

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## THEOLOGY.

### "THE CONGRESS OF RELIGIONS."

The Rev. Mr. Henson says "there is but one religion." This might settle the whole question, were it not for the stubborn fact that there are other men than the reverend Doctor. What is the object of a word? We answer: words are employed to express ideas. If this be true, then the term religion ought to express the *idea*, or ideas, religion. Religion is from *re*, again, and *ligare*, to tie,—to tie again. A religion may be true or false; it may tie man to God, or to the Devil,—one is as much a re-tying as the other.

But why should a bond of unity be expressed in the language of the double term, *re-ligare*, instead of *ligare*, to tie? Because the process of tying man to the supreme object of his love is a process, merely, of restoring or bringing man back to that from which he has been divorced. There are seven distinct wills of God, or seven centers of deposition, which preside over as many phases of both the consecutive and the simultaneous parts of universal formulation; hence there are, primarily, seven distinct re-bindings in the divine order;—the seven bindings of man to God succeeding as so many corresponding declensions from God. Every man has seven wills: one presides over the formulation and function of bone, one over muscle, one over nerve, one over blood, one over the lymphatic system, one over the system of organic unity, embraced in the vegetative or sympathetic

nervous system, and one over the integument. If any one of these wills in the human organism were conscious of the higher one, it could not perform its own function because of its aspiration to perform the function of the higher; hence the seven wills are seven angels of provision, each over his own sphere.

The universe is formulated upon the principle of such an organic unity; therefore, there are seven days of creation and seven corresponding and distinct churches comprising the general church body. We refer to the true church. In the order of time, which is that of succession, there are seven re-bindings of man to God (seven religions), because there are seven distinct primary declensions from God. These religions successively re-tie the seven parts of man to God,—the last part being his body, or outermost form and degree. Nearly nineteen hundred years ago, the sixth binding of man to God occurred; but as that was not the final one, that tie necessarily disintegrated with the introduction of new elements into the substance of the formulation of the succeeding cosmos. Whenever, in the progress of development, there is to be instituted a new cosmos (order of the age), there is manifest a new name (a new personality) who, through the process of overcoming, reaches the point of theocrasis, and disseminates the Deific seminal fluid whence proceeds the succeeding process of regeneration for the age.

The religions of Noah, Moses, and Jesus were for the Noatic, Mosaic, and Christian dispensations respectively, each one of which is a process of re-binding. Each religion is true for its age, but not good, without modification, for the next one. The true religion of one age never contradicts the religion of the preceding one, but fulfils and adds to it. The Hebrew religion was the best religion in the world, during the passage of the sign Aries through the constellation Aries. It brought forth the Son of God, the archetype of the coming genus; namely, the sons of God.

During the Christian age, or while the sign Aries is passing through the constellation Pisces, the religion of Jesus Christ is degenerating just as it is declared: "That time shall not come, except there come a falling away first." Every age has the specific church of that age; every age has its declension, and the declension of the age corresponds to the declension of the church and its specific religion. Man is divorced from God during the age,—and the fruit of the age is the re-tying of man to God. This re-tying is called religion, because we employ the Latin word instead of the English; and as the ordinary Englishman is not accustomed to Latin, he does not know what is meant when he uses the Latin term. This is the reason why there are so many definitions of the term religion by Doctors of Divinity like the Rev. Henson,

who, though he may have a smattering of Latin, does not use his knowledge when it comes to the question of church dogma.

"The World's Congress of Religions" is a conglomeration of rubbish. The so called Christian religion is shown at a disadvantage, because the life that accompanies the so-called Christian theory is on public inspection, while the advocates of the foreign or exotic religions are so far separated from the results and accompaniments of their theologies that they can lie with impunity, and the lie cannot be nailed,—as that of the modern Christian can be. It furnishes a fine opportunity for all the mongrel religions of the age to place themselves on exhibition,—so far as the better side of their philosophies is concerned. At the same time, they can hide their dark side, while so called Christianity must show its worst; and this is very bad, God knows,—as well as every sensible man. Modern Christianity will come out of this Congress badly worsted. There never has come into the life of modern Christianity anything so thoroughly disintegrative to the evangelical church, so called, as this very Congress; therefore there has never anything entered the life of the modern church so helpful to the world at large, and so preparatory to the new church and state, as this selfsame Congress. It is not a unitizing power; per contra, the World's Congress of Religions is the great demoralizer of modern Christianity.

There is coming the new religion. An angel was seen by John the Revelator, to "fly in the midst of heaven, having the everlasting gospel to preach." This gospel is the gospel of the new age. It is the gospel of the new religion, or re-tying of God to man. This religion will tie the *body* of man to God, and usher in the resurrection of the body, re-establishing the *body* of righteousness,—the body of immortality, the living temple of the Most High.

In one of the papers read at the Congress of Religions, it was stated that the coming religion would be a universal one; a religion in which the universal and far-off God would be worshipped by all. If we could have been allowed the privilege, we would have asked the question: "Is a religion which places God afar off, better for the human race than the religion of the Lord Jesus which placed God in man, making man the temple of the living God? Is a religion that inculcates the thought that God is everywhere and nowhere, incomprehensible and unapproachable, better than that gospel of religion which declares that God is not far from every one of us, for in him 'we live and move and have our being'?" Koreshanism was not allowed a place in the Congress of Religions, because the Devil, with his conglomeration and Babylonish mixture and confusion of spiritual tongues, could not bear the approach of order midst his chaos of a divided house.

Catholicism, with its Jesuitical subtlety and conservative snavity, will come out of the conglomeration with her forces intact. She will gain strength through the advantages given by the great show of religions. Whether or no she will be awarded the medal by the commissioners, remains to be seen. She certainly is not ashamed of the contrast.

He who kills—let him wear a king's crown or a monk's hood—still he is a murderer.—*Victor Hugo.*

### "Assemble Yourselves and Come; Draw Near Together, Ye That are Escaped of the Nations."

Thus prophesies Isaiah that the Lord will call in the last days, by the mouth of Cyrus, his anointed. To whom does he thus call? "Ye that are escaped of the nations." Who are these? They, in the world, who have thrown off, or desire to throw off, the bonds of subservience to old custom—in both church and state—to which the world still bows in servile ignorance and superstition; they who refuse to longer swallow the pabulum of modern science; who, with longing eyes, look forward and upward for more light, and pray unceasingly for relief to come to the suffering and oppressed of humanity; who, in short, desire a new and righteous administration of human affairs, in which religion will be *lived* instead of simply preached.

Those who think intensely on this subject, are few in comparison with the mass of humanity; yet, taking them altogether, there are many who do earnestly desire better conditions, not for themselves alone, but for the whole of mankind. Such are the "escaped of the nations," happily escaped from the almost universal contamination of Mammon worship; to such is the call going forth in trumpet tones: "ASSEMBLE YOURSELVES AND COME!" "Look unto me, and be ye saved, all the ends of the earth." By the authority of the Lord of hosts is this call going forth through the mouth of his anointed, Cyrus, of whom "Thus saith the Lord: the labor of Egypt, and merchandise of Ethiopia and of the Sabæans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, *surely God is in thee*; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Savior." Surely this is sufficient prophetic authority, if such is demanded, to warrant the Cyrus prophesied of to make this call; and the imminence of the world's crisis and the woeful lack of one to lead and direct is sufficient demand to meet the response of one who feels in himself the ability to lead. The call is going forth; it remains for those who have ears to hear, to obey it. For over twenty years the call has been going forth from the personality of the Messenger, through his speech, writings, and thought transference. A few have heeded him; a few have followed him; a few have pledged their lives in his cause. But not all who love humanity have been, or can be, reached by the personality. Yet a little while, and his call will go forth through the baptism of his spirit in his theocrasy, with a power that will be heard and felt in every waiting soul of those who have really "escaped of the nations;" and that will draw all together with an irresistible force.

