

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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ETHNOLOGY.

THE DESTINY OF THE BLACK RACE.

"God hath made of one Blood all Nations of Men for to Dwell on all the Face of the Earth."

[CONTINUED FROM NO. 20.]

FEMALE CIRCUMCISION AND ITS PHYSIOLOGICAL EFFECTS.

The sympathetic nerve, called the system of organic life, the ganglionic, and also the vegetative nerve, is the magnetic generator and inductive system of both the brain and the body. This is in contradistinction to the cerebro-spinal system, or the system of animal life, which is the electric generator. The sun is the center of electric generation, corresponding to the cerebro-spinal sphere in man, and is male in one of its aspects. The moon is the cell of magnetic conservation, and corresponds to the female in one of its aspects. Filaments of the sympathetic nerve enter the pudic nerve of the cerebro-spinal system and terminate—in the female—with the branches of the pudic, at the pubic arch, in a ganglionic center. The ganglionic system derives its fibres through knots, or ganglia, formed from the magnetic energy generated by the action of the electric currents of the cerebro-spinal nerves. As this current of electric energy courses its way—in its efferent and afferent flow—through

the cerebro-spinal nerves, its friction generates the magnetism, which formulates, in its escape from the *neurilemma* (nerve sheaths) of animal life, the ganglionic reservoirs and elaborators of the induction energy of organic life.

The ganglionic center above defined and located comprises the lock of the organic circuit enclosing the gestative function of the vital being, generating magnetism and dissipating the surplus magnetic force. By a process of husbanding—possible through a scientific understanding and application of the laws of life which include the perpetuity of our being—this dissipation may be controlled, and the surplus energy conserved and utilized for a more general and national service. The circumcision of the female opens the lock and breaks the circumscribed circuit of the organic life of the vidual. This, co-ordinated with a correct religious impulse and direction of the surplus energy thus husbanded, encloses the personality within a larger sphere and broader circuit of organic relationship. Female circumcision limits the passionate emotion. The subsidence of excessive energy wasted in emotion is an essential prerequisite to the amalgamation of the black with the white race. Nothing short of this can provide for an equilibrium of energy between the two races which are destined, in the providence of law, to unite in the formation of the red, or Adamic, man of the second order. The word Adam is from the root adam, to be red. *Adamah*, red earth, is from the same root. The physiological analogy between the amalgamation of the Afro-American with the whites, is perfect as compared with the dark corpuscle of the venous blood as it enters through the heart into the lungs and there marries with the white blood corpuscle, carried to the heart and lungs from the lymphatic and lacteal circulations forming the arterial blood.

There never has been, nor can there be, a more truthful prediction than the one concerning the future miscegenation of the present Afro-American with the Anglo-Saxon.

IS THE AFRO-AMERICAN A CITIZEN OF THE UNITED STATES OF AMERICA?

Let us examine the character of the citizenship of the black man from the standpoint of civil liberty, and his social status from the standpoint of a Christian brotherhood. Every citizen of the United States, regardless of color, is entitled to the civil rights of every other citizen, and the law is bound to sustain him in these rights. Not only is it the obligation of every municipal, town, county, and state authority to uphold the rights of the American citizen, but it is the province and obligation of the governor of the state to call upon the general government to enforce the law, when the state is unable, under any circumstance or in any contingency,

to compel obedience to its mandates. The Afro-American has been made a bone of contention between the two great political factions fighting for the spoils of party achievement, and it has been for the political interest of either to hold him in abject degradation and to prevent, so far as possible, his religious, moral, and intellectual training and development. He is ostracized everywhere, condemned for being black, and for the social difference with which he is distinguished by a hundred years of slavery. A less patient, ardent, forbearing, enduring, and tolerant race never could have withstood the persecution and insolence of the oppressing white superior in acknowledged social position, and progressed under existing circumstances as the Afro-American has done. Under the circumstances, no praises can be too encomiastic, no adulation can exaggerate his deserts.

In a recent visit through the Southern States, we were witness to a circumstance indicative of white intolerance and of the burning disgrace of a pretended Christian civilization. We were in a car, so divided as to place one half (the forward part) of the coach at the disposal of white people, the other half to be occupied by the black passengers. The seats were nearly all empty, there not being many passengers on the train. A colored boy, active and intellectual, having paid his passage the same as any white citizen, entered the car and sat down in an empty seat. A brutal white trainman—white in the skin but deep dyed in the soul—beat the Afro-American citizen and kicked him out of the white department into that portion of the car consigned to colored passengers. Such conduct on the part of the trainman exhibited the true animus of the whites toward the despised black race.

It will be declared of us that we have entered into the advocacy of our own cohabitation with the black race. Let us state our position. We have taken hold of this question from our own standpoint of sexual purity, maintaining that the highest life is that in which both the celibacy of the male and the chastity of the female obtain. Such a life is open both to white and black. While, however, we preach and practice this higher state as a body of believers, we maintain that the perfection of the second order (we mean that of the common marital union) is legitimate in its own sphere when the true law of marriage is understood and applied. Cohabitation, when indulged in for the purpose of propagation, is righteous in the propagative order; but when this purpose is departed from and indulgence is exercised for sensual gratification, the law of God is violated, and the vengeance of law must fall, soon or later, with the relentless pressure of just retribution.

"If, therefore, Christ hath made you free, you shall be free indeed." From the common Christian point of view, the whites and the blacks are equal. They profess to be baptized by one spirit, into one family, where there shall be one Shepherd and one fold. Think of the pure white Christ, the Lord, the Shepherd of his flock, having died for the black as well as the white man, refusing to sit at the same table with the man he has redeemed, because this same Lord Christ gave him a black skin! The spirit that would place a dividing line between the races, in a railroad coach, street car, hotel, or so called church of Christ, would bar the black man from his heavenly place in Christ Jesus, both in the earth

and in the heavens; and that spirit, though of the favored race, debars his own entrance into the sphere from which he would ostracize his brother.

What is the first step toward the correction of the great evil of Afro-American ostracism? It does not reside in any effort to deport the despised and downtrodden race. The black people are American citizens, born and raised in this country. They were forced here against their will, and they have more than earned the right to a protected American citizenship. The very suggestion to deport this people is an outrage to liberty, civilization, and a Christian profession. They do not need nor demand colonization. What they do require is protection under the existing laws. This protection they will have, if it costs the destruction of the tenure of every political party in existence.

OUR PROPOSITION TO THE AFRO-AMERICAN.

The colored people of this country should locate for themselves a maritime city, where could be gathered two or three millions of their race, with as many of the whites—an enterprise easy of accomplishment under an energetic and fearless leadership. As rapidly as they gather at this point they should be placed under the direction of an advisory council, composed of both white and black citizens, of such character as to utterly preclude the possibility of collusion and corruption. The city should be planned and laid out with a view to the most complete facilities for commercial and business enterprises and the rapid growth of a maritime center of ten millions of people. We have in view the ideal location for such a city, with a climate unsurpassed—a spot that can be made the very garden of Eden and the city of paradise, and this within the limits and jurisdiction of the States. Let us name it Wonder City, and corroborate the correctness of its title through the perfection and grandeur of its development. One of its prominent features should be a great Central Elevated Railway Avenue extending twenty miles from the harbor to the suburban point, which should be the great central terminus from every point of the surrounding country. This central railway should be broad enough for all freight and passenger traffic to and from the harbor. The avenue should be broad enough to embrace an extended park and boulevard on either side of the railway, with elevated carriage drives on separate elevations so that the cross drives would pass under the railway but above the ground surface! This would place railway traffic, light driving, and foot passage at three distinct elevations—an indispensable requisite to comfort in a great city.

