

# 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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## SCIENTIFIC.

### CENTRAL ALCHEMICO-VITAL LABORATORY OF THE ENCEPHALON.

#### Relation and Function of the Pituitary Gland, Glandula Vita (Hypophysis Cerebri).

The *glandula vita* is safely situated—as a citadel within its fortress—in a depression or cavity upon the apex of the *sphenoid* bone, and there guarded and protected by four osseous processes from every danger that might otherwise threaten its integrity or disturb its functions. The very position in which the gland is found is sufficiently indicative of its importance to the cerebral mass, and thence to the body over which this mass presides, as to identify it as the most important pole and center of the encephalic structure. It is the center of rest for the determination of those cerebral fluids which find their way through the lateral, third, and fifth ventricles, and the *aqueduct of Sylvius*, into the *tuber cinereum*, thence through the *infundibulum* into this all-important center. It is also the complex center toward which the fibres of the *optic thalamus* (the sensory center) and the *corpora striata* (the motory center) determine and find their pole of rest.

Fibrous determinations from the cerebrum and cerebellum meet in the *conarium* (*pineal gland*) and there, by the

union of their essences, inspissate the secretions deposited in the *conarium*, which are subsequently compressed and discharged into the *aqueduct of Sylvius*. This discharge is effected by the contraction of the *crura pinealis* (legs of the *conarium*), conspiring with the general fibrous contraction. The discharge from the *conarium* is made through the aperture called *anus* by the ancients, but posterior foramen by the modern anatomists. The substance thus discharged is dissolved in the *aqueduct* and regurgitated into the third ventricle, where it mixes with the essences of the lateral, fifth, and third ventricles before passing into the *tuber cinereum*. In the *tuber cinereum* it undergoes that special process of elaboration which resolves the solution for distribution through its three general channels of deportation from the *glandula vita*. The *hypophysis cerebri* (*glandula vita*) is the terminal pole of the central laboratory of the cerebrum and cerebellum, receiving the discharge from the third ventricle through the *tuber cinereum* and *infundibulum*. It is a double process, so divided as to provide a posterior and an anterior development. It is also a double senso-motory and moto-sensory organ, surrounded peculiarly by the circle of Willis, which has much to do with the development and direction of its functions.

The *sphenoid* or wedge bone of the cranium is so specifically related to the *hypophysis*, or *pituitary gland*,—the center under consideration,—that an exposition of its character may largely help to determine its function in the vidual and individual economy, and also, through analogy, to determine the quality of that formation in the macrocosmic anthroposophy through which its organic unity must eventually obtain. The development of the *sphenoid* bone, in the apex of which the *glandula vita* is situated, is thus described by Gray:—

"The *sphenoid* bone is developed by ten centers; six for the posterior *sphenoid* division and four for the anterior *sphenoid*." [This division constitutes the lock of the head, because it locks together all the other cranial bones as the key-stone of an arch locks the arch and secures it.] "The six centers for the posterior *sphenoid* are: one for each greater wing and external *pterygoid* plate, one for each internal *pterygoid* plate, and two for the posterior part of the body. The four for the anterior *sphenoid* are: one for each lesser wing and anterior part of the body, and one for each *sphenoidal* turbinated bone."

The centers of development for the osseous structure are determined by the activity of corresponding brain centers, for the reason that points for the beginning of osseous deposits are the terminal points of the energies derived through cerebral activity; and the final union of a group of osseous centers into a single bone unmistakably describes the unity

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of the cerebral focus from whose action the corresponding bone is formulated. The fact, then, that ten cranial centers in the development of a single osseous formation unite in one cranial division, must settle the question of the unity of polarization upon which the creation depends. Can we determine this cerebral pole and center?

The circle of Willis, the crown of the circulation of the blood of the body, is comprised of the two internal carotid arteries, the two anterior cerebral, one anterior communicating, two posterior communicating, two posterior cerebral, and the point of the *basilar*. It will be noticed that this circle is made up of ten arterial divisions. These surround the *glandula vita* and rest above the apex of the *sphenoid*. In this decagonal crown there are seven points of arterial union. We state these facts for future consideration in the progress of this special exposition. The *hypophysis* derives into itself the cerebral essences from four distinct ventricles; namely, the fifth, the two lateral, and the third. These are discharged into the gland through the *tuber cinereum* and the *infundibulum* (funnel). There is also discharged into the *hypophysis* (*glandula vita*) the deposit from the six cerebellar centers, through the *pineal gland* (*conarium*). It is the receptacle of ten distinct general elaborations of the cerebrum and cerebellum.

The circulation of the fluids as above defined is maintained by the contraction and expansion of the cortical substance, alternately filling and emptying the cerebral cavities or ventricles. The *hypophysis* is the seat of the central will, and for this reason the name of the anatomist who in modern times defined the *basilar* circulation surrounding this center was Willis (will-is). It is known by every anatomist that the *glandula vita* occupies the center of the circle of Willis,—the arterial center of the circulation of the encephalon,—and that at this point is found the extreme hot pole of the encephalic mass. From the *hypophysis* there are four distinct channels of distribution,—through the *tentorium* and fibres of the *dura mater*,—culminating at the apex of the *crista galli*, or at the focal point of union between the *crista galli* and the *crista frontalis*. From this point that particular cerebral essence which formulates the osseous fabric flows down through the vertical plate of the *ethmoid* bone. From the *glandula vita* (*hypophysis*), as a result of its elaboration, a fluid determines to the circular and *petrosal sinuses*, which, united with the essences of the *dura mater* at the occipital pole, so act at that point (the *tentorial herophiti*) as to produce the pulsation of the cerebrum, whence is derived the pulsation of the heart. This is also the center for the elaboration of a lymphatic juice that is conveyed to the heart through the right lymphatic duct, which carries the lymph from the head, upper extremities, right side of thorax, right lung, right side of the heart, and convex surface of the liver, discharging into the blood at the angle of union of the right internal jugular and right *subclavian* veins.