"Assemble yourselves together and come." What does this mean, at the *present*, when many, who have heard and believed this Messenger, are waiting and revolving in their minds what this call means to them? It means *come*. It means assemble and unite with the communistic body of which he is Leader,—if such move seem expedient to yourselves and the body. If not immediately expedient, unite, if possible, in smaller bodies or societies, where you can meet, exchange thoughts, discuss the science, and thus strengthen

and encourage each other until the way is open for you to unite with the main body. It means reading, studying, preaching, *living* the doctrine so far as possible, (and possibilities develop wonderfully when there is earnest effort,) and preparing yourselves in thought and life to enter the great army of Koresh. Hold yourselves as recruits, belonging to this cause, ready at a moment's notice to engage in the great conflict. If you find it *hard* to repress your enthusiasm so as to wait *patiently* the word of command, remember that every one else finds it hard also,—yet it must be done, that patience may do her perfect work. He that endureth unto the end is he that can keep up his enthusiasm and balance it by his patience unto the end, when he shall be purified and saved by the baptism of fire.

Herein lies the utmost point of overcoming in this, the science of overcoming "all things." One must bend every faculty of the intellect to grasp the science of life, and bring every affection for the old life and lay it on the altar of holy aspiration, uniting both intellect and affection in one consuming desire to present the gospel to the world and see it practically operative in the restoration of humanity; yet, at the same time, one must repress or *conserve* this augmenting desire with conscious, active *patience*. Yea, wait, yet let not your watch fires burn dim,—let not your zeal grow cold or your heart falter. Rest, but on burnished weapons! Those who endure even unto the end, shall be saved in the *dies ira*, and the truth shall make them free.—*Alice Fox Miller.*

#### Welcome the World's Robbers to the World's Parliament of Religions.

"I believe in providence and in the prophecies of God that Ethiopia shall yet stretch forth her hand unto God, and, although today our land is in the possession of others, and every foot of land and every foot of water in Africa has been appropriated by the governments of Europe, yet I remember, in the light of history, that those same nations parceled out the American continent in the past.

##### REPUBLIC OF REDEEMED AFRICA.

"But America had her Jefferson. Africa, in the future, is to bring forth a Jefferson who will write a declaration of independence for the dark continent. And as you had your Washington, so God will give us a Washington to lead our hosts. Or, if it please God, he may raise up, not a Washington, but another Trousaint L'Overture, who will become the pathfinder of his country, and, with his sword, will, at the head of his people, lead them to freedom and equality. He will form a republican government whose corner-stone will be religion, morality, education, and temperance, acknowledging the Fatherhood of God and the brotherhood of man; while the ten commandments and the golden rule shall be the rule of life and conduct in the great republic of redeemed Africa."—*Bishop Arnett, speaking for Africa in the World's Parliament of Religions.*

If men—as the world goes, great and learned men—were endowed with even a moderate degree of the logical faculty, the incongruity and absurdity of such words as the above, and such an audience, could scarcely fail to breathe the faces of the auditors in a broad smile. Before the eyes of this representative of stolen Africa, sat representative religious potentates of the robber governments of Europe, which had, (with the hearty co-operation of the great republic, by furnishing several steamer loads of rum, with other means of

robbery, an occasional missionary thrown in, not into the rum but into the steamers that were lading every week,) with hellish ingenuity in the use of implements, as rum, tobacco, powder, fire-arms, and whatever else is most potent in destroying men,—body and soul,—with the high sanction of the churches of Europe, passively or actively given—more likely both—seized and appropriated, as the speaker truthfully declared, every inch of land and water of that mighty continent. Nay, perhaps the very means of maintaining their present state and consequence, and of visiting the great World's Parliament of Religions were, and are, part and parcel of the spoil of the children of Ham.

Now, strange as it may seem, the god, or, rather, gods of all these people (for whatever his own thought of it may be, each has a god of his own, and there are, in reality, as many gods as professed worshippers, each one worshipping the ideal god that is in his own mind) are, in their worshippers' account, gods of justice, who hate oppression, robbery, extortion, and wrong. The speaker, in prophetic vision, sees, down the ages, a time when this god, or these gods, (of course he puts the event far away, for he does not expect it, does not want it, to come in his day,) or some other mighty God who hates "robbery for a burnt offering," shall rouse himself "as a strong man out of sleep," and, at length, after ages and generations of extortion, cruelty, robbery, murder by the nations, including the churches of Europe, (for neither state nor church could accomplish it without the other,) bring all this monumental injustice to a speedy end. Now, this god—who is always possessed of all knowledge and all power equally, and perfectly hates injustice and robbery, and is just as much possessed of perfect power and resources to end them today as he will be a thousand or a million years hence—somehow, unaccountably, has not done so in this case and in innumerable other similar ones, and, purposely, will not do so until, in some remote period, he makes up his sovereign mind so to do. Then he will do some other things unaccountable in such a being. While he hates murder, as is evinced—as a portion of these people claim—by his own immutable law, which thundered from amidst the awful flames of Sinai, "Thou shalt not kill," instead of stopping these robberies and murders of billions of innocent Africans which have been accumulating by his sufferance for, perhaps, ages and generations, by his own almightiness, which he could readily do, as he is not a "cabinied, cribbed, and confined" man, but God, he will inspire some patriotic man—same future Washington or L'Overture—to gird on his mighty blade, and, with his trusty and invincible legions, cut his way to liberty through the serried ranks of the soulless, mindless minions of the European robber governments, ecclesiastical and secular, that have for ages parceled out and pillaged the plains, mountains, and seas of his beloved, hapless Africa, or, failing himself to reach the long-coveted goal, another Arnold Winkelried shall, gathering all the greedy, murderous missiles of the mighty hosts of earth's civil and religious despotisms into his mighty bosom, thus "make room for liberty," and die. So, at some time down the ages, when it suits the mood of this all-seeing and all-knowing god, whose power is ever co-equal and co-extensive with his knowledge, whose awful and terrible law sternly forbids all shedding of human blood, shall look upon the plains and hills and seas

of his Africa, all drenched and stained with human gore and covered with the consuming patriot and robber, horse and rider, friend and foe, in "one red burial blent," all at his own instigation, hence, by his own immutable decree.

The thunders of the same Sinai forbid, not only to steal, but even to covet, what of right belongs to another; but, lest men should fail to understand what theft is, as they now well-nigh universally do, the law singles out the most common and most destructive form of it, usury,—now by euphemism called interest, which, in the Hebrew, the language used, means *biting*,—and expressly forbids it, declaring: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." The sweet singer of Israel puts the question: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" and in the very brief list of answers given by himself, we find: "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved," and the wise man declares: "He that by usury and unjust gains increaseth his substance shall gather it for him that will pity the poor." Yet not simply Africa, but India and Egypt, and their own subjects, and the world, now lie groaning, their millions starving and crying for bread, mainly because of the utter setting at naught and disregarding of this anti-usury law of God. The great institutions of church and state, as well as the great private fortunes, are mainly based upon usury in all or most of the governments of church and state whose so called religious representatives this addlepated African priest, in the name of plundered Africa in the old world and the new, rejoices in the honor of welcoming to the great World's Parliament of Religions of the World's Fair at Chicago. When the God to whom the speaker alludes, "Maketh inquisition for blood," as the psalmist declares that he will, he will find Shylock—be he professed Christian, or be he heathen, and his name is a synonym for the representative religionist of today—with his hands all stained and gory with the life-blood of His suffering poor.

The great Greek historian, Thucydides, in speaking of the early Greeks, says that they practiced piracy and highway robbery with as little compunction and shame as they did farming and trading; to a stranger asking one if he were a robber or a pirate, he would as readily give an affirmative answer as if his occupation were that of merchant or agriculturalist. His piety toward his god, or gods, was as constant and fervent, and, doubtless, as sincere and intelligent as, and far less hypocritical than, that of these Lake Front worshippers. He never laid in deadly wait for the spoils of the innocent and unsuspecting traveler without coming to it from fervent supplications for his own safety and success in the enterprise; nor did he lay the death plank for the hapless crew that his valor and enterprise had taken, without bringing his hand from the altar of his god, where he had deposited his offering for victory in the struggle, and thank-offering for success. Entirely similar to this state, which we superciliously term barbarism, is the actual state of development of the boasted Christian civilization, to which the great and powerful nations of the present have long since arrived, as would be apparent if we should substitute the real for the euphemistic names which we have given to the callings and

practices, by which what are considered our prosperous and successful men, in church and state, have gained their prominence, wealth, and power, as Jesus, the God-man, did in the case of their predecessors in his time, calling them, by inference, robbers. It was sometimes said of Rome's invincible legions, when she was subduing the world: "These world-robbers have come hence hither also." In somewhat similar phrase, the future really enlightened historian shall record the advent of the hordes of the motley throng of professed religionists who are now holding a religious powwow on the henceforth world-famous shores of old Lake Michigan, to which former ones, held by the primitive red men, on the same historic ground, were not more than the smallest circumstance. I have given only a few specimen bricks of this great non-descript temple of religion and greed, god and Mammon, Jehovah and Dagon, whereas those composing the whole huge structure are about equally defective and bad. The great and terrible living God, who shall, in his wrath, rend it to atoms and scatter them to the four winds of heaven, as Daniel saw in vision concerning Nebuchadnezzar's image, which was, in a sort, the type of it, has already come on the scene, and opened his eyes to all the oppressions and hypocrisies practiced under the sun.

