

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.

SCRIPTURAL TRUTH VS. E. P. SEVESTER.

We have frequently affirmed that the doctrine of the resurrection of the dead and that of re-incarnation are identical. We have repeatedly affirmed that Jesus the Christ, "the first-begotten from the dead," "the firstfruits of the resurrection," was such from the time of his birth; that his resurrection from the tomb of Joseph was a typical resurrection of the future, and that the record of it does not enter, as a factor, into the declaration that he was "the firstfruits of the resurrection" and the first-begotten from the dead, by virtue of the fact that he was the first to come of a virginal conception, and, therefore, constituted the first of the new order, or genus of men,—the sons of God,—not one of whom has yet appeared, either among the Shakers or any other body of believers. We have made these statements from a knowledge so absolute that there cannot be an appeal from our authority.

The record of the crucifixion, death, burial, and resurrection of the Lord is so simple that none need dispute the significance of it. His manifestation to his disciples, according to his own statement, was the appearance of his flesh, and not a spiritual body. We would like E. P. S. to show one biblical statement to the effect that "This spiritual body, not his physical, was seen by his disciples and the five hundred witnesses, at one time, their inner sight being opened." Bro.

S. asserts that the inner sight of the disciples and believers was opened, and that they saw his spiritual body. In contradiction to this we will set forth the biblical statement, and the comparison will demonstrate the fact that E. P. S. has no more respect for the gospel of Jesus Christ, when it conflicts with his own preconceived and individual conviction, than a jackass has for a problem in Euclid.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb; and he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

This gospel of Jesus the Lord is fatal to the conviction of E. P. S. Why does he not honestly declare his disbelief in the gospel of Jesus, and give to the world his own, or some other man's or woman's gospel, and not pretend that the absurdities of his disbelief can be palmed off for the gospel of Jesus the Lord? If the manifestation of the Lord Jesus to his apostles and disciples—through the opening of their interior sight—was but the appearance of a ghost, then his resurrection did not differ from that of any other man who dies and whose soul or spirit can appear to any person living in the flesh,—whose interior sight has been opened,—and the doctrine of the resurrection and of the Lord's Messiahship is but a farce. The disciples visited the tomb and found that the body had disappeared. Why? Because the declaration made of him in the Psalms was true: "Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption." His body did not see corruption, because his flesh and bones were incorruptible, differing from the flesh and bones of the sensual man whose body goes to decay, just as do the bodies of all people—including the Shakers and Koreshans—till they attain to the power of the resurrection. This, none of them, including Ann Lee, have yet attained.

Bro. S. says: "As Jesus came to reveal the Fatherhood in God, so Mother Ann came to reveal the Motherhood in God." If Jesus did not reveal the Motherhood as well as the Fatherhood when he declared that he who hath the bride is the bridegroom, then language cannot reveal anything.

If Jesus did not declare the Motherhood of God in his revelation to John, when he said: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready," then there is no force in language. If the language of the Lord, in that wonderful passage of Scripture, "I John saw the Holy City, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband," does not reveal the Motherhood in God, then language has no power to impart ideas to the human mind.

"This doctrine of the resurrection of the body is passing rapidly away," says E. P. S. If so, then the doctrine of Jesus Christ is passing rapidly away, and has already passed away, with the Shaker body; that is, if E. P. S. is a true exponent of the Shaker belief. Paul—probably under as great an inspiration as E. P. S.—said: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption" (sonship); "to wit, the redemption of our body." Paul did not say the redemption of the soul, nor of the spirit, but of the *body*. If Bro. Sevester's statement differs from that of the apostles' of our Lord, shall we accept his dictum, because he is a Shaker? The gospel of the resurrection of the body, or the re-incarnation of the body, will stand when there is not a Shaker on the footstool. In saying this, we do not retract one favorable or kind statement that we have ever made concerning that body of believers.

Mother Ann died and her body saw corruption, because she had not attained to the perfection that Jesus had reached. That she will come forth in another incarnation, in which she will have made advancement, both in truth and in life, we declare from what we know;—a knowledge acquired through the spirit, from sources of which the Shakers have not yet even dreamed. The difficulty with E. P. Sevester resides in the fact that he, like all materialists, does not comprehend the law of transmutation and the possibility of the metamorphosis of an atom of matter to spirit. When he says that "THE FLAMING SWORD of September 2 states that the body of Jesus did not see corruption, but ascended with him into heaven," he makes a false statement; THE FLAMING SWORD of September 2, or any other date, never made such a statement.

It is a part of the Koreshan doctrine that the Lord came out of the tomb with his material body, and that the body which came from the tomb was the identical one placed there. After he came from the tomb he presented his material body for the observation of his disciples, and declared that it was his body of flesh and bones, and not that of a spirit; "For," said he, "a spirit hath not flesh and bones, as ye see me have." Jesus was the re-incarnation of Abraham and David, otherwise every word of the Bible is false. The Lord promised David that he would make of him his first-born, and when Jesus came he was declared to be "God's first-born." Jesus was the resurrection of David, and this declaration of the Koreshan gospel will remain when a thousand spurious doctrines, in contradiction to Scripture, have been relegated to oblivion. The *material* body of Jesus did not go up into heaven with him; his material body was dissolved—in the presence of the disciples—and converted

to spirit, and this spirit was appropriated by the disciples of the Lord. Through such appropriation of the Lord's substance they did partake of and appropriate his flesh and blood, thereby fulfilling his own declaration: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The fallacious doctrine of the resurrection of a body from the material graveyard, after the body has gone to corruption, we will admit is *passing away*; but the doctrine of the re-incarnation of the dead will never pass away, because it is as eternal as God himself—some of the ideas of our Shaker brethren to the contrary notwithstanding.

Talk of a man having entered a "real regenerate life!" The word regenerate means nothing more than a reproductive life. The term regenerate, as applied to the followers of Jesus, implies regeneration from him. All who received the Holy Spirit from Jesus began the regenerate life; but as a seed cannot regenerate (reproduce) without falling into the ground and dying, so the seed from the Lord Jesus, disseminated (sown) through the operation of the Holy Spirit, could not regenerate without falling into the ground of the human will and dying, to be reproduced and brought to maturity as the fruit of the resurrection, at the last day (end of the age). A man is not a regenerated man from the Lord Jesus till he manifests the fruits of immortality, the final one of which is the power to overcome the corruption of the body, as did the Lord Jesus, but as Ann Lee did not.

Jesus was generated. In the Bible we read of "the book of the generation of Jesus Christ, the son of David, the son of Abraham." If he reproduces from himself, he regenerates. Every man is generated; if he reproduces from himself he regenerates. Generation may be good or bad, and so may regeneration; but when a man attempts to make the word regenerate imply more than the term involves, he simply shows his ignorance of the use of terms. Regeneration means reproduction. That is all it does mean. If wheat is sown it reproduces; that is, it regenerates. It has entered into a regenerate life. If the Lord Christ was the promised seed,—holy seed,—then regeneration from holy seed is more than regeneration from unholy seed. Re-generation from Jesus the Christ was by another method; the law of sensual generation and regeneration was set aside, and generation and regeneration of a holy and higher character was substituted.

But it is useless to appeal to a mind that will misapprehend—as did E. P. S.—so simple a statement as that made in THE FLAMING SWORD of Sep. 2, concerning the disappearance of the body of the Lord Jesus.

After nineteen hundred years, Christianity can show only greedy, lust-filled, rum-soaked, and tobacco-tainted specimens of manhood. Isn't it about time that the Christ step in and end this farce that's being played in his name?

Jonah means dove. It was the form of a dove that John saw descending upon Jesus. This is the sign of the prophet Jonas, which is the only sign to be given to a wicked and adulterous generation, and John alone saw this sign. What hope, then, that the present generation will see it, when repeated to this age?—J. S. Sargent.

The Kingdom is Within.