Our plan for the rapid growth of the new city must preclude the circulation and use of money. The love of money is the root of all evil. The objects for which men perform the uses of life are food, clothing, shelter, fuel, etc. We first demand the necessities; later we can insure the comforts; finally, all the luxuries compatible with a divine economy can be procured on the simple basis of exchange for what we create. The things essential are, first, industry, second, economy; third, an equitable share for all, in all the productions of industry. This does not require talk, but action. With the co-operation of our Afro-American brethren, we can set on foot a movement that will insure such a social equality of the black with the white race as will at once

astish the world and command the respect of every nation and every color on the face of the earth.

November 25, 1893. Address: Secretary Koresnan Unity, Washington Heights, Ill.

SOCIOLOGY.

THE CAUSE OF DISEASE.

One can hardly open a magazine nowadays without finding something pertaining to disease, its causes and remedy or prevention. The question is discussed from every point of view, always excepting the right one. That humanity is in a state of universal disease, more or less serious in vidual cases, is generally recognized, and spasmodic attempts to get at the root of the evil are made, usually by scratching a few inches below the surface, the investigators being either unwilling or unable to penetrate very deeply into the causes which must underlie such a condition.

Disease is an inharmonious or unbalanced action of the bodily functions, growing out of an unbalance in the mind, or brain. There are three factors which go to make up being, namely, body, mind, and soul, and for harmonious action of the whole the functions of each must be performed, every part being designed for action. If a man work so continually with his muscles that no time is left for exercise of mind, the faculties of the mind, from long lying dormant, are lost, for it is a recognized law that we can possess only that which we use; consequently that man becomes an inharmonious being, an unbalanced being, a diseased being. And it is so, too, with the man who uses his mind to the exclusion of the use of his muscles. He, also, is inharmonious, unbalanced, diseased.

But back of the vidual unbalance is the cause, which is the unbalanced state of society. The man who labors with his muscles exclusively, does so because there is a demand on the part of society for muscular labor, which must be supplied. And the man who uses his mind exclusively helps fill a demand for mental exertion. These two men perform a certain amount of mental and muscular labor, the excessive mental exertion on the part of one demanding excessive muscular exertion on the part of the other. Now the same amount of work could be accomplished by the two men working together, each performing half of the mental and half of the muscular labor. If these two men could be brought together and induced to work in harmony, each would experience an existence more in harmony with divine law, consequently approaching more nearly to a state of health. Another cause of disease is the constant anxiety of mind inseparable from the keen competition of the present system. Constant solicitude of mind is the prime cause of the nervous prostration and heart failure of which we hear so much in these days. And the constant state of toil to which a large proportion of the race is subject almost from birth to death, allowing no opportunity for that rest and relaxation necessary to facilitate the replacing of worn-out tissue, also conduces to the ill health of the race as a whole.

Doctors may prescribe drugs and give instruction regarding pure air, wholesome food, and cleanliness, all of

which are essential factors in the attainment of a state of health, but while the disease producing element is fostered by an unbalanced social system, no improvement in the general health of humanity is possible. The great demand of the age is for a reduction of labor, and the establishment of an equilibrium of labor, recreation, and culture. This is not possible under the competitive system. Such an equilibrium can obtain only under the system of United Life. The competitive system is the system of selfishness, where each strives for self alone, and where the strongest and most unscrupulous best succeeds. The United Life system is the system of love to the neighbor, where each works for all and all for each. Under this system opportunity for universal refinement, culture, and recreation may be instituted, and the human mind, no longer impelled in the direction of selfish achievement, will become normal, that is, healthy, and health of mind conduces to health of body.

The only remedy for the present diseased state of the race is the destruction of the competitive system and the establishment of a system based upon justice and equity. Then through the opportunity for an existence in harmony with the laws of nature insured under such a system, universal health, or ease, would take the place of the universal disease.

—Ella M. Castle.

GLEANINGS FROM THE LORE OF KORESH.

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THE CHERUB is the real literal degree of the Lord's manifestation. The Word, which was in the Ark, always communicated through the mediumship of the Cherub to the High Priest. These cherubs, it will be remembered, were symbols of real things. They were symbolic representations of God's manner of imparting his truth to the world, or of exhibiting his power and process of saving or liberating. John and Jesus were the Cherubim in that age of the world. John collected the spirit of the declining age, and by the descent of the Spirit through and from John, Jesus was baptized with power as the Son of God. The Voice, or Word, which was in John (the Father, or Elias), was transmitted to Jesus. I. 6—113.

CHRISTIANITY NOT A CURSE.—Judging from the common, false Christian standard and the present and past exhibition of Christian life since the declension of the early church, taking the modern Christian premise, Ingersoll is right—Christianity has been a curse to the world. But, judging from the common standard of growth, the law involved in the statement that "what thou sowest is not quickened except it die," we cannot conceive of the fruitage of the Christian system without the planting of the germ in the beginning of the age, its dissolution, through the declension of the system, and its return in the practical fruit of Christianity at the termination of the age or cycle. This Christian harvest is the coming of the Christ. If the planted seed was celibate and communistic, its fruitage will necessarily be the same. We entertain no fears of the consummation of the harvest and its gathering. S. IV. 13—3.

CELIBACY.—The very inception of the new life was virginal. Had it not been for Mary's initiation into the protective sphere of the science of balance, or adjustment, Jesus could not have been the result of the parthenogenetic law, and the element—which was to constitute the entering wedge that would split the beam of sensual prostitution—could not have been introduced to stem the great flood which deluges the world with fallacies and consumes it in adultery.

Men ask, "What would become of the world, if your principles of celibacy and chastity were applied?" We ask, "What would become of it were it not that there is a law of compensation, by virtue of which the principle of prostitution and corruption is met and counterbalanced?" Thank God for the law of virginity, through which came the Savior of the race, and by which, again, the firstfruits of the resurrection shall mature! S. IV. 13-3.

JOHN.—In the supreme aspect or phase of mental or spiritual energy, John was significative of love and wisdom. In the supreme degree, love signifies superlative desire to love God, because of a cognition of his true character. Love is the law or principle of attraction. The law or force of attraction is the principle of conjunction or unity (oneness). John specially typified the supreme phase of love by resting his head on the bosom of Jesus, whom he recognized as the manifest Lord. The relation of the head of John to the bosom of the Lord Jesus implied conjunction of the first degree, that is, the head, with the second degree, the chest. John not only represented the celestial nature, or life, but also the possibility of man's being conjoined to that life in the Lord through regeneration. John cognized the fact of God in man in Jesus, or that Jesus the Christ was the true God manifest in his own *human-divine* personality. John saw the great truth that God and man were one in Jesus the Lord. He also represented another cardinal principle; namely, that as the Father and Son comprised but one person, and that Jesus was the fulness of the Godhead bodily, so man, in his process of regeneration from the Lord Jesus, the seed-man, should be made as absolutely one with God, through the Christ, as the Christ himself was one with the Father. In his cognition of the God in man, as the personal Jehovah, Jesus the Christ, John demonstrated the supreme wisdom coincident with the love he bore him, when such wisdom revealed him. II. 6-190.

Thanks-Greeting.

Hail to the power that can o'erthrow
A government of greed and fraud,
And make man's soul as "White as Snow!"
It cometh from the throne of God.
Let angels emulate the name
Of him who dares stand in the van
And break the bonds of woman's shame—
Give glory to the brave God-man.
Ye "Hosts above," resound his praise
Till earth shall vibrate with the theme;
Place on his brow immortal bays
Worthy the Lamb who can redeem!

—M. S. P.

The truth of the Word is the blood of the new covenant.

THEOLOGY.

"THE PROMISE IS TO YOU."

It Cannot be Reached Except Through the Law of Re-embodiment.