Jesus, being the will of God, could say, as no other man then, or since, could, "Lo, I came to do thy will, O God," and could perfectly do that will as no other could or has done it; so God's present manifestation is the eye, or eyes, of God, the stone spoken of by Zechariah, having seven eyes, the "Lamb as it were slain," (seen by John in Revelation, in the end of the Christian age, the time of harvest of the earth's age-long crop of sons of God, re-produced from the one Son of God, will of God, of the resurrection of the dead,) "having seven horns" (powers) "and seven eyes" (intelligences) "which were the seven spirits of God which go out into the whole earth" (humanity which receives them). As God's will could not be manifested to men until it came forth, incarnated in a man who also had His intelligence, so his intelligence, eye, could not be manifest until a man came into humanity having that intelligence—being that eye. As there were, in the time relation of the cycle of his animal life, the zodiacal revolution, seven subordinate cycles, at the end of each one of which there came forth a manifestation of the intelligence and will of God, who possessed these attributes in a degree proportioned to the relative period of time of the cycle at which each appeared, Jesus—the perfect will of God—being the sixth, and there being no humanity extant capable of perfectly receiving and doing this will and wielding this intelligence, being this eye of God, so the weary old world must needs wait another weary sub cycle of nearly two thousand years—an age—until this one, being the divine seed, be sown in humanity, and re-generated, re-produced, by an age-long process, re-generating that humanity into the lost image and likeness of God. When the product of that planting in humanity matures,—and we are on the eve of that time,—there will come some more divine men on the earth who will have both the intelligence and the will of God, and, as Jesus foretold us, will sit down in the throne (power) of God as the Lord himself had already done. Before the appearing of these sons of God, possessing and embodying in themselves both the will and the intelligence of

God, there will come Elijah the prophet, the Messenger of the Covenant, as Malachi declares, who also is the Lord (Jehovah) who will come "as a thief in the night," unobserved, to steal away the great possessions which men now think they have secure. "He shall purify the sons of Levi," the conjunction, or new marriage of God and man, new re-religion, the product of which marriage will be the sons of God—the "nation born at once," the product of Jesus' own planting in the race—the resurrection of the dead, to come in the end of the Christian age, the kingdom for the coming of which in earth Jesus taught us to pray.

This Messenger of the Covenant, this Elijah (God the Lord), intellect (seventh eye), and will of God, is already here, and his eyes have seen the unutterable oppression, hypocrisy, and injustice under which God's suffering poor are being destroyed, "and it displeased him that there was no judgment. And he saw that there was no man (God-man, there were plenty of the other kind), and wondered that there was no intercessor: therefore his arm" (power) "brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the island" (eye-lands—human earths—men that have eyes, God's eyes, the regenerated sons of God), "he will repay recompense." But the objector may say that God is a spirit, as the Bible declares, and has no need of natural eyes, but sees with spiritual eyes; and we are told that "the eyes of God are in every place." Right, but let us see what spirit he is, and in what places that spirit may be found. Jesus said that he whom the Jews called their God was his Father, and that that Father, God, was in himself. His Father dwelling in him, he must have been the eye through whom that Father-God, who was a spirit, saw things in the outer world. In the zodiacal cycle of God's animal life, which the term *zodiac* means, there were seven places for God's eyes; and God, in his eye as He was in Jesus, was and is, in every one of them. Enoch, Moses, Jesus, and the seventh, the Elijah, the Messenger of the Covenant, who is now in earth performing his wonderful mission, preparatory to ushering in the new age of the sons of God, were some of these eyes. Like a wise master builder, he is organizing his batteries and preparing his dynamos to produce the irresistible power that shall level with the dust the lofty sky-scraper citadels of injustice, hypocrisy, ignorance, and crime, which are hoary with the dust of ages and generations, and which produced these representative religionists of the World's Parliament of Religions, and which they represent.

Unconsciously to them, he sent out the esoteric or spiritual forces which drew these almost countless multitudes to this wonderful World's Fair city, for purposes of his own, in the world's redemption from its present lost condition, of which they, as yet, have not the slightest inkling, but of which will ere long be patent to an astonished world. After the crucial fires of this time and place have consumed the hoary despots, civil and religious, of the old age, scattering and clearing up the rapid mists and fogs of religious fallacy which now hang over and darken the fair Lake Front, burn-

ing off the fetters from mind and body of the last unwilling slave, then Africa, along with a redeemed and ransomed world, will indeed stretch out her unmanacled hands to God, and become, not a great, lying republic, (falsely pretending to do justice and love mercy, and walk humbly with her God, while millions of her plundered, starving sons are pleading for bread, or an opportunity to earn it; men driven to insanity, vice, and crime for the means of eking out a miserable existence, and women forced to barter vigor, virtue, and honor for the same, with no hope of relief in sight but in the grave, while a pampered few wallow in luxury and its attendant vices and crimes, by the connivance and aid of what should be, but is not, the commonwealth,) but the very garden of God, where he plants his seed and tenderly nurses his tender, growing plants, until they produce the ripened grain, and he brings the harvest home.

Then let these error panoplied hosts of proud religionists be really and truly welcomed, not to the pinnacle of pride, self-exaltation, and justification to which they imagined themselves coming, but to the valley of humiliation, self-forgetfulness, and repentance which so richly becomes each one of them, and to the FLAMING SWORD that shall cut and burn the error and fallacy out of them, and to the "holy city, New Jerusalem," which John saw in the end of the age, (now present) coming down from God out of heaven, prepared as a bride adorned for her husband, for whose meeting they have no desire, and no special preparation. But who, or what, is this New Jerusalem, this holy city? In the language of correspondences, in which the Bible was written, city means doctrine, as Swedenborg says; hence this holy city is the holy doctrine of the new age. But it comes down from God out of heaven as a bride adorned for her husband. Now, we need to know who this bride is. In John, third chapter, we read, "He that hath the bride is the bridegroom," and in Revelation, the angel said to him, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Now God has said, in another place, "I will not give my glory to another." This, then, must have been a manifestation of God. But the bridegroom hath this bride—holy city—New Jerusalem, doctrine of the new age whence arises the new church and new state—"new heaven and new earth wherein dwelleth righteousness." In the end of the Jewish age, Jesus was that bridegroom—a virgin, man-woman, in whom the woman, the bride, was internal. In the end of the Christian age, John saw the Lamb as it were slain, having the seven eyes of God. The holy city, New Jerusalem, the bride, the Lamb's wife, must be in him, and he that has this bride, doctrine of the new age, in him must be the bridegroom, especially as he has the seven eyes of God in him, Jesus being the sixth. John saw this one come down from heaven, but Jesus was born down. This one was "conceived in sin and shapen in iniquity" like all other men, but Jesus was conceived by the overshadowing of the Holy Ghost, hence, from his birth, was holy (whole, man-woman in one form), "separate from sin and sinners." This one, though from his birth subject to sin, as was Elijah and Moses, will, as they did, escape physical dissolution by the old rotting process, being

theocrasised, translated, borne across from the dying, animal human domain to the God domain, going out by "a new and living way," "which he hath consecrated for us, through the veil, that is to say, his flesh," that is, Christ's flesh, which was holy (whole) flesh, God's flesh, flesh that could not see corruption.