That the salvation of the human race is certain, follows clearly from a knowledge of the essential law of God's being, the law of love. "The end of creation," says Swedenborg, "is a heaven from the human race." The Lord Jesus was that heaven first created, for it is said of him, "and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." He was the new heaven. Incorporated in him were the spirits of the Jewish nation preceeding, saved into heaven by being the lambs carried in his bosom, he thus becoming the resurrection of the dead. While he walked upon earth, all of heaven centered in him, and, through the dissemination of the energies of that heaven, at his theocrasis, the germinal beginning of the new race of men, or Gods, was planted, to slowly ripen through the Christian dispensation.

Scripture says, "God is in the generation of the righteous;" so we know that he has been moving along down the age inspiring men by the impulse of this implanted divine energy—called Holy Spirit—to loftier, holier aspirations, drawing men to him by the power of his Word, that is, by the power of his indwelling flesh and blood, offered as a holy oblation in the beginning of the Christian era: "For it is God that worketh in you both to will and to do of his own good pleasure."

We cannot dwell too often upon this truth, that the kingdom of heaven is within the human race. While the world is still clinging to its thought of an extrinsic God, clambering like flies on the outside of a globe whose whirlings in space would scarce allow one to keep a footing, the Koresban law of the centrality of deific life comes like a healing balm to minds wearied by the inconsistencies of modern religious and scientific thought. *Life is in the shell, not outside of it.*

The divine love, in its goings forth, obeys its own laws of motion, and, in its royal number, finds expression seven times during the cycle which begins and completes the process of regeneration, or the reproduction of the God life. This expression is a human embodiment, whereby the divine-human and the fallen, but aspiring, humanity, are in touch once more. From center to circumference, deific life comes in a straight line, each manifestation presenting a peculiar quality of the central mind; from this quality—this *new name*—the different churches, or tabernacles of God, are known. In the fulness and power of the Godhead bodily, God made himself known in Jesus the Christ, and, while the spirits of men were born into immortality through him, being saved into heaven, as he was that heaven, it could only be by the power of his divine body that the corruptible, dying humanity could also be raised to that equality of immortal life with him, having an immortal spirit, soul, and body.

Until the purification of the body from the seeds and taint of a corruptible mortality, no man can enter the heavenly kingdom. The seed of this physical transformation, Jesus sowed in the baptism of the Holy Ghost. God is ever in the generation of the righteous, so we must needs look for him among men; hidden, it is true, behind the veil, but surely there. In the Jewish ceremonial, only the High Priest could go within the veil, or Holy of Holies, and that only after

fasting and purification. He was the mediator between God and man. But more than this, even, is the truth. The prophets, priests, and kings of Israel were the habitations of Divinity during that age of the world until the coming of Jesus the Christ. The final incarnation of Jehovah, in the person of Jesus, was the natural evolution of a long line of ancestry from the sons of God in the Adamic age—when the heavens were spread out as a scroll—to Jesus Christ the Lord of the whole earth, where these heavens were infolded or rolled up, to be again spread out in the second coming of the Lord in the new genus of divine men.

This reaching out of the Divine for human embodiment is the marking of epochs in the physical as well as the civil history of the world, and also marks the religious dispensations, or churches. It is the shining forth of the divine light that it may become the light and life of men. With it comes a new impetus in all the domains of mental and physical activity. It is this shining out upon the world of the central light and life that has given the wonderful advance in all the arts and sciences for the past fifty years.

The electric centre is once more embodied in the earth, holding in his hand the keys of knowledge, and bearing the new name. This is the name of the new church, the new religion, whereby men may be saved, for without it there is no salvation—the divinity of Humanity, the Humanity of God.—*Mary C. Mills.*

THE FUTURE OF THE RACE.

A question much discussed at present by magazine writers is that of the propagation of the human race, especially as to how much knowledge should be imparted to the rising generation regarding the parental laws and functions, always assuming, of course, that the great majority are to become parents, that being considered the highest duty of men and women, especially women. A writer on this subject, in the *Arena*, says, "Especially that half of the human kind upon whom nature has laid the strictest obligation to take care of the future, viz., the female sex, is left to grope in the dark."

If true that to propagate on the sensual plane, for these discussers know of no other, is the highest duty of the human race, or if a duty at all, then that men and women, taking upon themselves this duty, should thoroughly understand and apply the laws of such propagation, as they are understood and applied by the animal kingdom, is a proposition so self-evident that all necessity for demonstration vanishes, and one wonders at the amount of energy wasted in its discussion. What we wish to consider, in this connection, is whether this is the highest use for the sex energy, which is admitted by these writers to be the most potential of energies. But that there is a possibility of utilizing this energy in another and better direction, they do not recognize; so that, to them, a life of celibacy seems a cowardly shrinking from one's duties to the race, or, at best, a self-abnegation bordering upon suicide, and having its origin in pessimism.

That there will always be those in earth who will propagate on the sensual plane, we do not deny; but we do declare that the time is approaching for the manifestation of a new genus, and that this new genus, or race of men, will be

brought to birth by the utilization on a higher plane of the very life forces which now descend to the sensual nature. That "upon the female sex is laid the strictest obligation to take care of the future," is true, but true in a sense of which the writer evidently has no conception. When the slowly awakening womanhood of this age comes to a full realization of the grandeur of woman's mission, the aspirations of the female mind will become so exalted and continuous that her mind will absorb the surplus which now descends to the body; and man, led by woman, will realize that the life force, now wasted in pleasurable indulgence, may be utilized in the brain to create an overwhelming might of intellect, which will carry humanity to heights of attainment not now dreamed of, except by the few wise.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" The spirit of the man that goeth upward is the spirit of the body which ascends to become thought through the brain, and the spirit of the beast that goeth downward is the spirit of the brain which descends to sensual gratification through the body. That it is possible to overcome this tendency toward sensual gratification seems never to be recognized by ordinary men and women. Yet Paul spoke of a time to come when those having wives should be as though they had none. Surely this points to an age when at least a portion of humanity will realize that the life of celibacy is the higher life; and certainly there must be a law and a purpose of such a life. Here and there, groups of men and women have recognized the truth that the celibate life is a purer state of existence than that of sensual gratification, but it has been a resistance rather than an overcoming, and, not possessing the law for the direction of the energy conserved, they have accomplished little. That such a law was known to the primitive Christians is certain, as it is certain that the Catholic church has preserved in part the knowledge of such a law. But it has remained for Koreshanism in this age to give to the world a clear conception of the law of celibacy, and the purpose to be accomplished by its application.

Men have reasoned, and still reason, that the refusal to gratify the sensual desire is but the damming up of a passion which intensifies because of the very check placed against it; and this is true. The law is, not to resist the desire once created, but to resist the tendency toward creation of the desire, in the very citadel of life, the point of seminal generation in the brain that presides over and regulates the functions of procreation in the body. Instead of resisting the desire on the plane of sensuality, change the current of the mind by directing it into the channel of holy aspiration. This is what Christ taught, when he said, "Resist not evil, but overcome evil with good." If we fight an unholy desire, it vanquishes us. We must overcome it by elevating the thoughts above its plane. When Hercules fought Anteus, every time this earthborn giant was thrown to earth, he sprang up with increased strength, so that the oftener Hercules threw his foe, the greater became the strength of that foe. But when held above the earth from which he derived his strength, it was easy to crush out his life in the more refined element. If the mind lives on an exalted plane, all sensual desires may be overcome, for it is only when the mind descends to a lower plane that these desires flourish.

When humanity realizes that by the conservation and polarization of the life potency the way may be opened for the overcoming of death in the body, and the birth into the natural world of the perfect man, then the desire for such a result will be the means of overcoming all downward tendency in the minds of those who can grasp this truth. This is the purpose to be accomplished by the application of this law—the formulation, in place of the old and dying flesh, of the new and living flesh, the Christ flesh. "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." The making one's self a eunuch for the kingdom of heaven's sake, is the making one's self sexless, by the entire overcoming of the perverted sex tendency, for the purpose of bringing the kingdom of God in earth.