The original promise, or covenant, between God and man, was made with Abraham and his seed. Abraham was a personality, aspiring Godward, to be sure, but living in sin in a mortal body. God knew his aspirations and gave them a strong impulse, saying, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." "A father of many nations have I made thee." "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." This promise was rehearsed and expatiated upon to the Jews, the seed of Abraham, by prophet, priest, judge, and king, all the way down through the Jewish dispensation to Jesus the Christ. When the Christ came he claimed to be perfect, and likewise made good his claim by his life and his overcoming of death in his body. He was the first and only perfect man that had come into the world since God commanded Abraham, "Be thou perfect." We have no evidence that God so commanded any other man; and we have that reverence for God's power that would make us sure he would not command a man to reach an attainment that was impossible; hence, as Jesus came in a direct line from Abraham, it is reasonable to claim that, in Jesus, Abraham had reached the perfection God desired. Jesus could say, "Abraham rejoiced to see my day; and he saw it and was glad," because Abraham looked forward with prophetic eye and saw the glory of his own perfection in the Christ, when he was made one with God the Father.

How did he reach this perfection? By suffering and by overcoming in the different embodiments in his generation from Abraham to Jesus. (Strictly speaking, he overcame, also, in embodiments before he became Abraham.) He was "made perfect through suffering." By overcoming was he able to sit down with his Father in the throne of God. The promise to Abraham was fulfilled in Jesus the Christ. But the office of Abraham was not ended with that. Rather, from this standpoint, could he enter upon the higher relation to his descendants, and become to them the High Father of regeneration, which he did by vivifying them with his Holy Spirit. To those who believed on him did Jesus renew the promises that God had made to Abraham concerning his seed. Thereby do we know that all who accepted the Lord were of the seed of Abraham, for the promise was to none other. Yet we know that this seed must needs have been planted in the soil of other nations, and, in growing up to maturity, must absorb or involve the life of other peoples; must, in fact, become Gentile, to a great extent, as to its outward life. We know also that many Jews, who claimed to be of the seed of Abraham, rejected the Christ; that he counted them as *not* of the children of Abraham, saying to them, "*If* ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that told you the truth, which I have

heard of God. This did not Abraham." "Ye are of your father the Devil." Even as in Abraham good and evil were at war, so in his descendants must come forth those who would bitterly oppose the presence of good and truth in the Christ.

All people who had, in any way, descended from Abraham, were his natural seed; but only those were accounted heirs to the promise who manifested the aspiration for perfection which God had planted in Abraham. Hence to these only could Jesus say, "Be ye therefore perfect, even as I am perfect;" and these only could he baptize with the Holy Spirit. In the higher sense, Jesus himself was the seed of Abraham. As Abraham, he put forth, by natural generation, the Jewish people; at the same time, the higher life from God flowed into him and prepared him through his embodiments of the Jewish dispensation to become the divine Father in Jesus Christ, and enabled him, by the divine method, to plant in his aspiring descendants the seed of immortal life.

Although God's special blessing on Abraham was consummated in Jesus the Lord, the blessing on his posterity has not yet reached its fruition. The children of Abraham still look for the time of which Daniel prophesied, when "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." They still pray, "Thy kingdom come, thy will be done in earth as it is in heaven." Though Abraham has reached perfection his seed has not.

HOW DID JESUS RECOGNIZE THE SEED OF ABRAHAM?

When Abraham, as Jesus, came into the world in his high Fatherhood to impregnate his children with the divine essence, he expected to find a people, real flesh and blood personalities, who would be receptive to his words and spirit; such people he knew would be his children, no matter through how many embodiments they had passed, no matter whether their outer garb was Jew or Gentile. Such a people he found; with them he *personally* renewed the promise of the fathers, with fuller explanation of its nature and attainment, and increased assurance of his presence in them to help them in their efforts. To these same people did he promise that he would come again at the last day (or end of the age) to raise them up into immortal life, and to fulfil all the promises not yet reached. This statement alone is sufficient to prove that when he came they would still be in the old mortal life; for if they had died and passed into immortality beyond the grave, as the modern church teaches, they would have no need of being raised up into eternal life, no need of the Christ to come again.

Just here, on the subject of the resurrection, does the modern church lose the true essence of Christianity. Jesus did *not* say, as the church would have us believe, "I will come on the last day (out of heaven) and gather your soul out of Hades, (or wherever it may be,) and gather up the scattered dust of your old body from the mineral, vegetable, or animal, kingdom, wherever it may have been distributed or absconded, and will refashion it to perfection and put your spirit again into it and then come unto you." Nay, this

much the Lord does not promise, generous as are his promises. He expects you, when you have been so unfortunate (or fortunate, as the case may be) as to lose your body, to take unto yourself another body, in like manner as you took the one you had when he came to you eighteen hundred years ago. That body you obtained yourself through the law of sensual generation, or reproduction. Christ does not furnish people bodies through that line of procedure. He expects you to advance during the age through the order of sensual generation, (which is the only line you can advance through,) until you have fulfilled that cycle and reached your last mortal embodiment. True, he has baptized your aspiring nature with his spirit, to urge you onward and upward, through the cycle, but that has not made you immortal. Even as Paul said, those who have the firstfruits of the spirit (the Holy Ghost) groan within themselves, waiting for the redemption of the body. For this you are still waiting, and must wait until He comes again, for this last finishing touch must be given by the Master hand. This mortal soul clothed in its mortal flesh must stand in earth in the presence of the living, personal Messiah, in order that he may change, by the final baptism of his spirit, this corruptible to incorruption, and cause this mortal to be clothed with immortality. His alone is the province to fashion your vile bodies like unto his glorious body.

As there was no way for the seed of Abraham to meet the Christ and receive his baptism in his first coming, except by coming down through the re-embodiments of sensual generation and being present in the mortal flesh at the time of his ministration, so there is no way except through re-embodiment that the heirs of the promise may stand in the flesh before the Messiah, when he again comes in earth to consummate the blessing on those who are to be redeemed from among men.—*Alice Fox Miller.*

False Tests of Goodness and God-likeness.

Nothing is more common than to see apparently sincere and honest statements of religious, and professedly Christian, writers in conflict with the plain declarations of Jesus as to the conditions on which men may be saved,—may attain to eternal life. It is a common practice of such to take one of the declarations of the Savior and consider it separate from others which do not admit of the desired meaning, and make it teach what it was not intended to teach. If Jesus was an all-wise and all-benevolent divine teacher, all his declarations on so vital a subject must be equally true, and they must all be consistent with each other.

As an example of these misleading teachings of professed Christian teachers, take the declarations of a recent editorial in the *Manifesto*. "To be good and to do good is about all that can be included in the life of a Christian." There can be little fault found with the above statement on the condition that men know in what doing good and being good consists. The writer goes on to say: "When Jesus said, There is none good but God, he had reference to the source of goodness, so that to be God-like is for men to turn their attention toward God, and to do that which they think God would have them do. This creates goodness. The whole being becomes good, and then, out of the abundance of good

that is in the heart, the mouth speaketh. Under this system of education all the thoughts and words and deeds become good, agreeably to the Christian standard. On the subject of establishing goodness in the soul, no better advice could be given than that of St. Paul when he said to his brethren: "Let every one be persuaded in his own mind."

Paul was not speaking of "establishing goodness in the soul," when he used the above language, but only of the outward observance of days considered by some, then, as now, holy; and his language, according to the present understanding of it, could have no such application as that here given it. If by turning the mind toward God, it becomes God-like and full of goodness, then all the throng of motley and discordant worshipers who took part in the World's Congress of Religions ought to be very God-like and full of goodness. Nay, more, the Jewish scribes, Pharisees, and chief priests, eighteen hundred years ago, who clamored for the life of the only perfectly innocent man in earth, must have been full of God-likeness and goodness. Paul "verily thought he was doing God service"—what God wanted him to do—when he was "haling to prison and to death" the humble followers of Jesus, who—having received into them the divine seed, the Holy Ghost, from the development and growth of which seed in them they were to have "Christ formed in them, the hope of glory"—became God-like, good. By bitter experience he discovered that there was a right way and a wrong way to "turn toward God," and that to turn the right way involved definite and specific knowledge as to who God was, a knowledge that is now evidently hid from the great body, not only of professed Christians, but of religionists of every hue and creed, since none of them now have such knowledge, as is evinced by the fact that no two of them agree in so vital a matter.