We have pointed out three material channels for the distribution of substances elaborated in the *glandula vita*. The fourth is that refined spiritual essence radiating from the gland, and polarizing at the ten centers of ossification of the *sphenoid* bone.

In these days of the unemployed we hear often and much of the demand for more labor. The masses seem to reason that the more they are allowed to labor the better off they will be. But while it is a pitiful thing to see men willing and able to work for the means of existence deprived of the opportunity to do so, and a still more pitiful thing to see employers taking advantage of the dire necessity of such men to compel them to work at starvation wages, the cry "More labor!" is a mistake.

The demand should be for less labor. As economy is one of the prime factors of good government, human labor should be economized. It surely is in the divine plan to reduce the amount of labor performed by the muscle of man, else why this quickening of human ingenuity in the direction of labor-saving inventions? Such inventions can have only one legitimate use—the saving of labor, and ultimately they must be applied to that end. But under the competitive system, such inventions are diverted from their legitimate use, and made to serve the purposes of greed by manufacturing beyond the demand for the goods created, thus enabling employers to make the plea of a glutted market the excuse for reducing the pittance paid to the wage slave.

The masses have within their own ranks all the elements that go to make up a social system—all that is needed is co-operation. Let the workers unite in a co-operative system established on the only basis that can insure stability—love to God and the neighbor—and the demand for more labor will cease. Under such a form of government, through the utilization of inventions, labor would be reduced to its minimum for every man, woman, and child in the commonwealth. Elevate men above the condition of wage slaves, and the mind will design and the hands execute machines surpassing anything dreamed of by the world today, and by the adaptation of such machines to serve the whole, all necessity for drudgery will disappear.

Let men cease to demand more labor, and begin to demand justice in the equitable distribution of labor. Excessive labor is the curse resting upon man as a consequence of sin, and human affairs must be strangely awry when men cry for an increase of the curse. Economy of labor and its equitable distribution is possible only under the system of United Life, and men must come to a realization of this before any improvement in human affairs is possible.—*Ellis M. Castle*.

## Metamorphosis of Plants.

"Closely observe how the plant, by little and little progressing, Step by step glideth on, changeth to blossom and fruit!  
First from the seed it unravels itself, as soon as the silent, Fruit-bearing womb of the earth kindly allows its escape, And to the charms of the light, the holy, the ever-in-motion, Trusteth the delicate leaves, feebly beginning to shoot. Simply slumbered the force in the seed, a germ of the future Peacefully locked in itself; 'neath the integument lay Leaf and root and bud, still void of color, and shapeless. Thus doth the kernel, while dry, cover that motionless life."

—Goethe.



# Are our Professed Christian Churches Lovers of Men? Do they Love God?

"Put those at work who are closest in contact with the needs of the unemployed, and sustain them there. The salvation army can touch the sympathies of that class of men better than any other organization. Charity must be done by the lovers of men."—*Rev. L. P. Mercer, at Princess Rink.*

Are we to understand this to be a confession that the churches—including the Swedenborgian, of which the speaker is a shining light—are deficient in their love for men? That is precisely what we believe. John said, "If a man love not his brother whom he has seen, how can he love God whom he has not seen?" The thing is impossible. The proper and only test of love to God is love to man, because man is God. The perfected man, made in the image and likeness of God, is the perfect God. If, as we must needs infer from the above, all the churches are so deficient in their love for men that an army of men, who are not a church, is more fit, because of its greater love for men, to be put in charge of the movement to relieve the wants of men threatened with starvation, those churches must be fatally deficient in their love to God, of which love to their fellow-men is the only real proof. "He that loveth not his brother abideth in death."

The sad condition of this new country in which, so soon, all the natural resources of making a living have been completely monopolized by what are fast becoming the very few, is damning proof that the great mass of its people, whatever their professions of piety, are really Godless and without the knowledge of the truth which alone makes men free and equal brethren. Jesus, whom these churches profess to worship as their Lord and Master, was in touch with the suffering poor, and if they were, as they profess, his true followers, they would be also. To sit in costly pews and dole out crumbs from their abundance—often obtained by fraud and extortion from the poor laborer—has nothing in common with real Christianity, of which, if there were any considerable amount in the city, or in the country, there would be no distress to relieve, no hunger to appease.—*O. F. L.*

## OF GOVERNMENT.

One angel met another on the Jasper Street, taking earthly observations.

"What are you looking at?"

"Men."

"And what do you see?"

"I see wise men living under laws made by fools and knaves, and submitting of their own wills."

"Strange," said the other. "And how do they justify such a system?"

"They don't justify it. They say it's all wrong."

"And why do they submit?"

"That I cannot tell."

"And what do they call such a strange anomaly?"

"Politics."—*J. D. Miller, in Kate Field's Washington.*

"The kingdom of God is within you." Then it can be nowhere else than in human personalities.—*J. S. S.*

# GLEANINGS FROM THE LORE OF KORESH.

*Unless otherwise noted, the volume, number, and page at the close of each excerpt indicate the Guiding Star.*

LIFE is the union of love and wisdom at their nexus, which is their point of union in matter. I. 7—158.

The great central law of life is, that all forces must flow from all circumferences to one center, to be re-combusted, re-formulated, and re-vitalized for the renewal of life. II. 3—90.

The first and the last principles of any life are in the seed of that life. The first principle is the love of that life; the last principle of any life is its culmination in its power to reproduce. [v.]