The perfect man is neither male nor female, but a complete being, uniting both the male and female principles in one structure. When Jesus was asked by the Pharisees whether a man might put away his wife for every cause, he answered: "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." This is the true marriage, the union of male and female in one body, one flesh. This is the man created in the image and likeness of God, the restored Adam.

In the effort at overcoming by the race, the woman must lead. On her, indeed, rests the strictest obligation to take care of the future. Her declaration of and maintenance of her right to prevent the prostitution of her functions under the guise of so called marriage, is the force now demanded for the salvation of the race. O woman of today, what a glorious mission is yours! You who have been so long the slave of man are to be the bride of the Most High, and mother of the sons of God. On your courage and determination hang all the issues of the future. Surely at this crisis in the history of the race you will not be found wanting in that high resolve which alone can break the bands of hell and usher in the glad Easter morn of all the ages!—*Ella M. Castle.*

Your religion is no better than your practice of it, no matter what you pretend.—*J. S. Sargent.*

The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys,—the idea after which all his facts are classified.—*Emerson.*

Of all teachings, that which presents a far-distant God is the nearest to absurdity. An unapproachable divinity is the veriest of monsters, the most horrible of human imaginations.—*George MacDonald.*

The privileged classes of mankind have no conscience on the subject of their privilege. History does not adduce one instance in which a nobility or a monopoly, entrenched in precedent or custom, has ever voluntarily made restitution to society of the rights of which she had been despoiled. The iron jaws which close on the marrowy bone of privilege never relax until they are broken.—*Foot-note in Ridpath's History.*

The United States is the Country in Which
God's Kingdom Must First Take its
Organic Form.

There is an old Roman myth to the effect that, in the reign of Numa Pompilius, second king of Rome, there fell from heaven the *ancile*, or sacred shield of Mars. The *ancile* was a defense, a protector, or covering, for the people among whom it had fallen. The oracles, when consulted as to the meaning of such an event, declared that the empire of the world was destined for the city that should preserve that shield. Then the king instituted the office of the priests of Mars, called *Salii* (the Leapers), who were to guard the *ancile*. The king had eleven more shields made, so like the first one that it was hardly possible to distinguish any difference.

This myth, clothed in more modern language, would indicate "the falling of a star" in the physical, and the appearance of an "Avatar," or anointed one—as called in astrology—in the anthropotic domain. The ancient science of astrology was taught by Adam to Seth, handed down to Mizraim, grandson of Noah, thence to Abraham, (through the Chaldeans) to Joseph, through Jacob, and thence along the line to all the "wise men of the East," these "wise men" being descendants of Mizraim and Joseph. When the "wise men" (astrologers) saw "his star" standing over, or north of, the constellation of the Hebrews, they knew that it represented the Jewish nation. When this *star* rested in its orbit, they also knew that a Messiah had come, and that they must look for him among the Jews. Their knowledge precluded a doubt as to the nation, or that the star would indicate the province or mission of the Avatar, or Messiah. In the case of Jesus, it was the star of Bethlehem (house of bread). Jesus declared of himself, "I am the bread of heaven." He was also called "the morning star," and "the light of the world." We also read, "How art thou fallen from heaven, O Lucifer (light), son of the morning!"

The "wise men" were guided by their knowledge of the relation of the equinoctial stars to a certain extra zodiacal constellation, or group of stars, standing south of that portion of the ecliptic representing Judah. The location of the sign on a certain portion of the ecliptic fixed the direction of the colure through the portion of the heavens crossing the orbit of the transient star, marking the birth of the Messiah, a star which periodically manifests itself and definitely points to the culmination of events by the coming of an Avatar. Such a phenomenal and periodical stellar manifestation is present now; in this age, all scientific indications are that the Avatar must appear in the United States, where the first gathering must occur, and God's kingdom first take its organic form. Every sign among the constellations governs a particular division of the globe, the sign governing America being Gemini (the twins). In the mouth of two witnesses shall the truth be established; the prophetic witness of the Scriptures agrees with that of astrology. Ephraim, meaning twin-land, received, in his blessing from Jacob, the promise that "his seed" should "become the fulness of the Gentiles."

The sign Gemini governs America, also Egypt. Mizraim, the grandson of Noah, means *Egypt*. The geograph-

ical place was named for the *man*, the real significance being the *people* who inhabit the country.

Israel absorbed the Egyptians by intermarriage, and this mixed people were lost in the further intermarriage with the Medes, Persians, and Assyrians. This racial mixture is the secret of Israel's loss and extinction; she was buried in the nations who absorbed her. The outcome of this absorption is the great Teutonic family, the English and German branches, the product of which is the American nation.

Thus the *mighty soul*, the *ancile*, the shield, the protector, which has been tabernacled there, has gone marching on through centuries, passing from one nation to another through this racial interblending, to accomplish the work which God purposed in its creation. The Scriptures are full of prophecies pointing to the redemption and restoration of Israel. God accomplishes this work by the mixture and blending of races. Although *lost* as to nationality and tribal distinction, the hope of the *resurrection* was to them an unquenchable one, and is now carried by the Anglo-Saxon heart as its highest aspiration and most sanguine expectation.

The deific germ may well correspond to a shield, a covering to that people into whom it falls, to bring forth the resurrection, the coming again. It is through scientific knowledge that the proclamation is made that this is the country the star stands over, declaring the nation, the proof of which can be found from center to circumference. The world at large has been forced to direct its eye toward the United States, this last year, because of the great World's Fair, and now acknowledges, in view of the exposition of its resources and progression, that it is the *empire of the world* by right of inheritance, by its preservation of the *ancile*, a proof that has been given, during the cycle of Mazzaroth, by every nation that preserved and brought forth an Avatar.

The Scriptures are full of visions and prophecies concerning the political history of the world, all along the ages to the Babylonian Empire, and to the dawn of the great events just at hand, but we will give but one, at this time, to bear out our text. There was a nationality seen by the prophet Daniel, which, he declared, would rise at a period called "the time of the end." This was seventy Hebrew weeks after the destruction of the temple at Jerusalem, or "time, times, and half a time," which, by the rule of reducing symbolic "times," equals twelve hundred and sixty symbolic days, that is, seventeen hundred and eight solar years, and seventeen hours. Making the occasion of daily sacrifice, which occurred at sunrise, three minutes past five o'clock, on the day the temple was burned, the starting point of reckoning, it is found, by a close calculation, that the seventeen hundred and eight years and seventeen hours (the time when the nationality was to arise), expired at fifteen minutes of three o'clock in the afternoon of the fourth day of July, 1776, showing the force of the prophetic expression, "And a nation shall be born in a day."

The Greeks have their Olympics, the Romans their Saturnalias, but the United States alone celebrates her birth. —Elizabeth.

In the commencement of the Christian dispensation, the special outpouring of the Holy Spirit inaugurated the transformation from Judaism to Christianity.

Why Will Not Modern Science Investigate Koreshanity?

Although Koreshanity has not had means nor opportunity to advertise itself all over the civilized world, still it has been pretty well held up before the eyes of the public. If those eyes had not been closed to about everything Koreshanity advocates or explains, our Science would have been explored from center to circumference. We might suggest several reasons why modern science does not discover Koreshanity. In the first place, modern science is not looking that way. It is too busy spinning long theories, elaborating logic based on false premises, delving in the material for the *causes* of things, and sailing out on the wings of "the unknown and unknowable," to concentrate its brains on solid logic based on an absolute premise, or to admit a spiritual idea along with the material. It wants to appear *too busy*, too important, in pursuing its own bent, to investigate anything outside of its way of thinking. Herein, we judge, lies the most important cause why it will not openly investigate Koreshanity. It can see, at a glance, that if the truth of Koreshanity be admitted, some of its own idolized theories must be thrown away; in fact, it must overturn its whole science, and this means, to acknowledge scientists as wise men whose knowledge has been turned backwards, teachers of false doctrines, and to see their greatness give way, and others standing as the lights of the world. It does not take a very deep investigation of Koreshan Science to show them all this; but it is not probable that many have gone even this far. It is enough for them to hear a few words of it, to decide that they want nothing of it. Any one of such ideas as that the earth is a hollow sphere with the sun at its center; that the Bible is a scientifically correct book, or that God, the Creator of the universe, always exists in humanity, having his central consciousness in a personal human brain, is enough to brand Koreshanity as absurd and illogical nonsense, and to banish it from the consideration of a scientific (?) mind.