To become good, "agreeably to the Christian standard," can only be attained by living in the way of which Jesus alone possessed the knowledge, and in which he himself lived. According to his own declaration he was this way, and the truth, which, when lived, led to it and to the life to which it was the way. He was not only the "way, the truth, and the life," but was the door whence that way issued, and the eternal mansions in which it terminated. He was the Alpha and Omega, the beginning and the end, the first and the last of real God-likeness and goodness; any other is not God-likeness nor "goodness agreeably to the true Christian standard."

This writer declares that "No creed, nor baptisms, nor protestations of faith can ever develop the spirit of goodness." Paul says, in Galatians, "For as many of you as have been baptized into Christ have put on Christ." Is it true that the baptism by which men put on Christ did not develop in them the spirit of goodness? John the Baptist said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I: * * * he shall baptize you with the Holy Ghost and with fire." As the baptism of the Holy Ghost in the beginning of the Christian age was a baptism into Christ,—the divine seed from which should begin an age-long period of regeneration, or reproduction of that seed in the humanity that received it,—so the baptism of fire to come from the same "fulness of the Godhead" now (in the time of harvest in the end of that age, falsely called the end of the world,) become, distinctively, not the Son, as then, but the

Father, shall—like the baptism of fire that in the time of harvest ripens the wheat sown,—ripen the crop of the sons of God produced from the divine seed sown in the beginning of its cycle, which was the beginning of the age, and prepare them for the harvest now at hand.

If the baptism of the Holy Ghost—the divine seed, in the beginning of the age, being the beginning and the germ of the God-life, or God-likeness, or "goodness agreeably to the Christian standard" in those who from that germinal beginning of Christ will stand forth as the hundred and forty-four thousand sons of God now at the time of harvest—"developed the spirit of goodness" in them, then so much more will the baptism of fire, now to be poured out upon them in the time of harvest, burn out and destroy everything impure and evil in them, thus perfecting God-likeness and "the spirit of goodness" in them. This is that to which Peter referred when he spoke to those who gathered about him on the occasion of his healing the lame man. After telling them that, through ignorance, they and their rulers had "denied the Holy One and the Just"; "killed the Prince of Peace"; that the healing of the lame man had been wrought through his power, and that in acting thus wickedly they had been unconsciously fulfilling the prophecies concerning Christ, he cried, "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing" (Greek, *soul*ing up, or getting new accretions of soul power) "shall come from the presence of the Lord." From the presence of the Lord, means from the Lord when he is again present in his humanity, as he was in Jesus, as is shown not only by the meaning of the Greek word *parousia*, rendered presence, but by the plain words of Peter, who goes on to say, "And he shall send Jesus Christ," (anointed Savior) "which before was preached unto you: whom the heavens must receive until the times of restitution" (Greek, putting down again) "of all things." This restitution of all things must necessarily include the coming again of the Lord God in his human personality, or his personality in his humanity (as he came in Jesus); his first coming, in which he comes "as a thief in the night," unknown and unrecognized by his own, as was Jesus, and his going away again by a change to spirit—Holy Ghost—which will be the baptism of fire by which the maturing sons of God, the hundred and forty and four thousand virgins, "the firstfruits unto God and the Lamb," who will then be redeemed from among men, will be ripened and prepared for the "new birth," which is the resurrection from the dead, in which resurrected sons of God, the "clouds of heaven," he will have his second coming, when "every eye" (blind people have no eyes) "shall see him." Such, and only such, will actually become God-like because God will be in them as he was in Jesus, with this difference,—he was the central God-man while they will be the circumferential God-men, the Gods, the "Saviors who shall come upon Mount Zion," according to the words of the prophet Zechariah, in which God says to Joshua (Savior), "I will give thee places to walk" (not among, as an erroneous translation gives it) but "in these that stand by." These will be able to keep the commandments as Jesus did, and said that men must do to inherit eternal life, because he who kept them is in them.

The article in question goes on to say, "It is said of

Jesus that he went about doing good, healing the sick, restoring sight to the blind and raising the dead." This, then, must have been "agreeably to the Christian standard" of doing good. When any people can show that such is their method of being good and doing good, and thus developing God-likeness, they may rationally conclude that "To be good and to do good is about all that can be included in the life of a Christian." "Jesus said unto them, this is the work of God to believe on him whom he hath sent," and it is true whether that Messenger be Elias, or Moses, or Jesus, or the seventh one, Cyrus, the seventh eye of God, to go out into humanity, "the whole earth," as the seventh spirit of God. As there are seven eyes of God and seven spirits of God, so there are seven Words of God, Logoi, of which Jesus was the sixth—the bread. But he said "man shall not live" (come into eternal life) "by bread alone but by every Word which proceedeth out of the mouth of God." Only the one who does the works of God becomes God-like. If merely "doing that which they think God would have them do creates goodness," then the woman who throws her infant to the alligators ought to be indeed God-like and have the premium for goodness over all professed Christians.

While, as James shows, acts of benevolence toward others flow naturally out of the God-like and good heart, of themselves there are no certain evidences of God-likeness, nor goodness. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." True charity consists only in doing that which one of the seven eyes of the true God sees to be for the good of mankind. Only such become really God-like and "develop the spirit of goodness," "agreeably to the Christian standard."—O. F. L.

Reason and Limitation.

"Come now, and let us Reason Together."

The true, divine idea of religion is a life begotten in the intellect, whence it descends into the depths of the human will, subduing to Christ all the powers of the soul, and incarnating itself in a patient, steady service. It is no mere delight of our comprehension of the doctrine of our faith, no mere excitement of our senses, first harrowed by fear, then jubilant with hope, but a warfare with sin, and a work of our whole being for God, which is our reasonable service. It is this rational doing of the will of the Father, from day to day, that enables our religion to rise in us in imperial majesty.

Much has been said by philosophers, so called, respecting the fruits of knowledge. Some affirm that rationalism never has demonstrated and never can demonstrate a God that is worthy of our worship, while the positive philosopher denies a supreme intelligence.

Solomon, in his matchless proverbs, commends knowledge. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee honor, when thou dost embrace her. She shall give to thee head an ornament of grace: a crown of glory shall she deliver to thee."

God created humanity with minds made for knowledge. There is no higher purpose in life than to perfectly develop the human intellect; then can wisdom govern the affections, making them subservient to the laws of virtue. The modern church seems afraid of science, declaring that, in any form, it is dangerous, since, in many cases, if a man reasons he is at once led into bewildering paths. It is the incomplete, fallacious science that is dangerous, rendering everything mysterious and unsatisfactory. With a correct premise, it is not impossible for human reason to demonstrate the great First Cause. Marvel not that it was said, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" It is the weak stumbling over just such parts of the Scripture that leads men into fallacy. People have been taught that reason is an enemy of the Lord Jesus and his teachings; therefore they deal with the Scripture in a profitless, superficial way that leads to darkness and confusion, degrading and corrupting the name of religion, and stultifying the intellect, which, with its reasoning powers, is God's richest gift to man. It is this which elevates and distinguishes the human from the lower forms of animal life; and, as it is nourished by the vital elements,—knowledge directed by divine wisdom,—it serves a higher purpose, ultimately crowning and glorifying the human race with the priceless diadem of Godhood.