Life can be perpetuated by no process but through the sowing of the seed of that life. The first principle, then, of perpetuity, or continuance, is the principle of seed sowing, or begetting. I. 11—255.

The law of life as relating to soul, spirit, and body, is the law of reciprocal action. The soul and spirit feed the body—these two forces being continuously transited (metamorphosed) to the fluids and solids of the structure. The solids of the body continuously feed the soul and spirit—the atoms of these solids being transited to soul and spirit. I. 7—158.

One of the most dominant aspirations of the human soul is the desire to live. One of the most marked tendencies of the active variations of organic life, in every stage of its development, is its determination toward the perpetuity and progress of its life, whether in the vegetable or animal kingdom. It is through the desire or affection for life that any effort in such direction is actuated; that is, every motion in the direction of a continuance of being is induced by the love of that existence. It follows, then, that desire (love) is the cause of motion. I. 9—249.

The desire to live is the cause, or momentum, for life; the kind of desire, and its agreement with the expectation, determines the kind of life. I. 11—251.

LIFE, THE NEW AND RESURRECTED.—There are two fundamental principles, or laws, upon which depend the new and resurrected life. The resurrection, as a state or quality of being, or existence, implies a past existence, entitative and conscious, and a present recurrence or awaking from forgetfulness or loss of identity to a memory of the past. This transformation of the present natural and sensual man depends upon a conjunctive union of the natural with the interior angel, who has had a life of unbroken continuity through the ages of the past.

Perception of the Logos, or Word, is the first principle here involved; the second is the recurrent memory and consciousness of our existence in the Word. These two embrace, first, perception and instruction—culture. In the perception is involved the science of the letter, because without the science (knowledge) of the letter of the Word, or God—God's literal manifestation—man cannot awake into recurrent consciousness. Without instruction (culture) there can be

no impartation through the rational principle; for until the rational development in man is exercised, the regenerative process is incomplete. Second, there is embraced memory, or return to consciousness; this is more than consciousness, however, for the new regenerative life is more than its memory; it is its very existence, the actual possession of past life in the recurrent, or re-incarnated existence. This must needs be the very life of God himself. II. 4—100.

The final entrance into life, or into the highest degree of being or existence, is through the most divine and holy flesh, the flesh which is formulated by the new process—the upward flow or current of the two principles, the pneuma and the psyche, and their conjunctive or copulative unity. II. 3—89.

The laws of the higher life are, first, the acknowledgment of the "Root of Jesse," to come in man as the presence of the Messiah. He must be confessed as the Messenger of the Covenant. Second, obedience to the doctrine he inculcates, because he comes with the science of life, the doctrine of the literal sense of the Word, or the doctrine of the literal manifestation of God in and with man. II. 4—102.

Jesus came to bring life and immortality to light, but he did not fulfil his entire mission to the world in his advent more than eighteen hundred years ago. He can only fulfil the work when he comes again at the end of the age, to complete the operation for which he then sowed the seed that cannot ripen until the harvest, which comes at the end of the world or age. Jesus did not give the science; he only performed the work and left the world to develop the science of immortality in the order of its progress in scientific achievement. I. 11—202.

Jesus had life in himself. The sons of God begotten of him (for he is the Father by virtue of his having become the regenerator) will also have life within themselves. When they come in the fulness of regeneration to have life in themselves, they will possess the science of life and will be able to bring into the best possible normal states those who come under their influence. I. 2—2.

Life could not come to man till the scientific region of the brain and mind had attained to a development sufficient to discover and apply the science of immortality. The application of this science implies obedience to certain definite and fixed principles. The first is the cognition of the divine personality, through which cognition only, conjunction with the Lord can be effected. To become a living being, man must be conjoined to the Lord. Such a conjunction cannot obtain except through a correct knowledge of God. The first and great commandment is, "Thou shalt have no other Gods before me." The expression of this command by the Lord Jesus differed somewhat, but is more explicit and is as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Love is attraction, and attraction signifies conjunction and final unity. I. 8—188.

Despise not the day of small things. The tiny acorn gives up its life in the soil, that a majestic oak, defying time and storm, may result. In multiplied form it reappears, the goal and crowning glory of that mighty growth.—J. S. S.

## THEOLOGY.

### "Thou Fool, this Night thy Soul Shall be Required of Thee."

"And he spake a parable to them, saying, the ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods" (Greek, begettings and good things). And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee," (Greek, they shall ask, or demand thy soul back from thee): "then whose shall these things be which thou hast provided?"

It was recently my fortune to hear a modern preacher of holiness discourse on the above text, from the modern orthodox standpoint. The incongruity of making the immaterial soul—the part that was in danger of going away into an eternal hell of unquenchable fire—eat, drink, and enjoy material things, seems never to have occurred to the preacher, or, if it did, to have made no impression on him. In connection with the above passage Jesus goes on to warn against covetously laying up riches for the self, saying, "So is he that layeth up treasure for himself, and is not rich toward God," thus clearly indicating by his words what he plainly showed by his example, that the two things are entirely incompatible. The modern preacher approved of this as all right in itself, but was probably not aware that in the very next passage Jesus plainly and pointedly contradicts the view on which the whole burden of his discourse turned. "And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. The life is more than meat, and the body is more than raiment." The word life in the above passages is, in the Greek, *psyche*, the identical word that is rendered soul in the text. That life and not soul in the present theological sense is the meaning, is further manifest from the continuation of the discourse of Jesus in which he shows the unreason of human greed that heaps up riches to sustain a life that may at any moment be cut short, while God provides for the life (shall we say the soul?) even of ravens, and clothes the lilies in more than regal splendor. The preacher says, make your soul (*psyche*, life) your supreme concern; Jesus says, "Take no thought for your life" (*psyche*, soul). Which shall we believe? While the preacher is thus concerned about the salvation of the soul (life), he approves the gathering of riches by means of which, on the part of the few, millions are deprived of the opportunity to earn that which shall sustain life (the soul). True, he undertakes to say that riches are not to be amassed for selfish ends, but the fact is they are rarely, probably never, amassed for any other ends. If the rich man gives a portion, generally a small portion, of that which he has amassed out of the ill required toil of others, in what men call works of benevolence, or charity, such as sustaining the church, promoting education, feeding the poor (made so, probably, by the very means by which he was made rich), he is all right. Such is the teaching of the preacher in the face of both the precept and example of the Lord whom he professes to worship.