The reason why this Lamb, the bridegroom, must, in his re-embodiment, be born in sin, is, that when Jesus went away he descended as Holy Ghost—the divine seed, the seminal essence of Deity—into the sinful humanity, to impregnate that humanity for a birth of the sons of God—"the saviors that shall come upon mount Zion," in the end of the age—thus "making himself to be sin for us" when of himself "he knew no sin." But, finding himself to be born in sin, he must needs "overcome." Hence we find it written in Revelation, "He that overcometh shall not be hurt of the second death," shall be immortal. "He that overcometh and keepeth my works unto the end" (end of the cycle or age), "to him will I give power over the nations," give him God's power, make him a Son of God, like Jesus. "He that overcometh shall be clothed in white raiment," have a sinless human nature, such as Jesus had from birth. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God" (which Jesus, as Isaiah declares, had from his holy birth), "and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God," (but this is the bride, the Lamb's wife, the holy doctrine of the new age,) "and I will write upon him my new name."

The old name of God, written on one born holy, was Jesus. But not upon them, but *him* that overcomes, now, God will write his new name. A careful and critical examination of the forty-fourth and forty-fifth chapters of Isaiah will reveal this name, and the prophecy declared that no one would know this name save the one to whom it was given. "That saith of Cyrus, he is my shepherd, and shall perform," not a part of, but "all my pleasure; even saying to Jerusalem" (the doctrine and hence the church of the new age), "thou shalt be built." Only a Son of God—God—can perform all God's pleasure, and so we find it in the next chapter plainly declared of him (Cyrus) what in substance was declared of Jesus before his birth: "Surely God is in thee; and there is none else, there is no God;" that is, there is no God except the God that is in thee. The plain teaching of Scripture is that there is no God except the man perfected in the image and likeness of God, who must be just like God—must be God—and we need look for him nowhere else.

To have the new name of God written upon one—and it is here declared that it will be written upon one who was born in sin, and has overcome—is to become the new personality of God, just as the old name and old personality of God was Jesus, who came in the end of the Jewish age, as the ripened fruit of the tree of lives, at that harvest; but the tree of lives ripens its fruit every month, and, being at the end of the Christian age (month), we must look for the ripened fruit of that month. And it is here, whether those Lake Front worshippers know it or not; it is here in the person of the one of whom it is said in Revelation: "And I will give him the morning star," the Elijah the prophet, the Messenger

of the Covenant. "Behold I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple (the perfected man), even the Messenger of the Covenant, whom ye delight in."

That motley throng of worshippers at the World's Parliament of Religions supposed themselves to be invited to some great banquet of the gods, where they would sip nectar and dine upon ambrosia, out of sacred vessels of gold (good) and silver (truth), but they are only quaffing the wine of error and fallacy out of the profaned sacred vessels of the true temple of God at Belshazzar's feast, and praising gods no more real and praiseworthy than gods of gold, silver, brass, iron, wood, and stone. Erelong there will suddenly flash out upon the wall before their astonished vision that ominous handwriting: "Ye are weighed in the balances and found wanting. Your dominion, and wealth, and power, and consequence have forever departed."—O. F. L.

### UNRIGHTEOUS JUDGMENT.

"It is a Small Thing That I Should be Judged of You."

In every age of the world, a new or progressive idea made practical, has met, not only with opposition, but with condemnation and persecution. Especially has it been so with the progress of religious thought. Whenever a mind—advanced in wisdom or knowledge—discovers a line of thought progressing toward, and aspiring for, perfection, the world is at once in an uproar; there is nothing too vile for the populace to hurl at those whom they consider defamers of old, set forms and creeds, through their making innovations upon the accepted religious beliefs of the day.

It is to be expected that the people of the world will be void of charity toward God's people, judging them as hypocrites, enthusiasts, cranks, and even worse; but it is surprising that those who call themselves Christians, children of *grace*, should be so rash in their condemnation of those who, through progression, have attained to a clearer conception of the Christ, whom these so called Christians profess to worship, and whose law they profess to obey. If people, especially Christians, were students inquiring into the laws of nature, they would better understand that progression is written on every form of creation; that it has its co-ordinate factor, retrogression, which is just as essential to growth. By the law of analogy, we can apply these laws to the religious, as well as to every domain of life. Religion means re-tying, a tying back to God. Every great cycle of time is divided into epicycles, dispensations, or ages, and every age marks a re-tying to God. The new religion begins with the age and retrogresses till the close of the dispensation, when truth becomes mixed with the fallacies of the human mind, and man falls away from the true religion because the seeds of evil are incorporated with the good. It is a wondrous provision of divine goodness to give a new impulse to the soul, and provide a means whereby the truth can be purified.

The history of the past dispensations should be familiar to every one. In the retrogression of the Jewish church, Jesus came with a new religion,—evolved from the old. It was built upon the same law, but he separated the pure seeds

of truth from the chaff of traditional religion, and a new religion was proclaimed as the progressive growth from the seed of the decaying tree of Judaism. The Lord Jesus taught a pure gospel of love and justice, but how was it received? The church that called itself the people of God rejected the long-expected Messiah; rejected the prophets; rejected the Word that was made flesh and dwelt among them,—because his pure teachings cut too close to their hypocritical lives. They preferred a ceremonial religion to a pure life; hence they condemned and crucified the Lord, and persecuted many of his followers to their death. Like the rocky edges of the ravine of Jehoshaphat, where the Mount of Olives looks down upon the garden of Gethsemane and Siloam, where, with stones that lay about the walls of the Holy City, the faithful Stephen, full of faith and the Holy Ghost, was martyred, many places are found, made sacred by the blood of those willing to lay down their lives for truth's sake.

Today, men point to the Jew as prophecy fulfilled. This fated and downtrodden people, after eighteen centuries of war, plague, rack, fire, and disabilities of every kind, still exist as a distinct people, though scattered. The legion of Rome trod the Holy City beneath its iron heel, the temple lay in ruins, and the remnant of the people escaped from the edge of the sword and were sent forth as monuments of divine wrath to fulfil prophetic words, in their dispersion over the earth. This history should be a lesson to the churches of Christendom; yet it will not be, for the pride and arrogance of Judaism is manifest in its successor, modern Christianity. It will do the same deeds that were condemned in the Jews; it will persecute and crucify the Lord again.

The world is looking for what is called the second coming of Christ. The signs of the times portend much, but priestcraft and misinterpretation of the Scriptures draw a thick veil over the manner of his appearing. The Holy One is looked for as coming from the clouds of the physical heavens, in a way that cannot be accepted except by a mind only half rational. It was thus with the Jews. They expected a prince, with all the pomp and pageantry of royal authority; hence they were not prepared to receive a little babe—born in a manger—for their king, though Bethlehem's star beamed upon him with an approving smile. In consequence of this disappointment, they rejected him without searching for his credentials. At the beginning of the age, the Christ had two comings: first, in his divine humanity; second, after his resurrection, when he came into his own through the baptism of the Holy Spirit. Now, at the end of the age, he will come again twice, to usher in the new age: first, as the promised Sign, Elijah the prophet; the second time, after the baptism, he will be manifest in the multiplied fruit of the planting of the Son of God in the race by the descent of the Holy Ghost,—the substance of his body,—the fruitage being the sons of God.

Men who call themselves Christians, are just as blind as were the Jews. They reject the prophets, or will not understand them, neither will they compare credentials and be able to judge of the true Messenger of the Covenant, the Shepherd who will gather the germs of truth, separate them from the chaff with which they were mixed in modern Christianity,

and, purifying them from their adultery with error that he may feed the sheep of his pasture, give them to drink of the "pure water of the river of life, as clear as crystal, proceeding out of the throne of God and of the Lamb." His coming is from as unexpected a source as was that of his glorious predecessor. Jesus was born of a virgin. The world laughs in scorn, saying this is impossible because it is against the laws of nature. The true Shepherd comes through natural birth, born of natural parentage like other people. Men doubt him, perhaps, because they cannot comprehend how a man, seemingly like themselves, can be so much superior to them in purity and wisdom. The world continues to look elsewhere for the promised Sign, therefore it fails to recognize, in this Shepherd, the Messenger of the Covenant,—Elijah the prophet, the Shepherd of whom Isaiah testified,—and laughs in derision as we endeavor to convince it that the true Shepherd is with us. He did not come as was expected. If he had appeared in some supernatural way, he would, perhaps, have acquired the reputation of a marvelous personage, and also the notoriety the world demands; but coming according to the law of nature and common reason is as absurd, to the modern Christian idea, as the seemingly *unnatural* coming of Jesus was to the Jew. It is too tame an appearing for common minds, therefore they denounce him as an impostor. In his coming, he has, like Jesus, gathered a little band of devoted followers who gladly leave all, and are ready to lay down their lives for the truth's sake. They are looked down upon as dupes, enthusiasts, cranks, fools, and even worse, but each one says, to those who judge, "It is a small thing to be judged of you, or of man's judgment, not because we are infallible,—far from it,—but because we are receiving truths too grand for you to comprehend, and are endeavoring to apply them to our lives; and if we fail, "he that judgeth us is the Lord." What if men condemn us, and all Christendom unite in expressions of scorn or reprobation? What is this, if He that sitteth in the throne of heaven looks on with approval!