Why should modern science so childishly turn away from anything that does not agree with its preconceived ideas, when it knows that its ideas are all emanations of human mind, not even claiming inspiration, nor indeed claiming to be more than a fragment of what they may, yet discover? They know that ideas of great men of the past have been successively overturned to give way to new ideas; they know that men of all ages have been searching for the truth; they know that One came, eighteen hundred years ago, who said: "I am the way, the truth, and the life." But he was not sufficient for them. He did not know enough; they must go another way, leave his guidance and strive to seek more truth than he could give. It is true that Jesus said he could not tell them *all*, in that age, that he had to tell them, but said that when the Spirit of Truth was come into the world *He* would guide them into all truth. Had they taken Jesus at his word, they would have accepted his teachings as sufficient for their direction until he should send the Spirit of Truth with fuller exposition of the truth. Nay, they want neither the truths of Jesus, nor those of the One bearing the fuller, more scientific explanation of the Lord's teachings.

It is something more than ordinary human conceit or egotism that turns a man away from the Christ and his teachings, or from Koresh and his science of the Bible and of the universe. It is a devilish determination, willfully, or perhaps

unconsciously, blinding his mind to truth, and turning his intellect in the opposite direction. The reign of evil and darkness is ever opposing the reign of good and truth, yet, in its time, the reign of truth will come in earth, regardless of how many wise men it turns backward, making their knowledge foolishness. The matter with modern scientists is, that they cannot discern truth when they see it, because they have put Christ, the Truth, out of their hearts. When God's kingdom comes in earth they will have about as difficult a time getting in as will the rich men, who are cumbered with their burdens of worldly pelf, while the scientists are inflated with stores of worldly wisdom. Neither will have any room for truth until they get tired of their burdens, and come to Him who said: "My burden is light;" "Come unto me ye who are heavy laden, and I will give you rest."—*Alice Fox Miller.*

BLIND GUIDES.

"Inadequate Conception of Christianity."

Christianity has been applied to the individual but narrowly, and it has been applied to only a fraction of the individual. I believe that Jesus Christ came into this world, not simply to save a third of a man, but three thirds of him,—to save the whole man and to save society as an organism constituted by men in their relations to each other. Hence, applied Christianity means, in its fulness, applied to all of the man, applied to all men in all of their relations. That, I understand to have been Jesus Christ's conception of humanity.—*Rev. Josiah Strong.*

The above clipping, taken from the *Chicago Herald's* report of the remarks of Rev. Josiah Strong, at the recent meeting in the Hall of Columbus, at the Art Institute in this city, forcibly illustrates the utter blindness of the theology of the present. The purpose of the meeting was to complete a subscription of \$550,000 for the endowment of the Chicago Theological Seminary. That is, in defiance of God's law, which sternly forbids usury in all its forms,—which law Christ perfectly fulfilled in his own life, and the perfect keeping of which he enjoined upon his followers as the only condition of attaining eternal life,—these degenerate professed modern Christians were deeply anxious to secure this large sum of money to add to the billions on which the toiling millions of our country are already paying tribute to Shylock, and which is weighing them down to the earth, and grinding their lives out.

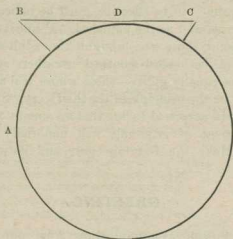
It is this inadequate conception of the effects of real Christianity—which, at its advent, in the beginning of the age, as the record in Acts shows, broke all such fetters off the limbs and hearts of those who became the subjects of it—which is damning the world of today, ostensibly for the cause of Christ. But for the New Testament record of the blindness of their predecessors—the scribes, Pharisees, and chief priests—in the end of the Jewish age, such stupidity as is now universal in the apostate church of Christ, and especially in its so called learned guides, would be indeed past belief, though occurring before our very eyes. Truly they seek to make Christ the minister of sin, but he will speedily rebuke their shocking impiety, and bring to naught their wicked counsels.—*O. F. L.*

The law of the resurrection is the law of development.

COSMOGONY.

SCIENTIFIC IDIOCY THE BASIS OF MODERN ASTRONOMY.

We have attempted—by various illustrations—to dissipate from modern thought the hallucination, by which it has been led captive, regarding that system of astronomy which had its rise in the medieval and dark period of the Christian or Piscatorial dispensation. We herewith present another effort to enlighten the dense stupidity and gross darkness of these times concerning scientific facts.



A, in the diagram, represents a circle of the earth, on the supposition of the Copernican System; B, a high mountain, and point from which observation is made; C, a high pole, and D, a pole on the horizon so far distant from the mountain as to appear contracted to the dimension of a few feet in altitude. To explain the phenomenon of foreshortening, let us suppose B, the point of observation, to be so far distant from D as to cause a balloon one hundred and fifty feet in diameter to appear as a mere speck at D. If the balloon one hundred and fifty feet in diameter is seen as a mere speck, a pole one hundred and fifty feet in height would be foreshortened to the same extent, and the consequence would be that what is observed as the top of the pole would look as if it were very near the earth at D, the horizon point. The top of the mountain—the point of observation—is supposed to be far enough from D to cause a pole one hundred and fifty feet high to appear as if it were, we will say, six inches high. If a pole one hundred and fifty feet high, on the horizon, is contracted by foreshortening to the appearance of a pole six inches in height, as observed over the distance from B to D, does it not follow, in estimating the height of the pole at C, that the ratio of foreshortening should be considered as a factor in the solution of the problem?

It will be noticed that we have presented this diagram on the *supposition* of the Copernican system, a supposition which we know to be mere supposition and fallacy. There cannot be a direct visual line from B to C, nor even from B to D, for the reason that a line starting from B—with the eye at B as the subjective point and place from which observation is made—must embrace a dimension as large at C as the area apparently contracted to the dimension of a point. For instance: if at C an object one thousand feet in diameter, viewed from B, the place of observation, appears to be only a

mere speck, how can it be said that the visual line is a level one? The sides (circumference) of the object are contracted to the speck, hence the visual area actually expands, widening out the entire distance so that at the objective point that which appears to be the extremity of a straight hair-line is a visual curve outward, like an enlarging trumpet, the terminal of which is a thousand feet, while it appears to be a needle's point in size. Any calculation must be made, not on the appearance, but on the fact; while the fact is, the "scientists" (?) deduce their theories from the appearance and not from the fact.

The mind that conceived the Copernican system, arising in the dark ages, was so simple as to take an appearance for a fact, and to deduce a theory which better thinkers of more modern times would very soon dispose of, were it not for the fact that they will not take time to think. We have shown, by repeated illustrations, that the convex theory cannot be true; but the blind idiots, called astronomers and scientists, with their inconceivable bigotry, having gone crazy through the hallucinations of medieval times, must lose their reputations as scientific men—and their bread and butter also—if they permit the world to be set right with regard to questions upon which they have built up for themselves names, and, through this, are honored as great lights and as educators of the people. If any man with brains, having facts at his command, will give two hours candid and unbiased thought to the investigation of this subject, with the application of the principles of foreshortening as set forth in *THE GUIDING STAR, THE FLAMING SWORD*, and other literature of the Koreshan Unity, he will be convinced of the truth of the cellular cosmogony, and of the utter absurdity of the so called "Copernican" hallucination.