It is the life that requires to be sustained by the products of the earth, and if it be taken away those products are of no value to the person. Manifestly, then, in the text, the enlarged store of fruits is put over against the life it was intended to support and sustain, not against a purely non-material, spiritual existence, (apart from the body, whether in pain or in happiness,) which theologians imagine to exist, but of which neither reason nor the Bible knows anything. In this darkness—night—in which men did not, under such preaching as this, know any better than to heap up riches to secure the ends of life, they, the devils, as the preacher explained, (and I will not dispute his accuracy since the Bible affirms that the Devil has the power of death,) required the rich man's soul (life), leaving his possessions for hungry heirs and greedy lawyers to quarrel over.

A quaint old English writer has said truthfully, "The Scripture hath many fulfillings." On the mere sensual, dying, human plane, that of present human existence, the above is the true explanation of the passage in question, but on the higher, the divine-human plane, Christ is the rich man. Barns are the places where animals are nursed, developed, and trained for uses. Jesus said, "I am the resurrection and the life." The children of the kingdom that were saved from the Jewish age were resurrected in him. He was the good Shepherd who "gathered the lambs with his arm and carried them in his bosom," the barns in which they were sheltered and the store-house from which they were fed. By his theocrasis, or translation, these barns were pulled down, and the "children of the kingdom"—which they housed and fed—were "cast out into outer darkness," the dark, sensual, and dying humanity into which they went. In that night of sin and sensualism, they—as the divine seed that had God's life in them—died, in order that re-production, re-generation, might be completed at the harvest in the end of the Christian age, falsely rendered the end of the world.

In the world's, or the apostate church's, account, the God or man that would consent to pass through centuries and ages of grief, sin, suffering, and death for the sake of blessing and saving others, who are even enemies, is a fool. It is not the ascending spirit of the man, the Adam, which was in Christ, "that goeth upward," inward in humanity, into heaven, into God, that is here called a fool, but the descending "spirit of the beast" in him, the divine animal, "that goeth downward to the earth," the sinful, sensual humanity, as the divine seed, to impregnate it with the divine life quality, and die in it, in order to raise it up, out of sin and death, into the life of God. The Greek word *aphron*, here rendered fool, does not necessarily carry the opprobrium attached to the English word fool. It is compounded of *a*, probative, or negative, and *phron*, cognate with the English brain, the physical organ of the mind, which is often put for mind itself. A dead man has the physical organ, but not brain, brain power, thought force. He is *aphron*, a fool. There is another Greek word, *zoe*, which is rendered life, which signifies the outward manifestation or activity of life, the spirit of life (*psuche*). This is the word which Jesus uses when he says, "The Father hath life in himself," and "hath given to the Son to have life in himself," lacking which he looked upon all other men as dead. He said of all other men that they were of their

father, the Devil, hence devils, for the children must be like their father.

"Thy soul shall be required of thee." The Greek thus mistranslated is, when rightly rendered, "They" (the devils) "will demand back" (or demand to be returned) "thy soul." If they demand that Christ's soul (life) be returned to them, it must be because they have come into the knowledge that they once possessed it and have lost it, hence are the "lost" whom Jesus came to save—a knowledge that, substantially, all the devils of today (and that includes all the men of today) have not yet attained; lacking this they, vainly imagine that they are not lost, but have life, an immortal soul. Christ in his descending degree was the divine seed, and of his own self had no sin, being holy, or whole masculine and feminine in one form, like the original Adam. He was possessed of life and hence was able, like the seed wheat, by dying, to impart that life to others, who when they come to the birth—the resurrection of the dead—will be his offspring, of whom he will become the Father, and when he comes in his personality as the Father, will know the time and manner of their birth, the "day when he shall gather his elect," of which Jesus declared to "Peter and James and John and Andrew:" "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." But to accomplish all this he had to give back his soul (life) to the devils who demanded it, eagerly desired it, and become *aphron*—a "fool." Whoever hazards his reputation by standing by and defending unpopular truths, or the man who brings them to the world, will find—whatever may have been his life record for truth and uprightness—the epithets *fool* and *crazy* applied to him by the church as well as, and even more than, by the world. The cause is not far to seek. His allegiance to the truth is silent arraignment of their apostasy and treason to it, and the closer and firmer his alliance with righteousness, the severer will be his condemnation by untruth and unrighteousness. But the triumph of truth is certain; the sweeping away of error and unrighteousness hastens.