Koreshans do not hide their faces, ashamed of their belief; nay, they rather glory in that they are permitted to sit at the feet of the Shepherd and learn, from his words of wisdom, the mystery of godliness. Koresh will yet lead forth men of kingly nature; serving a divine Leader, they will be bold to proclaim his words without fear and without favor. The world needs strong men—who feel the force of divine truth welling up within them that they may speak fearlessly, without shrinking—to be witnesses for God and his truth. We may be "fools," but we are fools for Christ's sake; we may be "cranks," but we will yet turn the wheels that move the whole world of religious thought. We may be "weak" in numbers, but we are strong in faith and in the arm of our Leader. We may be "despised," but the Lord encourages us, saying: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, *falsely* for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Can we expect less from the faithless and the unbelieving, than Jesus and his followers received from the self-righteous Jew?

The church has fallen away, and it is time for a new religion; but the time could not come till there was a declension. The religion of the several dispensations has been graded, if

we may use the term. The religion of the Jew was for the Abrahamic dispensation; that of Jesus, for the Christian dispensation. Each age brought teachings applicable to the condition and advancement of the people. Jesus came with the philosophy of life, baptizing the world into spiritual life. Cyrus, the Messenger of the Covenant, comes at the end of this age to culminate the cycle, bringing the scientific exposition of the Word; he gives the science of the law which, if applied to life, will insure immortality to spirit, soul, and body. The world is confounded, but what matters it? It was confounded when Jesus came, and the mark of Cain will be as manifest now as it was then. We have reached a period when strong hearts and level heads are needed to revolutionize the world, by opening the gates of knowledge as revealed by Koresh; when humanity will learn that God's law can be obeyed, and that to obey insures life. Men object to the pure teachings of Koresh just as they objected to those of Jesus; because they touch upon pet sins, and put a too severe strait-jacket upon the lawless licentiousness of the people. Men love to revel in all that intoxicates the senses; they love pleasure, even guilty pleasure; deceit and indulgence harden the nature. They so cover up the heinousness of sin as to call it *weak mistakes of frail human nature*. When Koresh lays before them their guilt, stripped of all idea of *mistake*, telling them that God's laws must be obeyed, that to look sensually upon one of the opposite sex is to commit adultery in the heart, they call him a villainous impostor,—a crank. When he tells them to love God with all the heart, and the neighbor as the self, he is branded a "free lover," and his home "a den of infamy."

Unrighteous judges will do their worst; they will again slay truth itself, so far as the will and hand of man can effect its death; for, as the Hope of Israel was destroyed, so now will the Hope of Christianity, the highest, most perfect expression of truth, the true aim of God's economy, be rejected and dishonored to the uttermost, by the degenerate church. He who desires the salvation of humanity, will even to lay down his life for the salvation of the world, will again be "numbered among the transgressors." Evil will have an apparent triumph, but it will be momentary. It is *permitted* that the Light of the world shall, for a time, be eclipsed; but presently it will re-appear in glorious effulgence, and to all who believe in his name will he give the power to become sons of God.—*Mary Everts Daniels*.

Thieves are thieves, no matter by what name they call themselves; whether it be bankers, capitalists or legislators, they are banded together to rob and enslave the laboring people, and call it law. The trouble is, today, that our government is out of the hands of the people and in the control of a well organized band of robbers. Highwaymen who hold up a train or knock down and rob a traveler are following a more honorable occupation,—there is no dispute about their business.—*Escondido Advocate*.

From this time on, the gold bug money oligarchy of the world will force the fighting for the possession of the United States. How the people, regardless of party, will meet the issue, remains to be seen. One thing is certain, the Populists will not surrender to foreign domination.—*Alma News*.

## SOCIOLOGY.

### Injustice at Home and Abroad.

The Parliament of the World's Religions has been something of an unpleasant revelation to the self-satisfied, hide-bound, orthodox Christian. It is somewhat of a surprise to them that the, by them little esteemed, heathens should present ethical and moral teachings and *practice*, beside which modern Christianity suffers badly by comparison. It must be an especially bitter pill to them to have to listen to the well authenticated charges of treachery, dishonesty, and injustice, of which Christian missionaries have been guilty in their various fields of activity in the Orient. A priest of Shin-toism, from Japan, in closing his eloquent address before the parliament, stated that the forty millions of Japanese, in their dealings with so called Christian nations, were waiting for some evidence of international justice. It is our belief that the people of Japan will have to wait some time longer. Nations practicing injustice at home can hardly be expected to display a different policy in their dealings with those whom they denominate semi-civilized Pagans. It may, perhaps, be in order here to ask these conceited, self-satisfied, Christian patriots what evidences they can show in proof of their claim to a superior civilization. Is it made manifest by the piratical, land-robbing policy which Christian nations display in the Orient, only by virtue of superiority in death dealing instruments? Is our present robbing commercialism good proof by which to substantiate the claim of a perfect civilization,—so confidently put forth?

We hear of famine in these much maligned, so called heathen lands, but only on account of drouth and consequent failure of crops; *never*, as with us, for the reason that a few wealthy Christians monopolize the most of everything that is produced, and—because of an abundant and plentiful supply—condemn millions to a perpetual state of semi-famine, and, on occasions, to absolute starvation! It is idle for our brother men in the East to expect better treatment from the governments of Europe and America than that which is received by the citizens of these countries. The governments of the Christian nations are veritable strongholds of injustice; dishonesty is rampant everywhere. It would be impossible for this state of affairs to long maintain itself did not public opinion largely endorse these immoral practices, which are pervasive of the best impulses of the race.

Perhaps one of the most disgraceful instances of domestic injustice in the United States is that displayed in the treatment of the negroes. Chattel slaves for more than two hundred and fifty years,—a condition from which they were liberated less than thirty years ago,—they are handicapped, in their efforts for self-improvement and character-building, by the most senseless persecution at the hands of their former owners, to whom they sustain, at the present, the relation of wage laborers. This relation is really but a nominal change; for, although the former slaves are no longer the chattels of the individual masters, they are the veritable serfs of the land-monopolizing and money-manipulating class. But brighter days are coming. It is alone the ignorance of the many that enables a few unscrupulous, designing, shrewd men to exploit them for their own selfish

aggrandizement. But the light is breaking; the sun of righteousness is about to arise; before his effulgent rays the mists and malaria of the night shall flee away; truth and good shall blossom and ripen, and their perfect fruit fill all the earth.—*Carl Gleeser.*

### The Turn in the Tide.

The settling of the Chefokee strip has ended a long chapter in American history. Ever since the settlement of this country, the virgin lands of the West, open to all comers, have acted as a safety-valve to the occupied territory. In the past, it was possible for the dissatisfied laborer in the cities and agricultural districts to turn his back upon an unfavorable environment, and, in the wilderness, carve out for himself a humble home, a refuge from exacting taskmasters and exploiting landlords. That opportunity has now ceased; no longer will the congested manufacturing centers of the East find relief by an efflux of its surplus population to smiling regions of fertile land, inviting the home seeker without money and without price. No one who is cognizant of the vast influence that the free lands of the West and the far West have exercised upon our industrial life, can fail to realize that we stand on the eve of momentous changes. It is idle to suppose that, for the future, the American workman will settle down to the treadmill task of hopeless drudgery, with nothing to cheer him on,—death his only escape from unremitting toil.