We are told that we do not exhibit the spirit and principle of the Christ, regarding the blockheads called scientists, when we resort to language sometimes seen in *THE FLAMING SWORD*. What difference does it make whether we say, as did the Lord, "fools and blind," blind fools, blind idiots, or blind bigots and idiots. He told the truth, because it was the best way to exasperate people and set them thinking. Koreshanity has the truth, but the present humanity—steeped in tobacco, rum, and sensualism—prefers to meet the truth of Koreshanity with ridicule rather than to give it candid consideration. But as ridicule is always the strongest argument, and the one that usually has the greatest weight with the non-thinking mind, it is not surprising that the so called scientist usually takes refuge behind it when meeting a rational force that otherwise is irresistible.

Nero fiddled while Rome was burning; this is what the plutocrats are doing today. They are fiddling, feasting, dancing, dining, and sacrificing human lives to make themselves a holiday, while men, women, and children are passing years of joyless lives and starving themselves to death, clothed only in their own misery. Nero was the product of an age in which incarnate love had not shed its vivifying moral influence. But what shall we say of an age that is nominally Christian, and yet following in the footsteps of old Rome? Only this;—it is false to the teachings of the Master it professes to serve.—*Our Concern.*

SOCIOLOGY.

How can Crime be Eradicated, and the Number of Criminals Lessened?

"The cure of crime is in the rigorous and vigorous punishment of crime. The object of punishment is to make an end of punishing." *M. M. Mangasarian, to the Society for Ethical Culture.*

In view of the frequency of declarations similar to the above, from those who pass for very intelligent and liberal persons, we ought to be able to see how entirely the higher teachings and life of the Lord Jesus have fallen out of the knowledge and belief of the men of the present. When the woman was caught in the crime of adultery, (the most crying sin of the present,) caught in the very act, did Jesus say, "Enforce the law to the very letter. Let her be stoned to death, in order to stop the crying sin of adultery"? Nay, verily; but, rather, turning to her accusers, knowing, by their manifest zeal against one who was *openly* guilty, that each of them, like the great mass of preachers and moralists of the present, was seeking to atone for secret sins in the same line, he said, "He that is without sin among you, let him first cast a stone at her." As, conscience smitten, they slunk silently away and left her without inflicting the penalty of the law, Jesus—raising his mild and merciful eyes from the ground, on which he had been writing—said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go and sin no more." Does any man in his senses believe that His mild and merciful act and words had less immediate effect in restraining the crime of adultery, both in the person accused and in that community, than if he had said, "Execute the law without mercy. Stone her to death"?

History records the fact that England was never more beset with thieves than when death was the penalty for petty thieving. Criminals, when brought to answer before the bar of what passes for human justice, have a sort of feeling that they are unfortunate—more sinned against than sinning,—and that, if actual justice were meted to all, they might change places with the court that tries them. The real fact is, worse criminals often sit in the judge's seat, or the jury-box, than in the criminal's dock. The fact is, the society of today, whatever its professions, is criminal (consciously or unconsciously), from foundation to cap-stone. While it remains so, criminals must be expected; even if not expected, they will, under present conditions, continue to throng our prisons. No amount of severity—administered by hands known, or reasonably suspected, by criminals, to be equally stained with crime with their own—can ever suppress crime. Nothing short of a radical change of heart, taking out of humanity the temptation and desire to commit crime, will ever materially lessen the number of criminals, or the manifest need of restraining them.

For another example of the power of love to subdue hate, and of innocence to eradicate crime, we will take the case of Jesus and the thief on the cross. The word rendered thief, means, in the original, robber, highwayman; the man had been a rough and hardened robber, which involved murder, as well. When his fellow sufferer for crime railed at the

impersonation of innocence hanging by his guilty side on the cross, this man rebuked him, saying: "We suffer indeed, justly, but this man hath done no wrong." The very sight of suffering innocence had taken out of the heart of this rough robber the very desire to sin, making of him "good ground" in which to sow the seed that should, in the harvest, the end of the age now at hand, ripen into a son of God, just like the seed, Jesus the Christ.

When society ceases to be criminal itself, in its heart, it will cease to produce criminals to punish, and not before. No amount of severity expended in punishing crime will ever materially lessen it while the punishing power remains almost, if not quite, equally guilty with the punished. Any punishment for crime, to be effective, must be radical, correcting the punisher as well as the punished. While it remains true, as in the case of those who brought the adulterous woman to Jesus, that the loudest-mouthed inveighers against criminals are those equally guilty—those whose zeal against crime is explained on the principle of the thief's cry, "Stop thief!"—we need not be surprised to find that no amount of severity in the punishment of criminals will materially lessen their numbers. Make the fountain pure, and its waters will be pure also.—O. F. L.

GREETING.

The following communication from our Sisters and Brothers of the Order of the Temple, Christchurch, New Zealand, comes to us as a loving greeting, bearing strong evidence of a determinate purpose to live up to the highest conception of truth. Being in close touch with all endeavor to present the truth to the world, whereby humanity may be benefited, we extend our warmest sympathies to our friends for the severe trials they have undergone and the bitter persecution to which they have been subjected, bidding them be of good cheer, for the Truth shall indeed make us all free. —Victoria.

LATIMER SQUARE, CHRISTCHURCH, N. Z. AUGUST 8, 1893.—To our Sisters and Brothers of the Koreshan Unity, from the Sisters and Brothers of the Order of the Temple, Greeting:—

Our Sister Victoria's letter was read in our last meeting, and gave us much happiness and cause for thanksgiving. We recognize that in the knowledge of man's two-in-oneness lies the ultimate salvation of the human race, and the exaltation of man to that place of dominion which was predicated of him in the beginning. We look forward to, and work for, the time when the knowledge of the Lord—man's divine life—shall cover the earth, as the waters cover the sea. We see in you, and ourselves, and we know not how many more, centers of this divine knowledge,—centers from which the outward extending circles shall ceaselessly pulse with the message of Truth, until their outermost radiations touch each other and enfold the earth with the truth which shall free it forever from the law of sin and death. Knowing that the One Mind wreathes us all in its infinite arms, we are assured that although our methods may sometimes differ as to details, this omnipotent unity guides our efforts, and focuses them upon the accomplishment of its purpose, the perfect manifestation of God in and through man.

THE COMING WOMAN.

My fellow men, as yet we have not seen
Wife, sister, mother, and daughter—not the queen
Upon her throne, with all her jewels crowned!

Unknowing how to seek, we have not found
Our goddess, waiting her Pygmalion
To woo her into woman from the stone!

Our husbandry hath lacked essential power
To fructify the promise of the flower;
We have not known her nature ripe all round.

We have but seen her beauty on one side
That leaped in love to us with blush of bride;
The pure white lily of all womanhood,
With heart all golden, still is in the bud.

We have but glimpsed a moment in her face
The glory she will give the future race;
The strong, heroic spirit knit beyond
All induration of the diamond.

She is the natural bringer from above,
The earthly mirror of immortal love;
The chosen mouth-piece for the mystic word
Of life divine to speak through, and be heard,
With human voice, that makes its heavenward call
Not in one virgin motherhood, but all.

Unworthy of the gift, how have men trod
Her pearls of pureness, swine-like, in the sod!
How often have they offered her the dust
And ashes of the fanned-out fires of lust,
Or, devilishly inflamed with the divine,
Waxed drunken with the sacramental wine!

How have men captured her with savage grips,
To stamp the kiss of conquest on her lips;
As feather in their crest have worn her grace,
Or brush of fox that crowns the hunter's chase;
Wooded her with passions that bet woe to fire
With Hymen's torch their own fufueral pyre;
Stripped her as slave and temptress of desire;
Embraced the body when her soul was far
Beyond possession as the loftiest star!