The other pole of the fool on the divine plane is the wise man, the God-man, and where the one has been the other is sure to follow in his own time and in his mighty power. The man who voluntarily shares his continuity and reproach will also share his glory when it is revealed from heaven, as it surely will be, "If so be that we suffer with him that we may be also glorified together," Christ the center, and we the circumferential humanity which he has saved and in whom he dwells, going no more out, as the prophet declares, since Christ is formed in us, the "hope of the glory of God." As the crude and acrid juices of the seedling apple tree cannot produce the cells that must build up the sweet and luscious grafted fruit, until they—having been renovated and changed by union with those of the graft of that better fruit—are first built up into a tree of that higher quality, and then into its fruit, so the sensual, seedling humanity cannot be elevated to the higher spiritual-natural plane until it has been inoculated, impregnated, with the spiritual-natural quality of that higher, the divine, humanity, and by processes of spiritual-natural growth has developed a spiritual-natural humanity that possesses the spiritual-natural qualities of the higher germ that was in-

serted in the circulation of the seedling. "There is a natural body and there is a spiritual body," says the apostle. Jesus—who was born out of natural seedling propagation, but of higher, holy impregnation from the Holy Spirit of God, in the form of Holy Ghost, to which in his translation he was changed—was God's seed of re-production, or re-generation, as the Bible declares: "Not seeds, as of many, but thy seed, which is Christ." In his going into the humanity which received him at the time of seed sowing in the beginning of the Christian age—of which Jesus plainly declared that the harvest would be in the end of that age, which is yet to come, but near at hand—he as literally and really (as did the apple graft of the higher order those of the apple of the higher order) contained and constituted those germs of the higher, God life that were implanted in the lower, seedling humanity, of which the fruitage will be the hundred and forty-four thousand sons of God seen by John on Mount Zion, in the end of the Christian age, falsely rendered the end of the world. It is of these fruits that John declares that "every one that is born of God doth not commit sin, because his seed remaineth in him and he cannot sin because he is born of God."

Jesus gave, as the only condition of gaining eternal life, the injunction to keep the commandments, among which is: "Thou shalt not commit adultery," which he explained to include even the looking upon a woman, any woman, to lust after her. In his own life he practiced complete sexual purity, and when as Holy Ghost he entered the early Christians they abstained from all sexual intercourse. Christ was the bridegroom that had the bride in him, the marriage of God and man. For him to have married any other would have been to commit adultery. Such also would have been the case with any other in whom his Spirit entered as the divine, or God seed, after his theocrasis, or with any other now, who was then born of the Spirit of Christ, which was a begetting again (as Peter and Paul both declared, and as Jesus teaches in the parable of the sower) for a birth of body, soul, and spirit, to come in the harvest in the end of the Christian age. This is the reason why Koreshans, who are the evolution of that seed then planted, are celibates, as were the early and only real Christians. Concerning these, when the harvest—the resurrection from the dead—comes, it will no more be said, "This night thy son!" (life) "shall be required of thee," for to them morning will have come, and the "last enemy, which is death," will have been overcome, and life, eternal life, will have been attained. Yet there are professed holiness people—living the sex sensual life, and defending it as necessary—who imagine that they are holy; have given up all for Christ; are born again, born of God, saved and sanctified. Impossible. They "know not what manner of spirit they are of."—*O. F. L.*

A science or knowledge founded upon a correct interpretation of the outermost expression of God's mind is the literal science, and constitutes the ultimate science or letter of being.

The sons of Levi are those who, through the process of purification, are conjoined to the Lord through the baptism of fire which is to obtain as the result of the *theocrasis* of the Messenger of the Covenant.

### We Should Bring our Desires to the Truth.

Such declarations as the following are publicly declared from the pulpit as the truth, by those who affirm that they have been called of God to preach the Gospel: "We are all miserable sinners"; even the best of us are poor, miserable sinners"; and at other times from the same pulpit, "I want you to understand, brethren, that death makes no change in a man." "Death makes no change in a man, either mentally morally, socially, or spiritually." "As death's favorite maxim is, 'as the tree falls, so it lies.'" "As dead leaves us, so judgment will find us." Suppose we put these thoughts together, what is the inevitable deduction? Before us are two men, "poor, miserable sinners": they are smitten dead as with a lightning stroke. "Death makes no change" in them, "either mentally, morally, socially, or spiritually." Please to tell me, what are these men after death but poor, miserable sinners? If there be any such operation of the mind as logical thought; if there be such a thing as deducing a conclusion from a well established premise; if effects follow causes—then we cannot deny that if a man die a "poor, miserable sinner," and "death makes no change" in him, he is a "poor, miserable sinner" still, and can be nothing else till a cause is operative to make him a righteous man.

Clear as the deduction is, men will not admit it because it is not in agreement with their desires. Such a conclusion is neither comforting nor consoling to a man who—while living a life of unrighteousness, and without the putting away of his sins here—hopes by a nominal belief and faith in Jesus Christ to be suddenly transformed to the likeness of the divine image after death has wrought the destruction of his body. None will believe it but those who have hope of the transformation which "shall change our vile body that it may be fashioned like unto His glorious body"; "and every man that hath this hope in him purifieth himself even as He is pure."

The first thing for a professing Christian to consider in respect to doctrines is, not whether they are a source of comfort and consolation; not whether they are in accord and agreement with his desires and hopes, even if they have been taught for ages and generations as the truth; but whether they are the truth. We should not seek to bring the truth to our desires, but to bring our desires to the truth. "Those of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

—*A. W. K. Andrews, in Guiding Star.*

We will speak out, we will be heard  
Though all earth's systems crack;  
We will not bate a single word,  
Nor take a letter back.

We speak the truth, and what care we  
For hissing and for scorn,  
While some faint gleamings we can see  
Of freedom's coming morn.

Let liars fear; let cowards shrink;  
Let traitors turn away;  
Whate'er we've dared to think,  
That dare we also say.