The appropriation of the Cherokee strip is not the last opportunity for the impecunious home seeker to acquire a home. The arable land of the United States is not all occupied; on the contrary, millions of acres of fertile land all over the South and the West, yea, large portions even of the older states, lie idle. These broad acres are not occupied and cultivated; yet, through the laws establishing land ownership in fee simple, these lands are monopolized; no one may cultivate them or build a home thereon without submitting to a heavy blackmail at the hands of a predatory landlord. The people of this country have been conquered, although the enemy did not cross the border in serried ranks, or in martial array. Our laboring and farming population did not lose their inheritance at the cannon's mouth in manful battle; by insidious stealth their despoilers gained the victory. They now brazenly flout their ill gotten gains in the faces of their victims; with most audacious effrontery, they engage in consuming their nefarious scheme of a nation's enslavement. But the end they aim at will never be accomplished; at the very point of apparent success, they will be hurled from the present ground of vantage. A bond of sympathy is developing between workers all over the land. This new element is a factor that the money lords will have to deal with in future conflicts.

Money monopoly has been the efficient weapon of the enemy; the latest squeeze was precipitated for the purpose of taking possession of new territory. The conspirators have been successful, and now they are laying their nets and traps for a new hand. At present there is an apparent improvement in money matters, but we warn our readers not to be deceived; the devilish financiers are simply up to a new trick with which to catch the unwary. Restitution is in order. Let the people take possession of the wealth that their labor has created,—the enjoyment and possession of which has so long been de-

nied them through legislative and judicial jugglery. As for the financial octopus, the only way we can escape from him is to kill him,—*demonetize gold!* Because the law has denied to all forms of wealth the quality of being a means of lawful payment, it has enabled the manipulators of gold to absorb the lion's share of all the wealth created; as a result, millions of industrious workers are now in absolute want, yea, on the very verge of starvation.

We believe in peace and order; but we want the peace and order of justice, not the kind that reigned at Warsaw. The social fabric must be readjusted on the line of equity, though the heavens fall. The fight between gold and silver is merely a sort of picket firing; very soon the battle will be under way along the whole line; it will end only with the dethronement of the tyrant—*GOLD.*—*Carl Gleeser.*

## FINANCE AND COMMERCE.

### THE BLIND LEADING THE BLIND.

Not one man in a hundred understands the first principles of money.

Gold and silver are not money until made so by the fiat of the government; even then, money is not value, but is a measure of value, a tool to exchange or convey values regardless of the material of which such tool is made, whether of gold, silver, or paper. The demonetizing of either reduces its value. The free coinage of gold and silver, and the creation of government paper money sufficient to loan to the people all they want on, say, twenty-five per cent of the taxable value of improved property, at, say, two per cent interest, would satisfy all concerned; viz., "gold bugs," "silverites," and the common people now suffering for want of work, which would be plenty with plenty of money to do business with,—the said money to be destroyed when returned to the government. Also, let the government pay all its debts, and never issue another bond, or evidence of debt, for any purpose whatever, thus becoming a cash-paying government.

The above mentioned principles, carried out, would make us a happy people, while now humanity's woes have become almost intolerable,—so many thousands of good people are thrown out of work because of the scarcity of money with which to do business. If the money now required for business purposes is not supplied by the government, great demoralization, crime, and suffering will follow, all of which can be prevented by free coinage and government paper money. This done, the tariff tax would vanish like dew before the morning sun, and the promoters thereof become immortal, as the people's saviour from the tariff tax.—*B. Franklin Clark, M. D., Belvidere Seminary, Belvidere, N. J.*

Our correspondent makes the statement that not one in a hundred understands the first principles of money. We are inclined to think that he overestimates the number of those who really comprehend the elements that should constitute the factor of our commercial life that we denominate money. Judging by the contents of our correspondent's communication, he himself is very far from a clear and lucid conception of what is involved in the problem. He says: "Gold and

silver are not money until made so by the fiat of the government, and then it is not value, but a measure of value, a tool to exchange or convey values."

Gold and silver have a use value independent of the fiat of the government; the monetization of these two metals does not make them measures of value or tools of exchange, but *instruments of robbery*. The terms dollar and cent, imprinted upon coins issued from the U. S. mints, are terms of account in which values are estimated. To speak of government issuing a measure of value is an absurdity. The measuring of value is a mental, not a mechanical, process. Commercial value arises from man's application to natural resources for the production of the necessities and luxuries of life. To differentiate the varying degrees in which value has been embodied in the material pediment, requires the exercise of mental discrimination. The standard and only real measure of value, then, is productive labor. By observation and comparison, we ascertain the varying degrees in which value has been added to a material thing, and we record our conclusion in the terms dollar and cent. If men always directly exchanged their products or services, there would be no difficulty on the score of the money question. Such, however, is not the case; producers part with their commodities; others perform services, not for an instant return, but to be reciprocated on a future occasion; so, to certify as to favors received and obligations assumed, a certain token is deemed essential, a receipt and a due-bill combined, the only character that can inhere in a rational medium of exchange, *good money*. In the light of the last statement we ask: what necessity is there for the government stamp? By coining gold and silver, or by stamping pieces of paper, government cannot create a measure of value; this is beyond its power.

The exchange of values as now constituted, necessitates a medium of exchange; but government prevents this want from being freely supplied by placing a prohibitory tax of ten per cent per annum on all currencies supplied by private parties. While we mention this odious tax, let it be understood that we have no use for wild cat banking or for any so called circulating medium. We make a clear cut distinction between a circulating medium and a medium of exchange. A circulating medium may be based on value in use, as, improvements on land, houses, machinery, etc.; but a medium of exchange can never be based, properly, on anything except actual value—real wealth—in a state of exchange, that is, ready to be turned over on demand for the currency for which it was issued, or for services which will be performed when called for. A circulating medium—no matter how carefully issued—would leave quite a loop-hole for speculation; while a medium of exchange, representing wealth ready to be turned over when called for, or services to be performed on demand, would leave no room for speculation. However, the worst feature of our present government money does not reside so much in the fact that government enforces the use of an insufficient and unsuitable circulating medium, as in the feature that makes this insufficient, monopolized, false, and pernicious circulating medium the exclusive means of lawful payment,—legal tender,—thereby outlawing all forms of real wealth. This is the great reason why debt exists. Government virtually ordains the debts of the world; it is

not only instrumental in creating debts, but, on demand of the creditors, it will also collect these debts and demand—through the law designated—their payment in the exclusive means of lawful payment. When the debtor cannot pay, (because it is impossible for him to do so with the limited circulating medium in existence,) the officers of the government drive him from house and home, and turn the earnings of a life-time over to the creditor. Are we wrong, then, when we demand that all forms of wealth be equitable means of lawful payment, thereby eliminating one of the most pernicious evils of our present financial system?

Our correspondent has evolved, from his inner consciousness, we suppose, a system of currency, regardless of the constitution of value. When a machinist finds that a piece of machinery is out of order, he does not advise some new experiment, but investigation to see if the laws of mechanics have been disregarded; finding such to be the case, the mistake is rectified and the machinery runs without friction. We are confronted by *actual conditions*, not theories; they must be dealt with, not by the methods of quackery, but according to the inherent constitution of society. We advise our correspondent to reconsider his propositions on the lines indicated in the foregoing, and we trust that he will cast in his influence and power on the side of common sense and justice.—*Carl Gleeser*.

#### Pungent Paragraphs.

Watchman, what of the night?

Well, it is nearly dawn.

The drunkard goes to hell with the consent of Christianity.

The purse brings the curse, for the curse is in the purse.

The love of sex—even in modest admiration—is but lust in its most illusory garb.

The usurer is a great cent-rater of wealth, and is a penny-traitor of the rights of man.

The difference between a robber and a banker is, that one robs on the highway, and the other has a high way of robbing.

For hundreds of years Christians have been casting their burdens upon the Lord, but deemed themselves most able to bear the purse.

"There is no sentiment in business," is the motto of the money grabber. Well, there is none in hell, either. Wonder where we are at!

The Word of God never did and never can come out of a nicotine-saturated body, because it never has and never can get into such a place.

If Satan is an American citizen, he will be found, if not in the pulpit, in an upholstered pew, a leading member of the most popular church in town.

The crust of the earth—about one hundred miles thick—is composed of twelve strata, seven of which are metal and five mineral, arranged according to specific gravity, the heaviest outside.

No use arguing the existence of God. As well try to convince a man, through reason, that there is a sun, while he is enjoying its light and heat.

The idea that this earth—as a huge ball—is bowling along in its orbit at the rate of a thousand miles a minute, is enough to take one's breath away!