Her wisdom hath been tarnished by their touch;
Her promise hath been broken in their clutch;
The woman hath reflected man too much,
And made the bread of life with earliest leaven.

Our coming queen must be the bride of heaven—
The wife who will not wear her bonds with pride,
As adult doll with fripperies glorified;
The mother fashioned on a nobler plan
Than woman who was merely made from man.

—Gerald Massey.

BOOK REVIEW.

Study No. 10, of "Our Race," by C. A. L. Totten, has been issued. It is entitled, "The Measure of History," and contains, besides sundry lectures, a scale of time wherein are harmonized the Olympic era, the Julian period, the era of Rome (A. U. C.), the Nabonassau era, the common B. C. and A. D. years, and the A. M. (all past time) scale. The several scales of time are printed year by year in continuous parallel columns, and adjusted to one another by a continuous scale of months, so that, knowing the date of an event upon either one of the chronological eras represented, a horizontal glance across the table will show its corresponding place upon any and all of the other scales.

This "Standard Measure of Chronology" fills a long felt want of students of history. Lieutenant Totten's chronological work is deserving of careful study, and he challenges proof of its incorrectness.

The Studies are published quarterly by the Our Race Publishing Co., New Haven, Conn. Single numbers, 75 cts. Subscription for Series, \$2.00.

A Lesson in Usury.

He was hard up and wanted money so badly that he finally concluded to deposit a handsome diamond ring in the hock shop.

"Can I borrow \$100 here on a diamond worth \$250?" he asked the proprietor.

"Lemme see the stone," demanded the money lender. It was handed over and examined.

"Well?" inquired the applicant.

"I guess you can have it."

"Thanks. What are your rates?"

"Ten per cent a month in advance. That is, I take out the interest and give you the balance."

"I don't care how you do it; all I want is the money."

"You say you want \$100?"

"Yes."

"How long?"

"Blamed if I know, but a long while I should think."

"For a year?"

"No, not that long; say about ten months," and the applicant hummed, "I want a situation," in a low key, as the money lender was making his calculation on a sheet of wrapping paper.

"That's all right," finally said the money lender. "You can get the ring when you call with the money."

"But where's my hundred?" asked the astonished applicant.

"The interest has absorbed it," responded the money lender with a placid smile. "Ten months, you know, at 10 per cent in advance. Didn't you say you wanted a hundred for ten months? I think you did. There's your ticket. Thanks. Call again, please. We are always glad to assist the needy."

The applicant was dazed for almost seven minutes, then he walked out and hunted up a policeman.—*Detroit Free Press.*

Emma Goldman has been convicted of the crime of saying things of which a policeman did not approve, and society may once more breathe freely. The institutions of this great and glorious Republic are once more safe. There are some people who will insist upon thinking that institutions that are in danger of being overthrown by the talk of a young girl need some repairs at the foundation.—*K. of L. Journal.*

Last week an advertisement appeared in a Boston paper offering \$1,000 to any strong and healthy man who would be willing to submit to a difficult and dangerous experiment in the interest of science. The advertisement frankly stated that the result was more than likely to prove fatal. More than five hundred letters were received in answer by men whom poverty had driven to the dire necessity of thus offering to sacrifice themselves in order that they might leave money to prevent their families from starving. What a fearful commentary upon our boasted civilization! And yet this is styled an age of Christian justice and benevolence!

Five hundred men in Massachusetts, alone, ready to have their throats cut or their bowels taken out rather than to endure their grinding poverty longer. Close your churches, and sacrifice to the gods of Baal!—*People's Cause.*

PUNGENT PARAGRAPHS.

Political agitators, for the most part, stir only mud.

"Lives of great men oft remind us"—that few survive, these days.

The United States Senate is having a hard time "climbing up the Golden Stairs."

The Holy Ghost that is forgiving sins in these days is only the ghost of the dead.

To enable a few men to die rich, thousands struggle a lifetime in hopeless poverty.

When the so called Christians cease to love money, it will be because there is none to love.

Too many prospective presidential candidates in the Senate, to expect any healthy legislation from it.

"The ass knoweth his master's crib." The human animal generally manages to crib its contents for himself.

Great thieves purchase reverence for their memories by granting public charities out of the millions they've stolen.

If Christianity does not love money better than the fellow man, why is it bribed to permit the liquor traffic to exist?

If the railroads are to continue the late wreckage of human life, they will soon reduce the population to the proper *per capita* of the circulating medium.

If *all* died in the first Adam, that is universal damnation, is it not? And if *all* are to be made alive in the second Adam, then that means universal salvation, does it not?

Now that Mohammedans and Hindoos have taken this country as a missionary field, will they also introduce slavery, polygamy, and widow burning, as we introduced drunkenness and the social evil into their country?

The ambition of Alexander the Great to conquer the whole world is no more blameworthy and no more cruel in its methods of accomplishment, than is the ambition of the moneyites to conquer the world by getting control of its wealth.

The newspapers made a great effort to have it appear that Prendergast's insanity was the result of his brooding over the "single tax" or "track elevation" problems. However, it transpires that he has been a newspaper carrier for several years; this fully accounts for his tragediacal tendencies. The spirit of crime may be absorbed from the handling of dailies, as printers get lead poisoning from handling type.—*J. S. Sargent.*

The law says that interest above ten per cent is unlawful.

The law does not say anything about rent.

If a man earns \$35 per month and pays \$8 per month rent, does he not pay a little over forty per cent?

Oh! ah! well, the investment only pays about three per cent on the valuation.

Funny, is it not, that it takes forty per cent of the earnings of labor to pay three per cent to the landlord?—*The Union.*

MISCELLANEOUS.

A new and untellable marvel of love thrills the one whose spirit, soul, and body have felt the redeeming "touch" of the hand of God Almighty.—*Anon.*

Of all the "isms," Trinitarianism is the most ridiculous, unphilosophical, and unchristian. There is not one word in the whole Scripture to sustain the claim of the tri-personality of the Godhead. God taught everywhere, through the law and the prophets, that God is one.

Trinity church, New York, has been presented with two doors by millionaire Waldorf Astor, that cost thousands of dollars. If Christianity were taught in that church, the trustees would have told Astor to sell the doors and give the money to the starving poor of that city.—*Golden Rule.*

Swedenborg ate but two meals a day, and was practically a vegetarian. His usual diet included bread and butter, milk and coffee, almonds and raisins, vegetables, biscuit, and cakes. He was in the habit of carrying gingerbread in his pockets to distribute among the children as they played around him.—*Ex.*

Napoleon refused drugs. He said: "Do not counteract the Living Principle. Leave it the liberty of defending itself; it will do better without your drugs. A doctor putting drugs into organs which he cannot see, is like a jeweller poking blindly into a watch with a crooked instrument, the chances of damage being a thousand to one."—*Ex.*

The veil of the temple (the temple is the body) is the flesh of Christ. This is not merely the flesh of the Christ as inhering in the one man over eighteen hundred years ago; all who come into the divine life at the end of the Christian age, born of the Christ, will constitute that flesh. All who appropriated that flesh and live the same or a corresponding life—this is, when the transformation is complete in the regenerating men—comprise the Christ, the sons of God. The Christ flesh is not manifest till death is fully overcome, and this mortal shall have put on immortality, and this corruption shall have put on incorruption.

"Property is robbery," says Proudhon. During the first centuries of the present era, when men noted as followers of Christ gave utterance to their strong convictions, this sentiment found frequent expression. Basil said:—"The landlord is a thief." Chrysostom, the golden mouth, said:—"The rich are robbers; better all things were in common." Jerome said:—"Opulence is always the product of theft committed; if not by the actual possessor, then by his ancestors." Ambrose said:—"Nature created community; private property is the product of usurpation." Clement said:—"Iniquity alone has created private property." All these men were either contemporaries of the Apostles, or lived near the time when the strong influence of their plain teachings was felt. Those who now claim (?) to be successors of the Apostles defend private property, and denounce all and sundry who speak as apostolic men did in declaring all property to be robbery.—*The People's Newspaper, Queensland, South Australia.*

SHARP CUTS.