—*Lowell.*



## PERFECTED HUMANITY.

**"Be ye Therefore Perfect, Even as Your Father Which is in Heaven is Perfect."**

An admiration for that which is perfect is an inherent quality of the human mind. The artist, the creature of fervid imagination,—whose ideal is perfect in every detail,—seeks to portray with skillful fingers the form and features that have long dwelt in the mystic chamber of fancy. Even in the most lowly conditions of life, man worships an ideal. Imagination is but thought directed to an object. The most wondrous creation of either God or man first existed in the brain of the individual, to be moulded to the perfect form by the creative finger.

We must premise that a perfect ideal existed in the mind of God when he created the universe, for unless there were a definite aim in creation, all would still be chaos; in such confusion no order could have been found whereby perfection might be attained.

According to traditional religion, God created the world and all contained therein in six days, resting on the seventh. It requires an immense stretch of imagination to believe this statement, for science affirms that unnumbered millions of years were required to give the earth its form, and to fit it for the abode of man. We cannot believe that it was a miraculous creation, according to the accepted meaning of that term. Reason was given us for use, not for abuse. If we accept the statement of modern theology, that God allowed himself but six days in which to complete this vast work, we abuse our reason and set at naught our common sense. A careful reading of the first chapter of Genesis leads the thoughtful mind to a critical analysis of the record, but doubt is liable to creep in and lead the mind into the depths of stolid unbelief.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." "Come now and let us reason together." Where was God before the heaven and earth were created? How could the earth be created, yet be without form, and void? The church teaches that in six days an unknown God, living nowhere, made the heavens and the earth out of nothing, resting on the seventh day. This statement is believed by the masses of humanity who do not use their own reason, but accept whatever is taught by the church. Koreshanism comes to the rescue of dethroned reason, and unseals the mystic page, explaining from a scientific standpoint the facts concerning the creation of the world, and of man—whom God made in his own image and likeness. It is not reasonable to believe that a perfect world was created by a stupendous miracle; but it is reasonable to suppose that it existed from all eternity, and is perpetually re-creating itself through laws inhering in nature. God exists by virtue of natural and spiritual laws, and operates through energies put forth into the form of nature; through these laws final results are accomplished. We cannot conceive of God creating one full grown man, Adam, a perpetual motion machine, wound up and set running all

alone in the garden of Eden, destined to run on till the end of time, with no growth, no development, no individuality, and who, through some defect in the organic structure, was doomed to be cast out as worthless. Such a creature would not have been a responsible being. The result shows that he was responsible, and that all mankind bears a curse because of the broken cogs in the great wheel that enabled this human automaton—made in the image of God—to perform its peculiar functions. This conception is no more absurd than most of the teachings of the modern clergy. They skim over the surface, but the cream escapes through the skimmer, nothing but vain imaginings being left with which to feed the multitude. It is no wonder that the modern church is growing gaunt, for the imagination of the modern clergy cannot furnish a very nutritious diet.

We will leave this part of the subject, with criticisms thrown in, that the reader, who without doubt is well acquainted with the record of creation, may read for himself, and weigh the subject in the balance with what we shall hereafter present, hoping that good common sense will establish a correct judgment.

The Bible is written in symbolic language as mystic as the hieroglyphs of Egypt, but a Champollion has arisen in our midst who can decipher this language and reveal the mysteries of the ages. We will take the record of the creation as pertaining to the beginning of a grand year of time, believing that the physical universe existed from all eternity, co-existent with God. The great creative power is called spirit. According to Koreshan Science, spirit cannot create without matter, neither can matter create without spirit. Cause lies in the nexus of spirit and matter. If God created man *in his own image*, God must have been a man, else this perfect man he created (Jesus) could not have been like him. All history of past conditions of humanity proves the fact of the progress of the race. Progression is impossible without retrogression. God has instituted a law of progressive evolution as well as a law of involution. This permits a development from a germ to a perfect unfolded creation, which in turn involves or infolds another germ to perpetuate the life of that peculiar creation.

Humanity was designed for a special end—the perpetuation of Deity. Humanity, like every other domain in creation, progresses and retrogresses while it evolves and involves. This is the law of growth. At the time of the recorded creation, the existing humanity had developed to a condition in which God could move upon the face of the waters and say, "Let there be light." What waters did God move upon? "The waters which thou savest are multitudes, nations, peoples, and tongues." God moved upon humanity through a special baptism, and will raise it from the darkness of fallacy into the marvelous light of his own perfection. In the retrogression of the race at that period, it was without form, for through disobedience to both natural and spiritual law, it had lost the image of the maker. It was void of understanding, but with the coming of the Creator into his humanity he began the creation of a new genus, or race, of men, through the efficacy of the descent of the Holy Spirit from the Lord. This spirit from the body of the Lord constituted the *dust of re-creation*. Thus is man to be created in God's image and likeness, a perfected humanity,

and this race will be called Adam. It is the new earth evolved from the old earth. This biological earth is male and female in one form, pure and spotless, and God dwells in this generation of the righteous.

Man fell from his estate of purity and was driven out from the garden of God. In this declension of the race, man lost the image of his Creator, for he was no longer the perfect *binne* man. The male element was separated from the female; in this divided state the law of life was violated, and death was pronounced upon the body, soul, and spirit. It is not an immortal, but a mortal, or dying, condition in which man now lives; but in due time the germ of life will unfold to receive the holy mists and dropping dews of the spirit of truth. While the fires of purification steadily burn, only the evil will be destroyed, but out from the altar fires new life will spring forth to bud and bloom in the Paradise of God. This is not an evolution from material forces merely, but a force from above. God will descend again through another baptism of his Holy Spirit, and quicken this mortal germ. God and man thus working in unison, the desired result will be accomplished. Man will continue to develop till he is again the created ideal that existed in the mind of the Creator in the beginning.