51,000 breweries—brewing hell and damnation in the world—ought to convince us that it is entirely unnecessary to look outside of this world for the Devil's dominions.

To have a pure ballot and a fair count—while money is a factor of commercial exchange—is as hopeless as to expect a banker to take a mortgage on a corner lot in the New Jerusalem.

The "World's Religious Congress," with characteristic stupidity, is throwing doubt upon the strength of its own belief in God, by beginning with an effort to prove the existence of such a being.

According to the cellular theory, all life begins in an egg or cell. Is it any violation of analogy to conclude that each cell is a miniature universe, imaging forth the grand universe, the crust of which—as the shell of a huge egg—envelops all life within itself?

We are beginning to appreciate the characteristics of some people as public parasites, by knowing them as humbugs, rum-bugs, gold-bugs, and silver-bugs. What they need is a dose of moral Paris green.—J. S. Sargent.

#### CONTRIBUTED.

*The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.*

#### SALEM ALEIKUM.

##### An Open Letter to the Religious Congress, by a Jewish Poet.

Hon. Sages:—Illness and mental trouble prevent my attending the Fair of fair-minded deputies of the Lord. Instead of a "hand shake," I extend to you my greeting through the medium of the press, which is the market exchange of thoughts; its mission is to promote the union of mankind in humanity. I must remark, with regret, that the Jewish *faith* is not represented at that memorable gathering. Of course, you have two Rabbis, but they represent a small minority of new Israel, instead of the great bulk of fifteen millions of Jews of old Israel, of whose Judaism the West is still in ignorance, as it was of the Eastern cults. True Judaism has not one delegate among the distinguished divine deputies. Old Israel might have given the combination key by which to open the sacred door of the universalist temple, inviting all the nations to worship the same God revealed by Moses, manifested by Christ, taught by Buddha, and grasped by Zoroaster. Old Israel, as still existing in Russia, Poland, and in the Orient, resembles more the Catholic faith and organization than other cults and religions; with an exception in the

leading power. While the Catholics have their centralized point in the Pope, old Israel has many in the shape of the so called wonder Rabbis, whom they regard, like the Lama in Thibet, as directly commissioned by the Almighty. Old Israel comprises the great majority of Abraham's offspring, but its doctrine is still a sealed book to the outsiders,—the Gentiles. I regret very much that the Cabala is not represented also. Theosophy has its delegates, while the chair of the Cabala, the corner-stone of mystic science, is not occupied.

Herbert Spencer may be right in saying that "there is no alchemy for thoughts," but I think that there is a *chemy* for ideas in the form of the Cabala, which, by a scholastic process, will bring every religious thought to its primary atom of existence. I regret very much the absence of a Cabalist, as the Cabala is a magic mirror in which every one sees clearly his own image. The Christian will find in it his trinity; the Parsee, his dualism; the Jew, his single powerful Jehovah. It is deplorable that I should, under such circumstances, undertake the great task of giving a true definition of true Judaism. But the TRUTH has invited me, and I follow the command!

#### NUMBER ONE MULTIPLIED.

I am a Jewish poet, well-known to my people at large, in that capacity. From my early childhood I never worshipped a personal God. I found that the Great One is multiplied by the narrow-minded people, despite the scientific rule that number one cannot be multiplied. In Jehovah, I found the root of Ja and Jovis as well as of Jesus. In three sacred Hebrew names of the Almighty, Elohim, Jehovah, and Shada, I recognized Brahma, Shiva, and Vishnu, or the Christian trinity of Father, Son, and Holy Ghost. It is curious to note that the name of Elohim is mentioned in the Scripture as the Creator, Jehovah as the maintainer, and Shada as the destroyer. Here, we are near the solution of universal cult, as hinted in the Bible.

#### ELOHISTIC AND JEHOVISTIC CULT.

In my contribution, "Hebrew Testimony," to the famous book "*Sympneumata*," by the late Mrs. Alice Oliphant, I proved that the mediæval Hebrew cult was a dualistic one. Since then, my biblical study has brought me more light upon that subject. In the creation, as told in Genesis, only the name of *Elohim* is mentioned; Elohim, in Hebrew, means "two Gods," namely, a dual of male and female, in whose image *man* was created. The dual God of the two principles was worshipped by the ancient Hebrews until Moses forced upon them a new bachelor God, by the name of Jehovah. We find the best evidence of it in Genesis, where Elohim, the Creator, orders Noah to take into his ark, from every living creature, without any distinction, a pair. Of course, as Creator, he loves all his creatures alike; but in the next chapter, in the version of Moses, we find that Jehovah orders Noah to take into the ark, from the clean ones, seven pairs, while from the unclean, only one pair. The marked distinction tells us of the personal God, who, of course, cannot extend universal love. Christ, who was a grand Elohist manifestation, has never made a distinction between clean and unclean animals. It is remarkably noticeable that when Christ suffered on the cross, he did not appeal to Je-

hovah, but only to *Elohim*, in crying, "Eli, Eli, why hast thou forsaken me?" (Eli is the unit of *Elohim*). Paul, the grand and great apostle, was the only one who grasped the high mission of Christ, as the coming of an *Elohist* restoration; hence, he made no distinction between clean and unclean animals; this was in contrast to the views of Peter, who could not get rid of his old *Jehovistic* shoes!

I was overpowered with emotion in reading the words of the Parsee priestess: "We all love Jesus." Why do the deputies of the minority of Judaism not say, "Amen," to this? As a Jew, I must account for it in that Jews have no religious feelings at all, as I prove in my articles, "Christian Civilization" and "Jewish Women's Religious Congress."

Truth, honesty, and love, a trinity respected even by the lowest Christian loafer, a Jewish Rabbi has no feelings for; even a Rabbi of Marshfield Ave. Synagogue, since he worships a personal God whose Bible is the *nickel*, and whose name is Mammon! Some will say, as an excuse, that the famous book of the Talmud hinders them from acknowledging the truth of Christ; for this purpose, to show the contrary, I give a reprint of "The Christian Talmud," which was recently published in a Springfield (Ill.) paper.

#### THE CHRISTIAN TALMUD.

BY PROF. NAPHTALI HERZ IMBER.

Christ's imprint is everywhere.—*Litt's G. Thayer.*

The above grand scene is to be laid upon for the imprint of Christ in Judaism, especially in the Talmud, that famous collection of the oral laws which is declared sacred by the Hebrews. My search has led me into that path, leveled by history, to find some of the forgotten things, of which one is, that the Talmud, which is considered as an antichristian book, is, in fact, one of Christ's standard-bearers.

There are people whose lives are misunderstood by their fellow beings; many books share the same fate. If I should be called upon to argue in behalf of Christ's divinity, I would uplift the books of the Talmud as evidence. The Talmud, in tractat Sanhedrin, says that "a blasphemer must be stoned." Now the Talmud explains what must be uttered in order to be guilty of blasphemy, saying that if one says, "Let Jost boat Jost," then he is a blasphemer, and must be stoned. Here we have in Jost the sacred name of Jesus.

There lived a man in Palestine, in the third century, Rabbi Jehoshua Ben Levy by name, a man great in Talmudical lore, whom I cite in my booklet, "The Father Damien of the Talmud," owing to his great self-denial and love for humanity at large. That wonderful Rabbi, who was one of the co-workers of the Talmud, says: "If one will ask you where is your God, you shall point him out to Rome, as it is written by the seer: 'My Lord called to me from Seir.'" (Seir is the surname for Rome, in the Talmudical language.) We know that in the third century the center point of Christianity was Rome, where the church of Christ was established on the simple, but sublime rock of Peter. The same Rabbi says that the Messiah is to be found among the sufferers in the hospitals of Rome, where he dresses his wounds. Here he indicates and denotes the character of Christ clearly. In the Talmudical folk-lore we find that they had a Messianic notion of two Redeemers, one the Messiah, the son of Joseph (Christ), who will be killed, and the other the Messiah, the son of David, who will avenge him. Here we see that the Rabbis of the Talmud have accepted the son of Joseph, of course Jesus Christ, as a Messiah, and they expect his second coming as the son of David. When the ram's horn is blown on the *Tiber*, to give the Jews a way to Jesus, the Prince of the Interior in the celestial kingdom, to bring their prayers as well as the sound of the horn before the Heavenly Father. If the Jews could have understood the Talmud, the kingdom of Christ would have been established long ago. But we cannot expect a people who have misunderstood their seers, prophets and Rabbis, to understand their writings. The salvation of Christ is proclaimed louder in the Talmud than in the Epistle of Peter. I challenge all the Rabbis of the union, from the Atlantic to the Pacific, to give any misrepresentation of it in my quotations. A good service will be rendered to Christianity should that book be translated into English.