Congress is very busy killing time.—*Western Watchman*.

As long as there is dross in the gold it will be afraid of the furnace.—*Ram's Horn*.

The advance of humanity towards righteousness is due not to tyrants, but to martyrs.—*Tolstoi*.

All true prosperity begins by seeking first the kingdom of God and his righteousness.—*Ram's Horn*.

What right has any man to compel you to pay tribute to him for the privilege of being allowed to live on the earth? Don't think.—*The Union*.

The silver discussion has disclosed one fact very plainly. It has shown that we could do without either [gold or silver] as a money.—*Golden Rule*.

The value of legal tender money is imparted to it by an act of the general government of each nation, and hence the value is always extrinsic.—*Money Makers*, O. F. Burton.

The people are getting madder and madder all the time, and this is most encouraging. A few more turns of the screw will make the pressure intolerable, and then something will snap. Let 'er snap.—*Kansas Commoner*.

The influence of men is not to be confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw.—*Kansas Newspaper Union*.

Any money that reaches the channels of trade without paying several interests on the way is not "sound" money. Nothing is sound but what pays interest, and the more and the larger the interest, the sounder the money. See?—*Chicago Express*.

An issue of bonds in time of peace, in order to perpetuate the accursed national banks, exempting their capital from taxation, and burdening the toilers with an increased taxation to pay interest whilst more than \$500,000,000 of silver is stored in the vaults of the United States treasury, is an outrage that the American people will not tolerate.—*San Diego Vidette*.

Five hundred girls and women are employed in the foundries of Pittsburg, doing work at \$4 and \$5 a week, for which men were formerly paid from \$14 to \$16 a week. This is something new. The labor they perform—putting heads on nails and bolts—is something which taxes the muscles of strong men. This woman question needs investigation.—*Joe Howard, in the Republic*.

The intelligence required for the solving of social problems is not a mere thing of the intellect. It must be animated with the religious sentiment and warm with sympathy for human suffering. It must stretch out beyond self-interest, whether it be the self-interest of the few or of the many. It must seek justice. For at the bottom of every social problem we shall find a social wrong.—*Henry George, in Social Problems*.

Since the Protestant missionaries first gained a foothold in Uganda, it is said there have been no less than two hundred martyrs among the converts, a record that can hardly be

equaled in any other single field. So says the *Union Signal*. We would remark that, according to the most reliable accounts, the Catholic and Protestant parties have been engaged in a friendly rivalry, making martyrs of each other. The Protestants are ahead at present. The heathen have to pay for the martyrs' crowns of both factions.—*Progressive Age*.

The reform political parties all lay claim to an immaculate purity of intention. As they are all young, weak, and not in power, we will not dispute that they may possess it. But watch their growth; wait and see. They all unite in denouncing the Republican and Democratic parties as inherently rotten and corrupt, but in this they uncharitably overlook the fact that when new-born and powerless, these parties were just as pure and just as spotless as their detractors would have us believe themselves now to be.—*Mutual Aid*.

Nineteen billions of home indebtedness for the people of America, and less than two billions of dollars to pay it and to carry on business! "Whither are we drifting?" Say, American citizen; you free man, you "king"; you, who, with a ragged coat on, preach the beauties of high tariff, national banks, and the damnable gold standard, can you get an idea into your head and think? Say, how are we to pay nineteen billions of dollars with less than two billion, and eight billions of gold to England with less than one billion? Do you see now why the British are capturing all our great factories and mercantile institutions, as well as the breweries, distilleries, etc.? No wonder that Americans are becoming tramps in the land of their birth.—*The Argument, Greensburg, Ind.*

The dying words of Lucy Stone Blackwell, if heeded, would make all gospels and all religions superfluous. If every one thought, spoke, and lived to make the world better, churches would be unnecessary, and priests would have nothing to do. All of life's saddest, bitterest experiences utter this command: Make the world better. A peculiar force is lent these words by the dying voice of a woman whose whole life was one long struggle to improve mankind. Lucy Stone put into those four words what she had been doing for seventy years. It was the voice of her heart that moved her lips. The last message of this great woman to her daughter was addressed to all human kind. A woman who had made the world better had the right to speak such words.—*Boston Investigator*.

There is not much in a name after all. Brazil changed from a monarchy to a republic, and now its people are finding out that the monarchy was by far the freer form of government. Nominally, the Emperor had the constitutional right to veto any measure passed by Parliament, although the power was never exercised; but, under the republic, the President not only has the veto power, but he uses it remorselessly, and is by far a greater autocrat than Dom Pedro ever dreamed of being. It looks like a case of having grasped at the shadow and lost the substance. In this connection, it might not be altogether unprofitable for citizens of this great and glorious republic to ponder over the fact that the President has more autocratic power than any monarch of Europe, except the Czar of Russia.—*Journal of Knights of Labor*.

THE LATEST SPOKEN.

ORGANIZE ANOTHER.—Recently, in Seranton, the society for the "Prevention of Cruelty to Animals" was reorganized. This is a noble step, but it should not be confined to animals. It should extend to human beings. Miners need as much protection as animals. In fact, they are not as well cared for. The strangest thing connected with the society is that nine tenths of its members are coal tyrants. Men who crucify the coal miners are talking of sympathy for animals!—men who work their mules in the mines ten hours without a mouthful to eat; men who run "pluck-me stores," and can stand with a smile on their criminal faces while miners' wives beg for bread; men who cut down wages to the starving point! How can such fiends have mercy for animals? They are hypocrites and do not believe in mercy, justice, happiness, independence, or prosperity for the poor. We do not believe they have human hearts. The object of the society is a noble one, but the cruel tyrants who compose it know no nobleness. Let them first organize a society to feed their starving workmen and their workmen's families. "Hew to the line, let the chips fall where they may."—*Miners' Tribune.*

WALTER BESANT ON THE WOMAN QUESTION.—Walter Besant has been fulminating against the Women's Movement in the columns of a contemporary, the occasion which called forth his ire being the recent deputation of the Women's Emancipation Union to Mr. Courtney. Mr. Besant trots out all the old familiar arguments against the extension of the parliamentary franchise to duly qualified women, many of which arguments have already been dealt with elsewhere. One of them—the physical force argument—sounds a little out of date when brought forward, seriously, at this time of day. Mr. Besant says that the security of society rests upon physical force, and argues that because women are unable to serve as soldiers or policemen they are unfitted for the due exercise of the parliamentary vote. In other words, women cannot fight, therefore they should not vote. Granting, for the sake of argument only, that women are unable to fight, there remains the fact that a good many men are unable to fight also. If combative powers are to be made a qualification for the franchise, let the qualification be applied equally all round. What is sauce for the goose should also be sauce for the gander. There are a good many estimable elderly gentlemen—say over sixty years of age—who would not be of much use on a battle-field, but no one proposes to disfranchise them in consequence. And yet, if Mr. Besant's argument of physical force holds good, they should not be allowed the exercise of the franchise any more than women.—*Humanitarian.*