The allotted time for the creation, the retrogression, and the preparation for a new creation has about expired. The great year of Mazaroth scarce lacks one segment of the cycle. The earth (biological) is already without form, having no semblance of its great Pattern. It is void of understanding, and the darkness of fallacy covers the whole face of the deep. Waiting ones stand upon the watch-tower looking anxiously for the first herald of the dawn; they will soon be rewarded for their faithful, patient waiting, for has not God already said, "Let there be light"? Forces for the improvement of human conditions, the purification of public morals, and the lessening and ultimate eradication of social evils, have centered in one who comes as the Light-bearer, that he may enlighten the world. He comes for the elevation of humanity and the perfecting of those who have attained to the condition of life whereby God can make of them instruments to establish the kingdom of heaven in earth. The spirit of truth is brooding over the world. The sublime doctrine of the brotherhood of the race is felt as never before. Humanity fights and struggles with the forces that constantly present before its eyes its true condition. Selfishness has so long reigned, holding full sway over the human heart, that the struggle will be severe; but through the victory man will develop toward completeness. We realize that we are yet far from the ultimate purpose for which we are destined. We are far, very far, from the zenith of perfection. Our capacities must be developed and revealed in this mortal life, amid all the trials and temptations that beset us; our bodies must be purified from all that has polluted them, and we must come into a perfect obedience to the law of God, whereby we may put on immortality.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This implies not an external obedience to law only, but an attainment of character which in all its conduct shall conform to the law; in all its faculties, to the image of Him whose sons we are called to be. A complete obedience embraces the whole man, bringing spirit, soul, and

body under allegiance to God's laws. When all selfishness is eradicated from our hearts, so that God is loved with all the soul, and the neighbor as the self, the law becomes a delight, for the body is nearing that perfection in which all the affections and faculties unite in a whole and perfect offering to the Lord, and the grace of the indwelling God breathes through our souls, touching the trembling strings, making sweet music beyond that of æolian harps. It is a sacred concert of thought and deed, a holy joy in doing God's will. God desires perfection to be our portion, and he will accomplish his work; for when we have done all we can do, he will work in us to will and to do of his own good pleasure. "Let us make man in our own image and likeness," saith the Lord.

Through the efficacy of the baptism of the Holy Spirit nineteen hundred years ago, the product of our Lord's body—the divine germ—was planted in retrogressed humanity. It has been gestating in that prepared matrix through the age. Through this vivifying germ the soul of man has been secretly progressing, for the divine life is uniting with the human life, ultimately to unfold into the perfect being. Then will God and man be conjoined; then will the perfect man, male and female in one form, stand again in the garden of Eden, commanded by God to dress it, and to keep it. The seventh day, or day of rest, will soon be ushered in. The Messenger of the holy Covenant will, through his theocrasis, baptize the world with cleansing power, and the fire of purification will consume all of the dross of selfish, sensual human nature. Man will then be able to keep the Sabbath, or seventh principle of his being, holy unto the Lord. He will then come to the new birth, regenerated from God. He will no longer sin, for "whoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." Then will we be perfect even as our Father in heaven is perfect, for we will have come into the measure of the stature of the fulness of Christ, the sons of God, the perfected fruit of the tree of life.—*Mary Everts Daniels.*

#### What the Buddhists Report.

The Buddhist delegates from Japan to the World's Fair Parliament of Religions have returned to their homes and have reported the results of their mission. The two principal delegates were Bourin Yatsubuchi, a priest of Kamakura, and Shaku Soyen, a great scholar and the most talented priest in Kiushiu. There were ten Japanese priests in all at Chicago, but the report of their work was made by the two priests named. The meeting at which they gave the account of their travels was held in Yokohama. Some of the speeches describing the World's Fair experiences of the delegation read like a chapter out of Goldsmith's "Chinese Settlers," except that they lack Goldsmith's delicious satirical humor. They are too serious.

One of the priests, apparently the chief of the delegation, described the suspicions with which they received the invitations of the World's Fair authorities to attend the religious parliament. They believed that it was "a shrewd scheme of the Christians" to entice them to the Western world either for the purpose of converting them or to turn them and their



religion into ridicule. Acting under this misapprehension they determined to visit Chicago, but merely as individuals, not in a priestly representative character. "It was a wonderful surprise which awaited us," he said, and added, "our ideas were all mistaken." He then gave the conclusions which they adopted in regard to the entire affair, as follows:—

The parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert of Buddhism and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink, commit various gross sins, and live very dissolute lives, although Christianity is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.

This is most interesting reading. It is delightful. The notion that the Buddhists were invited to appear at the World's Fair because the American people had become tired of Christianity and wanted to learn Buddhism is exquisite in its native simplicity, and as the conclusion reached by thoughtful oriental enthusiasm. The estimate that the conversion of a single New York crank was equal to the addition of 10,000 persons to the millions of Buddhist believers is also decidedly good. The dash of truth in the allegations that Christianity is regarded by many as a mere "social adornment"; that shallow belief or unbelief is prevalent; that the drinking habit and other dissolute practices are part of nominally Christian lives,—are not open to serious denial, except as to the sweeping terms in which they are made.

This address and the general nature of the reports made by the Buddhists illustrate the extent of the best Mongolian culture, the keenness of observation, the power of incisive thought, the philosophical egotism, and the boundless faith which oriental scholars and priests possess. The report, though distorted, is an instructive mirror in which we may see ourselves as others see us.—*Chicago Herald.*

It might be asked: "Are there not religions enough, and by what necessity does there crop out, from the incongruities of religious and scientific expression, another concept to agitate, divert, and bewilder the mind? If philosophies of the age responded fully to the aspirations of the human soul in its yearnings for something absolute, then there were enough to satisfy the cravings for the pabulum of immortality, the soul would be satisfied, and would ask no more.