I have told the truth, for which you are assembled; for its sake you will excuse my coming uninvited.

Yours Truly,

NAPHTALI HERZ IMBER.

#### Usury.

Usury is the curse of mankind. It is the invention and tool of Satan, the feeder of avarice, the vampire of commerce, and the creator of the most stupid and tyrannous legislative enactments for the bleeding of industry, to support laziness, luxury, and lust. It is a devilish tool of oppression and robbery, and it is a wonder that the reformers in general have not long ere this united their forces to abolish it. Abolish perpetual interest and all laws for the collection of debts, and the power of the banks for mischief and robbery will be well-nigh crushed; the poor will flourish, industry will not be robbed of its reward, the premium on roguery and dishonesty will be wiped out, all debts will be debts of honor, and thievery will die.—A. G. Hollister, Mt. Lebanon, N. Y.

#### SHARP CUTS.

Cry it from the house tops: "Demonetize gold!"—*Johnson County Union.*

Workingmen in Massachusetts are getting up petitions to demonetize gold and silver. Congressman O'Neil favors the idea.—*Ex.*

Kansas has 9,000 miles of railroad, and is bonded to Wall Street and European Shylocks for \$400,000,000, or more than \$50,000 per mile.—*Ex.*

Let us amend the constitution so as to forever prohibit the use of gold except for medical, mechanical, and scientific purposes.—*Topeka Populist.*

Of course everything is lovely,—for the bankers. But they must not be surprised to hear the roar of guns at any time,—it is coming.—*Independent.*

Down with the yellow metal! Let us cease to worship the golden calf. Fetishism has no place in the mind of an intelligent being. Demonetize gold.—*Tacoma Sun.*

The click of the telegraph, nowadays, is but the echo of some hellish scheme to enslave our people. The truth rarely finds its route along this modern device for deception.—*Southern Mercury.*

After all, the real question with all of us, is the question of finance. Get all the kinks out of financial matters, and then we can get at original abuses and the causes of poverty.—*Ballinger (Tex.) Ledger.*

A Chadron paper contains a notice of a farm mortgage sale in which a Boston church is the forecloser of the mortgage. It would be interesting to know what religion this church is organized to propagate.—*Deadwood Independent.*

If gold needs no coinage, no fiat of law to make it legal tender for debt, why not demonetize it? "A crown is but the guinea stamp." Now, if gold needs no support of law to keep its value up, demonetize it. The fish that can swim needs no cork life-preserver; the metal that you say is money, regardless of the law and the stamp of the law thereon, surely needs no support of law, if the argument of your gold bugs is true. If it needs to be coined to ensure its steady value, then you are ignorant or are liars.—*Pomeroy's Advance Thought.*

## THE LATEST SPOKEN.

LEGAL TENDER.—A reader asks us to answer the following questions:

What is meant by the term "legal tender"? If paper money were legal tender, without being redeemable in coin, could it be used as a means of speculation?—H.D.O.

The legal tender quality of money is the stamp of the government, regardless of the material of which it is made. It becomes legal tender because it may be proffered by a debtor to a creditor in payment of debt; the creditor may insist upon receiving legal tender, and, in default thereof, may confiscate the possessions of the debtor. By designating a certain article as legal tender and the only means of liquidating debt, the government not only discriminates against, but outlaws all other forms of wealth as debt-paying articles. The farmers' corn, wheat, and cattle can appease hunger and satisfy human wants, while paper, gold, and silver can not; yet all that they produce, and all the wealth that other laborers produce, have no debt-paying character. If the laborer's product has no legal debt-paying qualities, what, in the name of reason, should have?

The substitution of paper money for gold and silver, without a coin redemption, would largely increase the amount of legal tender money in circulation, and thus decrease the chances of speculation in currency. But let us look a little closer into the matter. Men speculate in money on account of its legal tender quality and power to pay debts, not on account of its value as bullion. They prefer gold as the basis of all legal tender money, because a gold basis limits the amount of money, and therefore makes it easier to speculate in it than if the amount of money were greater. Therefore, paper money could be hoarded up, reducing wages and unsettling values, just as money now is, unless it were regulated through government banks; but as its volume regulates the chances of speculation, those chances would be so much reduced if paper money were used, that it would be almost impossible to create a money panic.

The money question is so bound up with other questions that it will be impossible to have perfect legal tender money unless the wealth produced by labor possesses debt-paying qualities, and becomes legal tender.—*Cleveland Citizen*.

SOCIALISM BELONGS TO THE FUTURE.—You may ignore the fact, but it is at such times as these that socialism forces itself to the front and demands to be recognized. It is the desperate situation in which we find ourselves placed by the stringency of money; the uncertainty of the government in regard to this important subject; the fearful doubts and apprehensions awakened by the ever-increasing number of unemployed that are at present unable to obtain even the semblance of an honest livelihood, that force us to the conviction that socialism and its objects are bound to attract a greater degree of attention in the future, than they have ever done before. The present crude theories of socialism are but characteristic of the real feelings of the people, and are significant as the first serious solution of the greatest of problems. We may lull our uneasy consciences to sleep with the argument that no man who will work need be hungry, but,

after all, this is a very transparent lie; for there are thousands who would gladly work if they were given an opportunity, even if only to gain a pittance to keep body and soul together. There is not the least doubt in the minds of those who read this, that the modern state, whether you call it monarchy or republic, is a mere league of the rich and powerful to acquire and hold possession of the best things in life; and very often their power is used to such disgraceful purposes as to call down the censure of every honest, right thinking man. I cannot refrain from giving you an instance. On September 24, 1899, Jay Gould and J. Fisk, Jr., created a corner in the gold market by trying to buy all the gold of New York, amounting to \$15,000,000. Gold steadily rose to 200. On Friday, the city was in a ferment, the wildest excitement prevailed, and—please mark this—many business houses failed, thus throwing thousands of people out of employment. In the midst of the panic, it was reported that Secretary of the Treasury Boutwell had thrown four millions of gold on the market. Gold fell and the excitement ceased, leaving Gould and Fisk winners to the amount of \$11,000,000. Shame, I say, that men should be allowed to use their power for such vile purposes! Who can tell the consequences of the act? They will never be known. Perhaps some crumbs of comfort can be derived from the above. Those of our readers who chance to come across these few lines will make known the iniquitous methods to which men will stoop to acquire riches, and perhaps there will be formed in them a desire to use their votes to elect such men to Congress as will prevent men like Gould and Fisk from throwing the country into panicky conditions.

There is a rift in the lowering skies of social degradation. Hopes and aspirations are awakened. The intuitions of men grasp the healthful ideas of progress and reform. Men are coming to believe in the possibilities of the poet's dream, the sage's prediction,—the abolition of poverty.—*Bjornstjerne Bjornson, in the Cosmopolitan*.

THE RIGHT STATUS OF GOLD.—The demonetization of gold and silver does not mean that they would be no longer mined. Far from it. They would be mined and put on the market as commodities, just as lead and iron are now, and could be had at their commercial or market value, and—granting for the sake of the argument that they would be needed—could be used just as gold is now, at its market value, to settle the balance of trade. Or, they could be used to pay traveling expenses (in case one wished to travel) through foreign lands, if those countries should still be unenlightened.—*Washington (Kon.) Republican*.

## The Reason Why.

The foregoing is the title of a neat little pamphlet published by leading colored Americans. It was printed to acquaint the world with the reasons why the colored American is not represented in the World's Columbian Exposition. It also gives a short synopsis of the evidences of the wonderful progress made by the whilom chattel slave. The pamphlet is published for gratuitous circulation. It will be sent by mail on receipt of three cents to pay postage. Address: Ida B. Wells, Room 9, 128 Clark St., Chicago, Ill.

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The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreschianity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 2:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreschian Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 103 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreschian Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 837 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreschian Doctrine.

CAMPUS SAGITTARIUS of the Koreschian Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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