inflicting torture would be swept away before outraged public opinion as thus expressed. The sentiment of the community is already educated up to the point of taking such action—one significant evidence of this fact being, that when Professor Rutherford, at Edinburgh University, a few weeks since, commenced a vivisection experiment before a class of medical students, a number of them rose from their seats and left the room, as a protest against the atrocity.

Resolute and united action by all the Anti-Cruelty Societies in the Kingdom is all that is needed in order to accomplish this great result, and we trust that the leaders of them all may be disposed to act upon this suggestion.

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A striking testimony to the influence which a bloodless diet exercises upon human character was recently made by the Editor of the "Meat Trade's Journal"—the official organ of the butchers of the United Kingdom. A leading article commenced with these words: "There is a Continental saying to the effect that if you scratch a Russian you find a Tartar. Our experience teaches us to paraphrase this by saying, 'if you scratch a humanitarian, you find a Vegetarian.'" We are glad that this representative of the flesh traffic admits that abstinence from flesh and blood makes men benevolent and humane, but we cannot congratulate him upon the logic which he has evolved from carnivorous diet, for he goes on to say, "The

slaughter of animals is necessary and essential to man, at least that portion of humanity who are not Vegetarians."—SIDNEY H. BEARD.

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THE natives of the Arctic regions, living entirely on flesh, ought to become, according to Dr. Drysdale's notions, the finest, strongest, most progressive race in the world. But what is the fact? They are a dwarfish, barbarous race, scarcely raised above the animals on which they subsist. Has it ever occurred to Dr. Drysdale that the most useful animals, the hard working animals—the horse, the ox, the ass, the mule, the camel, the elephant—are all Vegetarians? Who shows the most energy and endurance, the oat-fed Scottish Highlander, or the bloated, apoplectic, beef-fed John Bull type of man? Compare the unimprovable, dying-out race of flesh-eating North American Indians, with the wiry, intelligent, industrious, rice-fed natives of India. Vegetarianism is no modern "fad." Dr. Drysdale speaks of diabetes. I have completely cured myself of diabetes symptoms, combined with severe and crippling rheumatic pains, through adopting a non-flesh diet, though it was not for this I took it, but from far higher motives.—A. W. Malcolmson, in *London Echo*.

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EVERYTHING you put into your stomach goes into the blood, and that blood passes through your brain and heart, and if it is filthy blood it leaves its impress upon the vital organs of your whole nature. When you are in a condition to realize this, you will not eat without thought. Man should eat only for the one purpose of making the blood as pure and good as possible, so that when it passes through the veins it will not have a bad effect upon the physical body, but will make it clean and pure enough to be a fit tabernacle for the life of God to dwell therein. Instead of eating, because you like certain kinds of food, you should eat for the purpose of making your life as clean and pure as possible. Your natural body is a habitation for the soul and spirit to grow within.—Mary, Hayes Chynoweth.

## WOMAN SUFFRAGE THE REMEDY.

ONE of the most corrupting forces in municipalities is social vice. As a source of revenue for political purposes, as a means of gain to the "ring" owners of real estate, as a lever of "influence" for the "Bosses" and local political leaders, it is maintained with the most deplorable results. In defiance of repressive State law, many municipalities now tolerate, foster, and practically "regulate" the social evil. It is quite time, indeed, for the organization of municipal leagues and civic federations for the promotion of good municipal government, and especially for the repression, not for the regulation of vice. One of the very best practical measures for the control and reformation of this evil municipal tendency is municipal suffrage for women, which good men and women should everywhere help to inaugurate. As in Kansas, where women have official responsibility in municipal affairs, so elsewhere this evil would be largely restrained, and remedied. To this end public opinion should be educated, and the way be thus prepared for genuine and abiding municipal and social reform.

—*The Philanthropist.*

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MAN'S body is a house; its organs are its apartments. The indwelling spirit may live harmoniously in all the rooms, brightened and made beautiful by his pure thoughts and deeds; or he may live in the basement, in the darkness of lusts and passions, and give over all the other apartments to sensual dirt and degradation.—L. A. M.

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"CHRISTIANS" are forever boasting about the Golden Rule; but would they really like to have done to them what they do to each other and to animals? Would they like to be treated with contempt for lack of money; persecuted for advocating their ideas, and for observing Sunday instead of Saturday; vivisected, murdered, and eaten, etc., etc.?—L. A. M.