Through reason, the pursuit of knowledge is made to directly herald all human progress. The arts and sciences are the fruitage without which there could be no advancement, no civilization, for the mission of knowledge is beneficent. The church should be placed in its true and proper position, since everything pertaining to it awakens and excites mental activity. Through all the ages religious orders have been projectors of the cultivation of the mind. Schools are founded; arts and science, so far as understood, are encouraged; but it is a recognized fact that there is a lack somewhere, though none can solve the problem as to where it is. Noting some cardinal points where philosophy and science, so called, fail to be true guides, some throw down their oars, declaring that it is impossible for human reason to solve the mystery of creation; therefore, eliminating their brains, they settle down into a delectable state wherein they are consoled by the statement, "The just shall live by faith," and think that God made one mistake at least in giving man an intelligence to be troubled by scientific gymnastics for intellectual development, for "where ignorance is bliss, 'tis folly to be wise." It is no wonder that the so called religion of today is fast sinking into a brainless, soulless form of worship, or that error and superstition have found a cell in which they can dwell together, that, by their union, they may bring forth fruit unto death.

God made man in his own image, but he fell from his estate of purity because of his irregular desire for knowledge. Is it possible that in his rational philosophy he failed to discover the law or standard of virtue? It is said that to make everything logical tends to destroy virtue. If so, perhaps the modern theologians will say that Adam fell because he was too logical in his conclusions of the whole matter, and will use this argument to defend their position. Be it as it may, there is a method by which the human mind can get a knowledge of the truth. True rationalism and philosophy

can find a standard of virtue, and the only one that is fixed upon a rock which cannot be moved. The human faculties have long been under the dominion of barbarous ignorance, but the genius of liberty is roused and the lights of knowledge begin to dissipate the gloom.

We deny that reason, and reason only, leads men to repudiate the divinity of Christ. There is a true rationalism, and there is a false one,—one so base that men are hurried away by passion, making it the sole cause of all that is base, horrid, and shameful in human nature; but we turn to the true reason that seeks to discover abstract and fundamental truths, investigate their relations, and determine how far they may tend to the production of good. By virtue of this wonderful power we are enabled to argue that, in cases perfectly similar, the issue will be the same, and to infer from the known properties of bodies, what will be the result of the application of these properties to particular cases. It is this faculty of the mind which enables us to investigate things that are unknown, from relations and ideas that are known. Without this mode of procedure we could never discover a truth beyond the first principles.

"Right reason," says Cicero, "is a true law agreeable to nature, universal, invariable, eternal, which invites men to duty by precepts, and deters them from iniquity by prohibition; and which never commands or prohibits the virtuous in vain, though the wicked are unmoved by menaces or injunctions. Of this law nothing can be changed or altered, nor can the whole, or any part, be cancelled. No authority, either of the senate or the people, can release men from its obligations. It is so plain as to need no commentator or interpreter, nor is it one law at Rome and another at Athens, one at this time, another hereafter; the same eternal and immortal law must bind all nations of all ages, under the control of one presiding and directing power—even God himself—by whom this law was contrived, adjusted, and established, to which whoever refuses obedience must fly from himself and cast off the nature of man, and this he cannot do without suffering the severest torture, though he escape those punishments which are commonly believed."

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come."

The trouble with modern scientists, so called, is that they reason without a demonstrated premise. Truths are built upon facts, and facts must be presented in a logical manner to be comprehended. We will take the fact of the creation of man, whom it is said God made in his own image. If man is in God's image, God must of necessity be man, the perfect man. Nothing can be created by spirit, for causes lie in the nexus of spirit and matter. Everything that exists as matter must possess limitation, as without it there can be no form or image. Man seeks for knowledge of the great First Cause. He asks, "Can we trust reason, which preaches to us of ultimate forces?" Why not look beyond these forces to the cause which, according to law, must have form and limitation? That the Creator was the great pattern by which the perfect man was moulded, who

can doubt? Reason seeks to find out why and how the image was lost, and is rewarded by the search because understanding is given to the diligent, earnest seeker for truth. The Scripture unfolds the whole plan of creation, the fall of man, and the marvelous plan of redemption. Truly, knowledge is power, for it inevitably brings us into a condition whereby we can comprehend the true science of the eternal laws, unfolding the mystery of Godliness.

The great unknown and unknowable God is illimitable. An overwhelming spirit with no habitation where he can be reached is useless; but the God we present—reason having placed him on the throne—is limited, for he is a personal God, and limitation is the first property of form. The modern fallacious scientist says that "it is impossible for human reason to demonstrate the great First Cause, a Creator, a God we can worship, for we are at once robbed of a God, a Creator, a First Cause, by the incompleteness of reason." This is the judgment of fallacy. The evil powers would turn the inquiring soul into by-paths, lest it find out the secret of infinite law; but wisdom touches the human intellect with her wand, and the inquirer demands a knowledge of the Infinite, with the laws he presents, and the knowledge of the effects of violating these laws; therefore he pushes forward, investigating that which is unknown from the relation of ideas that are known, becoming convinced that a relation belongs to two ideas, and that these belong to other ideas. A chain of evidence is produced leading both forward and backward. The Creator stands at the beginning, and man at the end of this chain, while the Redeemer of the race, he who conjoins God and man—Jesus Christ, the image of the invisible God, the Word, who in the beginning was God—stands embodied before the astonished eye; and true reason having established this fact, because of the correct premise taken for that purpose, cries *Eureka! Eureka!* Knowledge has opened wide her gate, demonstrating the great First Cause, giving to the world not only a Creator, but a God to worship, a Redeemer to love, and a King to obey, presenting a reasonable religion, a reasonable God who demands our reasonable service.—*Mary Everts Daniels.*

STARVE,—THAT'S WHAT.—The reason why more bread is not given away is because there isn't enough money coming in each day to pay for even the 1,500 loaves. There ought to be over 4,000 loaves handed out, because there are 4,000 who come for it and need it. With only 1,500 loaves to give away, you see that 2,500 hungry ones must go away empty.

What will become of these?

Starve,—that's what.

This is not talk,—it's truth. Cut them open as they die, and see. Without this bread they will die.

Why, they walk miles and miles for a loaf! If they had five cents to pay for one, wouldn't they buy it right at hand? Many and many is the woman who trudges, with a child in her arms, two miles, and stands in line to get a loaf of bread. And then not to get it.

Yesterday morning when the last crumb was gone, there was a line of men along Delancey Street clear to the Bowery, and a line of women along Chrystie street up to the stage entrance of the People's Theater.—*New York World.*

Fighting Professed Christians.

"The cost of the church and parsonage was borne by the Dubsites; and, as there is not an Esherite in the village or country about, they claim they ought to have the property. The Esherites say the Supreme Court has declared them entitled to it, and they propose to have their rights maintained. At Orangeville the property in dispute is the church edifice. Both sides are preparing for a legal battle, as upon the result a great deal depends."—*Chicago Herald*.

And these are the nineteenth century professed followers of Him whom they pretend to worship! In his life and teachings he set at naught all the distinctions which property creates, and forbade his followers to go to law before the unjust. Such prohibition forbids all voluntary going to law of the present, for all going to law, now, is before the unjust. Yet here is a professed under shepherd of His flock, who, with his followers, proposes to take advantage of the unjust provisions of a human statute which makes it possible for them to convert to their own use and behoof property in the accumulation of which they had no part, taking it from those whose labor produced it.