WHY THIS JUGGLING?—Secretary Carlisle, in a recent statement issued, says the total amount of money in circulation in the United States, Oct. 1, was \$1,701,939,918. He places the average circulation, per capita, at \$25.29, estimating the total population of the country at 67,306,000. Why will the Treasury Department persistently try to mislead the people in this matter? Why does the Secretary say this money is in circulation when he knows the state-

ment is false? Why does he use the term "circulation," when it is simply "volume of money"? Because it has been the custom of the Treasury Department, for years, to juggle the reports of the Treasury so as to mislead and deceive the people. The \$1,701,939,918, as the total amount of money in existence Oct. 1, is simply the total volume of money, two thirds of which is not in circulation. Is the gold reserve, \$100,000,000, held for the redemption of greenbacks, in circulation? Is the gold behind the \$80,000,000 of gold certificates, in circulation? Is the silver behind each of the \$20,000,000 silver certificates, in circulation? Is the twenty-five per cent required to be held by the national banks to secure depositors, in circulation? Circulation means, passing from person to person, transmission, or diffusion. The gold and silver reserves in the treasury, held for the redemption of the greenbacks, and gold and silver certificates, lie idle, and have for years, being practically of no more use, as circulating medium, than the crude ores of the mountains.—*Golden Rule, Colo.*

ITHURIEL'S SPEAR.—Often, when starting on a trip to the Houses of Parliament, or the Halls of Congress, or to some great political meeting, and sometimes when attending divine service in some church, pantheon, mosque, or synagogue, I have wished that I could borrow, as easily as I could borrow an umbrella, the magic spear that Gabriel, the archangel, gave to Ithuriel when he sent him in search of Satan: that spear of celestial temper, the touch of which no falsehood can endure, but "returns of force, to its own likeness." I have longed for the spear that I might touch lightly the preacher, the senator, or the candidate, and make him return to his own likeness, revealing himself in the true color of his opinions as they lay concealed behind his brow. Many a time, in the Parliament of All Religions, when I heard some Reverend, or some Right Reverend orator, out of harmony with his creed, pleading for spiritual and mental freedom, for fewer sects, and a larger brotherhood, for more love and less hate, for more peace and less war, for justice, liberty, and toleration, I thought that if I could only touch him with Ithuriel's spear, his clerical regalia would vanish, and the man would stand revealed before the congregation in his true mentality, an unbeliever and an infidel. We may dissemble here, and hide our consciences away from the gaze of men, but in the course of eternal being there is not one soul of us all that shall escape the touch of Ithuriel's spear.—*M. M. Trumbull, in Open Court.*

ONCE IS ENOUGH.—Once is enough to purchase and pay for the same thing. On a yearly valuation of five per cent for the use of money, a man who pays two thousand dollars for a vacant lot in the city of Brooklyn pays what is equivalent to a yearly rental of one hundred dollars. This is paid for the right to occupy that portion of the city which the lot is. When the owner has built a house upon this lot, the tax bill is a hundred dollars a year, and perhaps more. Paying the cost of building, the house entitles the owner to its use, and therefore the tax bill is paid for the right to occupy that portion of the city which the lot is. So the same thing must be paid for twice over. With a Single Tax law in force, and the same tax of a hundred dollars a year collected on a lot of

this value whether vacant or improved, the tax bill would be, at one and the same time, both tax, and ground rent. The right to occupy any certain portion of ground would not be paid for twice, but only once. Ownership of lots, while unused, would not be profitable, and such disgraceful scrambles for the possession of land as we so lately witnessed at the opening of the Cherokee Strip, and the exhibitions of savagery in connection with it, sufficient to put veritable savages to shame, would never more take place. Rent would fall and wages would rise. Accumulated millions would not go on doubling themselves, but any one with the exercise of reasonable industry and average skill could readily acquire a comfortable competence. Once is enough to pay for the same thing; and a scene like the Cherokee Strip opening should not be repeated in a lifetime. For this, also, once is enough. *J. H. Wells, in the New Earth.*

POLITICAL ACTION.—The greatest menace to American liberties today, is inequality of conditions; it is not only a menace, it is already a destroyer, in large measure, of those liberties. This menace, this destruction, this inequality of condition, comes from aggregations of capital, usually in the form of corporations, created and fostered by law, and sustained by courts in their predatory raids against the public welfare. Let it be known, once for all, that this condition of things was brought about by political action. A corporation could not exist one moment if it were not for political action. Corporate injustice could not exist one moment save for political license. Special privileges are the spawn of political action; the masses, the farmers, the wage earners, the industrial class, have been voting constantly, these many years. It made no difference which old party they voted for—to bring in the very conditions which confront the country today. Ignorantly and apathetically they voted for the destruction of their own prosperity and livelihood!

If political action can bring these conditions, these calamities, upon the people, political action can also redress them. *One thing is certain, nothing but political action or revolution can redress them*, hence how unnecessary is revolution where the ballot can redress every wrong. This is both a creating and a restraining government, and every law, every special privilege which exists today to the detriment of the public welfare, is flagrantly unconstitutional and illegal. All that is necessary to make this government everything that the poorest man desires it to be—to make this country free from poverty and oppression—is for the poor and oppressed to stand shoulder to shoulder at the ballot-box. Wage men of America, you have the power, are you too ignorant to exercise it?—*The Union.*

WHAT MAKES ANARCHISTS.—One fine morning in August last, Matthew Manski started to his daily work in a Chicago packing house. He kissed his wife and two children and went off in the best of humors. During the day Manski was rolling out barrels, at the packing house, that were ready for shipment. On the floor he saw a little piece of pickled pig's foot. Picking up the tempting morsel, Manski ate it and went on with his work. This was against the rules, and the man was arrested. He could not give bail, and was sent to the county jail where he remained four weeks.

The grand jury looked into the case and found that the value of the meat eaten by the prisoner was 1½ cents. This being the case, the jury refused to find an indictment. Manski said that he was hungry when he saw the piece of meat, and had almost unconsciously picked it up and eaten it. A free man at last, he hurried to his little home. But the wife and children had been unable to get along during the month's imprisonment of the husband. The woman had been sent to the insane asylum and the two children had disappeared. Manski feels that he has been badly treated. He cannot find his little ones, and his wife is a lunatic for life. He is under a cloud, and the fact that he once was in jail will always make it difficult for him to get employment.

The poor fellow is one of the victims of our strange civilization. In his case justice made a mistake, and it is hard to point it out. The officer who arrested him, the committing magistrate, and the grand jury, were not to blame. They simply obeyed the law. The packing company had the right to enforce its rules. And yet there is something wrong somewhere. Manski has become an anarchist.—*Press Despatch.*

COMING TROUBLE.—Events that are transpiring daily in every part of the country, the action of Congress in support of classes rather than the interests of the people, all indicate that we are nearing one of those periods in history when the masses rise in their might, wipe out some of the most grievous evils, and begin over again. It seems to be a period that society must pass through as an atonement for the sins of the past,—a sort of purification by fire. Nor does it seem to come by any planning or organization, but results as a natural sequence to the rise of other conditions; when these conditions become ripe, mankind is powerless to stay the revolution. Man has studied the forces of nature, making a science of the laws governing those forces; through this knowledge he has been able to prevent much suffering to man, but of the economic laws governing man himself he is ignorant, allowing conditions to arise that bring suffering and call forth heroic measures to remedy. It is time that deeper research was made to discover the laws governing our social relations, and to diffuse knowledge so that social diseases may be guarded against as we are now able to guard against physical ones; then those periods, when society seems on the verge of destruction, may be known only in history.

The rush for the Cherokee strip, the past month, ought to be an object lesson demonstrating the demand there is for cheap land. This is about the last to be opened for settlement. Thousands rushed past miles of unoccupied and far better land than this, but could not stop because some one else claimed, though not using it. Our people must settle down now to a system of landlords and tenants, or else make some move whereby those who hold land, but do not use it, can be forced to let go. Occupancy and use should be the only title to land. That which gave man life gave earth as a necessity for its maintenance; this consequently implies an inalienable right to enough land for that purpose, life being all the title that in justice can be recognized. The title to land will finally have to be settled, as was the title to human beings. Some judge will have to decide on the question of title to land, finally, in favor of the users, or demand the production of deeds signed by God Almighty to put the title in others.—*Union Pacific Employees' Magazine.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights. All desiring to hear the doctrines of Koreshanity 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 Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal. Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2612 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 Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan 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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