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It is thought that to be a servant girl or a shop

girl is degrading. There is no degradation in these positions. One can ennoble them as well as more exalted ones. But that which is really degrading to woman's nobility of character and spiritual evolution is to marry a man for his money and be a slave to his lust. A servant girl or a shop girl can change her situation and better it, but a lust-and-money-bound woman is dominated by tyrants within and a tyrant without, that she can never rid herself of until she voluntarily shatters these false idols.—L. A. M.

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BREATHE deeply, think deeply and feel deeply, and ultimately you will blend with the Central Source—your Divine Being. Superficial breathing, thinking and feeling prevents us from growing strong and good. We are constantly seeking for something outside and beyond ourselves. This is why we do not find what we want. We must search our own beings.—L. A. M.

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If people, generally, could realize what a wonderful benefit it would be to them to enter into the silence of the monthly Soul Communion half-hour, when they could for a time hush all the external noises, cares and worries, and hear the sweet voice of their Godlike selves, none would fail to participate in its soul-uplifting power.

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A MILLION influences are waiting to enter the being. A thought, a word or an act may open the door to any of them.—L. A. M.

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"THE TRUMPET," a new metaphysical journal, is another evidence of the growing demand for knowledge in right thinking. "The Trumpet" speaks with no uncertain sound that true thoughts are mighty and shall prevail. Josephine A. C. Goodwin, Editor and publisher, Sedalia, Mo. Price 50 cents a year.

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THE next Universal Congress of Religions will be held in Delhi, India, in 1898. For particulars address S. M. Nusrat Ali, Secretary, Delhi, India.



For the Universal Republic.  
TO LIVE.

ISABEL DARLING.

How infinitely grand it is to live  
A conscious, strong, erect, creative soul!  
A portion of immensity; itself the whole;  
Full heir to all eternities can give!

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MUSIC.

True music is the spirit that exhales the soul of things,  
Far too ethereal to be bound by measuring scale and bar;  
The inspiration and expression of the life that sings  
From center to circumference of atom and of star.

Does it not shame you to mingle blood and murder with Nature's beneficent fruits? Other *carnivora* you call savage and ferocious—lions, tigers and serpents—while yourselves come behind them in no species of barbarity. And yet for them, murder is the only means of sustenance, whereas to you, it is a superfluous luxury, and a crime.

A. SABRO, the talented editor of "*Frie Ord*," Christiania, Norway, is the author of "Nathanael: the Secret of Christianity," a pamphlet, in English, which sets forth the esoteric meaning of the Christ, his life and teachings. The Christ-life is symbolical of the evolution of the soul or God power within each human being. Address A. Sabro, Christiania, Norway.

BEFORE us is "A Handbook of Sociology (Basic elements of a new system of life, designed as the foundation of a humane and peaceful civilization)—the Organic Basis of Spiritual Co-operative Brotherhood," by James Madison Allen, which describes a simple and spiritual mode of living and

a government free from the evils of the present competitive civilization. "It presents a new discovery in topography, architecture and association of families; covers the entire ground of the social fabric—education, religion, labor and finance, civil "government," political economy, and social providence." Price twenty-five cents. Address James Madison Allen, 233 Commercial Street, Springfield, Mo.

THE SOCIAL UNIVERSITY, Pasadena, Cal., sends out the "Social Review," a four-paged, monthly paper, "devoted to inquiry after the true solution of social problems." The University holds public meeting in the Board of Trade rooms, every Saturday evening. Price of the "Review" 25 cents a year. Address O. T. Fellows, 26 Dayton Street, Pasadena, Cal.

THE VEGETARIAN," of London, England, is one of the leading reform papers of the world. It is filled every week with varied and most interesting matter relating to Vegetarianism. Price eight shillings and eight-pence (English money) a year. Address Editor "The Vegetarian," Memorial Hall, Farringdon Street, E. C., London, England.

"THE ABIDING TRUTH," is a small, weekly paper of a high spiritual order, edited and published by C. Elizabeth Russell, 6 Park Street, Peabody, Mass. Price 50 cents per year.

By an oversight the name of Mrs. Abigail Scott Duniway was not appended to her excellent article "Women and Work," which appeared in our March number.

INSTRUCTIONS of great value will be sent to any address, upon receipt of a two-cent postage stamp by Elene E. Wentworth, Box 299, Denver, Col.

THE dispute between France and Brazil relating to the frontier at Oyapock, has been submitted to arbitration.

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