Jesus said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" but here are two contending forces of professed Christians engaging in desperate legal contention, and doubtless resorting to all the tricks common in our so called courts of justice, with all the hatred and bitterness on both sides which such strife always generates, and all in the name of Christ; both, as they would have the outside world believe, striving for his glory. What wonder—when the minds of the professed religious people are so perverted; when the world's people, both the sons of the rich, who, being too proud to labor, must have the stimulus of cruel, costly, and corrupting games, and the army of the poor and vicious who live by them and must have the living which they afford—that the great reflector of public sentiment, the great newspaper, should say in earnest, not in apparent irony, "The proposition to introduce the good old Spanish sport of bull-fighting in this country is not without plausible support. The bull-fight is exciting, romantic, and full of color. It is both picturesque and dramatic. As compared with foot-ball it is a humane and refining sport, and it might be used to neutralize the vicious effects of such slam-banging brutality as marked the Yale-Harvard game.

"Thorne remained writhing upon the ground. His nose was broken, and blood gushed from mouth and nostrils." Prize fight? No. Wait a bit. "Big Acton said, 'None of that here,' and caught Beard on the jaw with a right-hander that brought him to earth beautifully." Bar room row? No. Listen some more. "Occasionally some poor chap would fail to rise after a great heap had become disintegrated, and one of the many physicians in waiting would be summoned." Riot? Explosion in a coal pit? Battle in Brazil? No; oh, dear, no. Only twenty-two young American gentlemen from the great universities of Yale and Harvard "playing" the manly game of foot-ball last Saturday,—and a high old classic time they had of it. The full list of casualties is not yet made up, but, as in the case of Thompson, of Angel's, "the surgeon droops his left eyelid, the undertaker smiles and the sculptor of grave-stone marbles leans on his chisel to gaze" when these bushy-headed heroes go forth to battle. Meanwhile, those atmospheric gladiators, Messrs. Corbett and Mitchell, can't find a place wherein to exchange

the compliments of the season without fear of interruption from the police.—*Chicago Herald*.

The operation of the barbarous competitive system has brought the world nearly to the state indicated by the cry of the old Roman plebeian: "Bread and the circus!" with the difference that each is the cry of a different class. The despairing cry for bread comes from the shrunken and pallid lips of want, made so by monopoly and greed, while that for shows and amusement springs from the pampered and luxurious child of wealth, who, thanks to prevailing injustice, has no need to labor, and, having no need, has no desire to expend his energies in useful labor, and yet must needs be amused. But that the professed followers of Him, who, both by his life and teachings, severely condemned all the practices which give rise to present unjust conditions, should approve and practice them, is the darkest feature in the situation. So utterly and entirely corrupt have all things in church and state become, that nothing short of an entire destruction and passing away of the old heaven and old earth—the present church and the present state—can at all prepare the way for the "new heaven and new earth wherein dwelleth righteousness," which Jesus promised, and the fullness of whose time of appearing is now at hand.—*O. F. L.*

ERRATUM.

In the last SWORD (No. 20), in the article entitled "Desire, the Cause of Creation," the word *founded*, in the sentence, "Cicero *founded* a school of philosophy," should read *found*.

O Comradeship, so blessed!

What words can e'er portray

The help and strength thou bringest along life's toilsome way?

Thou art the happy sunrise of the dear millennial day!

—E. T. H.

"Better trust and be deceived,

Than weep that trust and that deceiving,

Than doubt one heart, that, if believed,

Had blessed one's life with true believing."

—Anon.

The great and vital mistake of the Adventists is, that in their idea of the cleansing of the sanctuary they imagine the sanctuary to be out of sight somewhere in an imaginary heaven, while the truth is, the sanctuary to be cleansed is to be in the earth.

Henry Labouchere, the leader of the English Radical Party, has created a sensation by his declaration that "it is the business of statesmen to see that any man ready to do a fair day's work shall get it." This is the most socialistic utterance yet made by a Radical leader.—*Cincinnati*.

It is wonderful upon how little those rare natures capable of making the most of things will live and thrive. There is a great deal more to be got out of things than is generally got out of them, whether the thing be a chapter of the Bible or a yellow turnip, and the marvel is that those who use the most material should so often be those that show the least result in strength or in character.—*MacDonald*.

MISCELLANEOUS.

The reign of rightness will be a miss-role.

The man that is doing his best for a good cause never loses hope.

How little the people know, and how they love to lie about that little.

What's in a name, your name? Whatever, by your life, you put into it.

True religion is always found in that which the orthodox professors reject.

The long lockout from heaven will soon be broken by a boycott on the Devil.

If you wish to husband immortal life, better not attempt to husband a wife.

If men but knew they were in hell, there would be more hope of their getting out.

So long as you do not bridle your tongue, the Devil will keep his bit in your mouth.

When you love God truly, the only income you'll want is the incoming of his love into your heart.

The price of eternal life is the sacrifice of all that mortals hold dear. "Sell all thou hast and give to the poor."

It never pays anyone to find fault, except a State's Attorney. That is his business, and he gets paid for doing it.

The reason why so much long-faced religion has become the professed religion, is a "shortage" in the love to the neighbor.

The religion that requires no sacrifice is too cheap to be of any use; that which takes all that we have and love, will bless us the most.

When the church and state are divorced, the Christian and statesman are divorced also. That accounts for our godless government.

What shall I do to be saved? Be salted, if you expect to be saved, in death; but be made alive, if you desire to be saved into immortality.

If you love God with all your heart, might, mind, and strength, and the neighbor as the self, where is the room for any other love under the sun?—*J. S. Sargent.*

Principles or beliefs which are held in the mind and not applied to the life, are of no value whatever to those who possess them.

The world today is full of doctrines, theories, and beliefs, from which no practical application can be made to individual life; consequently the multitudes are famishing for the *bread* which alone can save.

This certainly is an age prolific of many pretenders to prophecy and Messiahship, which fact furnishes the best possible assurance of the presence of the Lord God himself. The counterfeits being so many and pronounced is surely indicative of the genuine presence.

The Nationalization of Coal Mines in Two Countries.

The crisis has been reached in England, as we have expected. The demand for the nationalization of the coal mines is now unmistakable. The capitalists have run the market price of coal to \$10, and this corner is too startling an example of greed to be permitted to pass unnoticed. Rev. Dr. Parker, in his City Temple sermon, London, last Sunday, voiced the sentiment of thousands of Englishmen when he said that the only way out of the crisis was for the state to own all mineral bearing lands. When this was done all would become employers. We notice that Kier Hardie, member of Parliament from Westham, announces that he will soon introduce in Parliament a bill providing for the nationalization of mines. Fifty million pounds, he says, would represent the capitalized value of the coal pits in Great Britain. The state could raise a loan of this amount at two and one half per cent and take over the mines. The British government has become alarmed and invited the miners and employers, federations to send representatives to a conference to be presided over by Lord Rosebery, the object being to reach an amicable settlement of the trouble in the mining districts. But it is too late. It has passed beyond a mere issue of wage and dividend. The nation wants the mines, so as to abolish corners in coal forever.

It is evident that the people of America also are fast approaching the point where the nationalization of the coal mines will be the issue of the day. Our readers must have noticed a new speculative interest in coal-carrying railway stock. It is an open secret that the Vanderbilt party is gradually securing control of Reading stock, and a Philadelphia dispatch says that "it is believed the Vanderbilts will control ninety-four per cent of the anthracite output, and that the next two years will see a very material advance in the price of coal." The approaching winter will see unprecedented suffering among producers. There are thousands of families in New England without a supply of coal for winter. The great question now is: How long will it take for the privations of a winter without fuel, to kindle a fire of indignation in every man's breast, at a political economy that prevents a nation, having coal enough to warm every building in the world, from warming the homes of its own people? Nationalization is the manifest destiny of the coal mines, both in America and England.—*New Nation.*

A BAD SITUATION.—Labor leaders are making strenuous objections to the manner in which some of the employment bureaux are filling the city with men for whom there is little chance of employment. It is said that the offices are wholly unable to secure employment for any one, and that the ultimate effect of the present influx of workers must eventually be a reduction in wages for those who are already here. The close of work at the World's Fair left 40,000 idle men on the market, which was already carrying from 50,000 to 75,000. It is now estimated that no less than 150,000 artisans are walking the streets looking for employment. That many of these will suffer for the actual necessities of life this winter seems a certainty, and that their presence in the city is a constant menace to the stability of the labor market appears an equal certainty.—*Chicago Record.*

SHARP CUTS.

Talk about "hard times!" Wait a year. We have not begun to touch bottom yet.—*The Sentinel*.

The church will bounce a man for heresy quicker than it will for wrecking a bank.—*Ram's Horn*.

Business worries are said to be the cause of twelve per cent of the cases of insanity.—*Florilla-India Springs Enterprise*.

Everything is depreciating in value, now, except gold and debts; they increase while you decrease.—*Kansas Commoner*.

More people would pray for a baptism of the Holy Ghost if they were not afraid it would burn up their money.—*Ram's Horn*.

Why does not Grover Cleveland elicit the assistance of Russia in behalf of the starving people of the United States?—*Industrial Register*.

It is now in order to ask England what kind of guns we can use. Grover would doubtless agree with her if she would prescribe popguns.—*Golden Rule, Colo.*

What is a basis? According to the advocates of gold and silver money, it is that which is one fourth as large as the superstructure raised upon it. What architects those fellows are!—*Progressive Age*.

Lucy Stone gave the best years of her life laboring for the freedom of a race, but died the political equal of convicts, idiots, and lunatics. Will America ever right this foul wrong?—*Emma Ghent Curtis, in the Royal George*.

A Thanksgiving prayer for plutocrats: "O, God! we thank thee for the bountiful wealth which the workmen have produced for us; but we thank thee more especially because the people are fools!"—*Paterson Labor Standard*.

The elasticity of the meaning of words is helping to keep humanity divided against itself. Really, there is very little difference between the political and religious beliefs of honest men. Imperfect beings naturally have imperfect language. A wise man has no business fooling with the popular vernacular, unless he wishes to be misunderstood.—*Western Laborer*.

Martyrdom is never barren; martyrdom for a great idea is the highest formula the human ego can reach in the accomplishment of a mission; and when a just man rises in the midst of his prostrate fellows, and proclaims, "This is the truth, and I, in dying, worship this," a spirit of new life is diffused over all humanity, because each man reads upon the brow of the martyr a line of his own duty.—*Mazzini*.

This robbing of the poor because he is poor is especially the mercantile form of theft, consisting in taking advantage of a man's necessities in order to obtain his labor or property at a reduced price. The ordinary highwayman's opposite form of robbery (of the rich because he is rich) is not so advantageous a form of robbery, and because it is less profitable and more dangerous than the robbery of the poor, it is rarely practiced by persons of discretion.—*Ruskin*.

THE LATEST SPOKEN.

LOTTERY OF LIFE AND DEATH.—It was a strange scene that was enacted at Lincoln Hall when it was announced that positions for twenty-five people would be given out. Several hundred men were present, eagerly anxious to secure one of the coveted situations, and the committee was in a quandary what to do. It was determined at last to award the work by lot. Several hundred slips were prepared, and on twenty-five of them was written the magic word, "work." They were dropped in a pan and held above the heads of the crowd. The men were then formed into line and filed by the temporary urn, each taking a slip as he went past.

The fortunate men who drew the slips gave expression to their satisfaction in a most pronounced way, and were the envy of their unlucky comrades. They were ordered to report to the Board of Park Commissioners, who will set them to work in Burnet Woods Park at once.—*Cincinnati Enquirer*.

A FEW REMARKS ON AVARICE.—In the heart of the burning desert an oasis is found. There the traveler can quench his thirst and supply all that is necessary for existence. In the wilderness the hunter may find his game and satisfy his appetite, but in the heart of civilization, where we boast that we should do unto others as we would they should do unto us, where we are admonished to forgive our debtors, and where we pray to be led not into temptation, the grim and bedizened visage of the money-changer, whose name is Avarice, meets the view of him who toils, and says, "To hell with you! We must have ten per cent on currency. We have cornered it, and we'll make you squirm." The result is known. Honesty, competency, and capability, are kicked into the streets, go ragged and go hungry, waiting for a crowd of asinine statesmen to do something for their relief, and no man capable of judging could make an affidavit before God that there are a half dozen statesmen in the Congress of the United States.—*Durham (N. C.) Globe*.

THE ESCAPED RUSSIAN CONVICTS.—The appeal of the Russian convicts who escaped from Siberia and are now in California, is extremely pitiful; even if our government is, by an unrighteous compact, bound to deliver them up to their terrible master, the people of the United States should not allow this opportunity to pass without protesting loud enough to be heard both at Washington and at St. Petersburg. In their appeal to the U. S. they thus describe the horrors to which they will be exposed if returned: "We will be starved, loaded with chains, and lashed until rivers of blood run on the ground. It is so cold there, that blood will freeze on the ground and look like red ice. We shall work at night in the woods, carrying great trees; if we don't walk fast and cut fast with axes, they will flog us again. Then sores come, and in a few weeks we will die. While we are working and dying slowly, we will be starved, because we escaped to your country. No man in Saghallen eats so much in seven days as one man in your prison eats in one day. Rather than go back to Russia, we would stay in your jails."—*Jewish Voice*.

SOCIALISM.—It is a common thing to hear the assertion that "the interests of employees and employers are identical." We deny this assertion. It may be the interest of the employer to rob the workers of the wealth they produce, but it is certainly not the interest of the worker to be robbed. The working classes, on the contrary, have interests totally at variance with monopoly and all forms of parasitism which rob them and prevent their obtaining the full product of their labor. Monopoly of land, monopoly of machinery, monopoly of transportation, and monopoly of money, are used to rob the worker, primarily, and to serve him, secondarily, for individual gain first, and to benefit society incidentally. These monopolies can only become harmonized with the interests of the workers when they are absolutely used for the advantage of society, instead of for individual profit and accumulation. In a word, society must take all the means of production and exchange of wealth into its own hands. The inventive genius of the age must be made to serve society; art, science, philosophy, and all the blessings now enjoyed by the comparatively few must be extended to every individual. This is what is meant by Socialism, for Socialism simply means justice, humanity, and brotherly love. —*Cleveland Citizen.*

WHAT MACHINERY MIGHT DO.—Observant and reflective visitors to the Chicago Exhibition seem to be impressed by nothing so much as by the enormous power and variety of the labor-saving machinery displayed. The machinery now in actual use is evidently but a small fraction of what might be employed if needy human labor were not so abundant, clamoring for employment even at subsistence wages. Now,—unhappily and unjustly,—under the capitalistic competitive system, every new invention throws poor people out of work, and thus, while it adds to the riches of some, increases the difficulty of life for others; but in the co-operative commonwealth every new invention will add to the wealth and leisure of all the people, for it will be used, not to make profit for a few, but to promote the common weal. A writer in *The People* (New York) says: "When one sees, within the same inclosure, a machine making two thousand nails per minute, another which washes and dries the dishes of a thousand people in one hour, another which makes a corkscrew in ten seconds, a walking lawn sprinkler which automatically travels (by its own head of water) any required distance, sprinkling forty feet wide the while, and so on almost *ad infinitum*, he cannot but indulge the hope that the fulfilment of Aristotle's suggestion about the abolition of slavery by machinery, is not so very far away after all." —*Brotherhood, Eng.*

THE LABOR PRESS.—The vast number of workmen's papers which have been established in this country among the various trades-unions, during the last few years, means more than simply class protection. Among the hundreds of such papers which reach this office, there is not a single one which is not engaged in the discussion of national questions. It is a hopeful sign. All that people need to make them free is truth, and this can only come by the honest study of human rights. While most of these papers are class organs from necessity, and are therefore more or less

selfish from the ideal point of view, nevertheless they are doing on their side a great deal of general agitation and investigation which is gradually leavening the lump of public sentiment toward the heights of universal co-operation and the brotherhood of man. All honor to the labor press. Although reformers cannot practice what they preach, and cannot leaven the whole lump of society by trying to be perfect as Jesus was, who did not practice his principle of co-operation with the people because they would not let him, yet they can leaven public sentiment because men can think without hurting one another, whereas they cannot act under competition without conflicting with one another's interests.

When the people all see that the best way to help themselves is to help others, and that the present system of helping self is penny-wise and pound foolish, they will change the rule; not because they are perfect, but because they are not, but want to be. Let us encourage the labor press. —*Western Laborer.*

MAKING PAUPERS.—In any man whose sight is clear enough to see things as they are, and not in the false glamour the present cruel ordering of society makes possible to those blinded by Mammon,—the god of this world,—strong feelings of indignation well up on hearing the army of the unemployed rated as paupers by purse-proud plutocrats simply because they have been victimized by infernal circumstances, originated and made cruelly effective by these blinded Mammonites. There is not work enough for all as things are now; and existing conditions of society preclude the possibility of men making work for themselves, as they would in most cases do, if only their natural heritage and birthright—the land—were accessible to them.

Land is as essential to life as the air we breathe; access to the land for use should be as free as access to the air. It is galling and maddening almost beyond human endurance to see men who have been cruelly made paupers by abominable and infernal conditions the wealthy have themselves created, afterwards fiendishly taunted with the fact. Those who thus taunt them are the cause of their being thus pauperized; after causing it, to turn upon them and taunt them with it, is demoniacal, and nothing else. The Premier's utterance in the House *re* the attempt of the Legislative Council to brand all who join the labor colonies as paupers, is enough to goad the Labor Party to desperation. True, the Premier does not view it in that light, for how can he, being himself blind? As we cannot give sight to the blind, the best we can do for such is to pity them; but we feel a stronger and another kind of pity for those who are the helpless victims of such rapacity and blindness.

The time has come when this blind leading the blind must be ended. Better is it that the masses should organize and rise as one man, determined to stop the further cursing frauds of the mammonite party, than that this worthless and cruel system of making paupers, to kick, curse, and insult them afterwards, should be perpetrated. One's blood fairly boils to note the cool effrontery of this Prince of Plutocrats, this Arch Chief of the Mammon push in Queensland; of this one who has had more to do in making paupers than any one besides, and in heaping insults from his protected seat in the House upon those whom his wisdom (?) has im-

poorished. Whatever deeds of violence may follow such a manifestation of cold-blooded cruelty should astonish no one. We are only wondering where, and in what particular form, they will appear.—*Queensland Labor Advocate*.

GOLD BONDS.—Senator Sherman is a great financier, as well as a shrewd, crafty man. The next scheme he proposes to thrust upon the country will be in the nature of a sale of United States bonds. He has already drawn a resolution to allow Mr. Carlisle to issue, at his discretion, as high as \$200,000,000 of gold bonds. This resolution will be offered the first thing in the December session. The people ought to be on their guard regarding these bonds. It is a trick. There is a scheme in it. This is as plain a case of taking public law to make private money as ever showed its criminal head in the Senate, which is saying a great deal. As above stated, the Senate at its last session was in fact nothing more or less than a band of Wall Street speculators. Time and again information was sent direct from the Senate to Wall Street for the purpose of affecting values. This bond business has been tacitly settled. The proposition will not be to issue bonds absolutely, but to invest Secretary Carlisle with discretionary power to say he will or he will not—to issue them or to withhold them as his own sweet will may desire. If it goes through on these lines it will be the greatest money trap ever invented. It will lodge the power in one man's hands—very weak, uncertain, and vacillating hands at that—to make or break values at his will. This is what the board of Senate traders want.

With discretionary power in Carlisle's hands to sell or withhold these bonds, any senator interested can easily keep days ahead of the common herd in his information. If bonds were to be issued he would know it long enough beforehand to place himself on the right side, and if any change of plan occurred, he would have warning in time to protect himself at the expense of those who did not have this knowledge. And that is why \$200,000,000 of bonds will be asked for; hence this Carlislean power to sell or withhold them as he chooses. The question of public need is the surface question. That of filling the private pockets of public men is the real one.—*National Watchman*.

CRASS IGNORANCE.—There are many humorous phases of thought in this very serious, matter-of-fact world, and frequently they take the form of "the pot calling the kettle black." We often enjoy a quiet laugh over some scribe crammed to overflowing with "crass ignorance" talking pompously about "the crass ignorance of the workers," as though they, of all people in the world, were terribly afflicted with this distemper. It is a very world-wide ailment to those who are in the faintest degree competent to diagnose the patient.

It need not follow, because the bulk of working-men have not enjoyed the peculiar and highly classic drill of being crammed (or cramped) in a university, that they have not enjoyed (or endured) another kind of mental drill quite as good, satisfying, and practical as the cramming and stultifying drill above referred to. We would particularly like to see "crass ignorance" defined from the independent

standpoint of some higher intelligence than any of these crammed plutocrats can boast of. We sometimes hear the echo of some far-reaching truism that has come down the centuries from the lips and heart of just such an intelligence. It runs as follows:—"If therefore the light that is in thee be darkness, how great is that darkness." The light of Mammon is darkness—or the crassest of crass ignorance; and all the collegiate drill in the world cannot convert it into aught else.

In our heart of hearts we often think that the workers, with their rough and frictional experience, have had far the best of it in the matter of education. The word education is misunderstood, misconstrued, and misapplied, and—of course—crass ignorance is the sole cause of this. Education is not pouring into an empty vessel all it can be made to carry; it is drawing out of a full vessel the wondrous hidden contents stored away in some innermost recess, and which are equal to every emergency. To tap this hidden source of wondrous supply is education proper, and the only effective means of dispelling crass ignorance. To cram the superficialities of the thought chamber with the traditions of the elders, is to choke the entrance to the innermost treasury of truth, and so effectually prevent its being drawn upon. This is essentially "crass ignorance" as outlined by the echo above referred to:—"If the light that is in thee be darkness, how great is that darkness;" in other words, if the knowledge that is in thee be ignorance, how crass is that ignorance.

It is surely time a master of the higher and truer knowledge came upon the scene again to make the everywhere abounding "crass ignorance" manifest. The world must naturally, in the whole of its members, be classed either on the side of the Absolute Good, or on the side of the Great Fraud Mammon. That particular period in its varied history has arrived when the two classes are to be separated, and we see them now banding their forces for a terrific struggle. The Mammonites, with their boasted accomplishments and presumed knowledge, are massing into a world-wide organization to crush the pretensions of the workers, who have nothing more powerful than simple truth and right to boast of. They presume that they are bound to come off best in the struggle, because they command all that is commonly accepted as being "the sinews of war!" Don't presume too loudly or too hastily, my Lords and Dukes and Nobles; something is brewing that will upset all your calculations.

Workers have no wealth of gold, or wealth of collegiate crammings to boast of; and what they do possess has been drawn out of an inner sanctum, where will eventually be found abounding stores of truth and right. The grinding friction of hard external conditions has had the effect, or is having the effect, of wearing away the hard casement of Mammonizing influence, and is thus making way for the egress from the inner sanctum of such a wealth of truth and right that all the pomp, pride, and pretense of their hereditary foes—the Mammonites—will be swept before it like a flood. It will then be understood where "crass ignorance" has established itself, and where the dawning of better days and real knowledge has begun. Workers, be of good courage; Mammon's fall is imminent!—*The People's and Central Queensland Labor Advocate*.

Church and Society Notices.

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

All desiring to hear the doctrines of Koreshanism 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.

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.

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