In the last sixty days fully two thousand tramps have passed through Tucson on freight trains Eastward bound.—*New Charter.*

## MISCELLANEOUS.

Self is the case-hardened shell that encloses every man's heart.

The bar keeper always has the bars open to hell, but shut to heaven.

The uses of adversity sweetly remind us that no man lives for himself alone.

In the eye of the average churchman, a gold dollar looks bigger than the kingdom of heaven.

The great trouble with the salvation of the world is that it wants to be saved as it is—in its sins.

"Ye are dead in trespasses and sins." To be dead, in this sense, is to have no life or inspiration for good.

The Christian church practically denies the humanity of God. It is looking for him to come as a spirit, not as a man.

The world is full of doctrines, but nobody practices them; that is, there is no life in accord with them. The doctrinaire is as dead as a March herring.

Christians admire the operation of the Holy Ghost so long as it does not kindle a fire hot enough to smelt the gold in their pockets; that is too sizzling hot for them.

If man is a creature of circumstance, is not also circumstance a creation of man,—a center and a circumference, in the which there is a mutual exchange or reciprocity of creative energy?

Gold corresponds to good; silver, to truth. Truth is the guard or protector of good; destroy truth, and good is left without defense; ergo, destroy silver as money, and gold must go also.

Heresy must mean, "here I see; before I was blind." Hypocritical religion, true to its past history, still persecutes the blind for receiving their sight, as of old it did the man that was healed of the Lord Jesus.

In the creative economy, the producer becomes the produced. The sun recreates itself by its own reflection from the earth; thus it is its own Father. Likewise, the Father, Jehovah, becomes the Son, Jesus Christ, and the Son becomes the Father. The Father in him, and he in the Father.

"Call no man your father upon earth, for one is your Father which is in heaven." So long as you are bound by the family tie, you deny your heavenly parentage; and *vice versa*, to own the latter you must deny the former.

God loves the sinner in the same way we love the fertilizer that we mix with the soil; we abhor its filth, but we love the good that comes from its transmutation into food products. So God's desire to transmute the sinner into a saint makes Him love him, not for what he is, but for the possibilities which the divine labor may produce in him.

The four rivers that went out from the Garden of Eden to water all the earth, carried the waters which John saw,—peoples, nations, multitudes, and tongues. These four streams of humanity carried with them the Edenic wisdom,—the waters of eternal life.—*J. S. Sargent.*

## The Early Worm.

An owl once lived in a hollow tree,  
And he was as wise as wise could be.  
The branch of learning he didn't know  
Could scarce on the tree of knowledge grow.  
He knew the tree from branch to root,  
And an owl like that could afford to hoot.  
And he hooted—until, alas! one day,  
He chanced to hear in a casual way,  
An insignificant little bird  
Make use of a term he had never heard.  
He was flying to bed in the dawdling light,  
When he heard her singing with all her might,  
"Hurrah! hurrah! for the early worm!"  
"Dear me," said the owl, "what a singular term!  
I would look it up if it weren't so late,  
I must rise at dusk to investigate.  
Early to bed and early to rise  
Makes an owl healthy and stealthy and wise!"  
So he slept like an honest owl all day,  
And rose in the early twilight gray,  
And went to work in the dusky light  
To look for the early worm at night.  
He searched the country for miles around,  
But the early worm was not to be found,  
So he went to bed in the dawdling light  
And looked for the "worm" again next night.  
And again and again and again and again  
He sought and he sought, but all in vain.  
Till he must have looked for a year and a day  
For the early worm in the twilight gray.  
At last in despair he gave up the search,  
And was heard to remark as he sat on his perch  
By the side of his nest in the hollow tree:  
"The thing is as plain as night to me—  
Nothing can shake my conviction firm,  
There's no such thing as the early worm!"

—Selected.

## No Tragedy Like Poverty.

There is no tragedy like that of poverty. No pain can grind the human heart like that which comes to the husband and wife when they face the cold fact that he is "out of work," and then look at the tender faces of the little ones, so confident that the father can take care of them. Yet we know that in thousands of homes in the happy land of America this tragedy is being enacted. If we knew that some fiend was passing from house to house, killing women and dashing children's brains out, how long would the good people permit it to continue? Yet poverty is worse. The slow, dull agony at heart, the faint flicker of expectation when returning feet are heard, the dead weight on the heart when she reads in his face, "no work!" This is a pain that no rich and happy woman can understand. One must feel it—one must know how cruelly precious a dollar can seem—to understand what real suffering is. One must realize what it is to be cold and hungry in the midst of a city full of happy, careless, heartless people, who waste the precious money, and who revel in, and grow tired of, the light and warmth and food, for want of which little children are slowly dying, in order to know the meaning of a real heart-ache.—*Tribune, Rockville, Ind.*

The sun of righteousness shines for all; all, however, do not respond to its light and heat, because all do not have the germ of life in them.—*J. S. S.*

## SHARP CUTS.

A President that recommends the expenditure of millions for war, and not one cent for the unemployed, is no better than a cruel monarch.—*Western Laborer.*

The reports of destitution from all parts of the United States are really awful. And this in a land flowing with milk and honey, and possessing thousands of millionaires. Where is our civilization? Where is our progress? Where is our statesmanship?—*Paterson Labor Standard.*

A Texas court has decided that a passenger occupying more than one seat on a railway train may be removed for the convenience of other passengers. This is socialism. The same principle carried out would remove the owner of the train for the convenience of the public.—*Western Laborer.*

The condition of the country is deplorable. Winter at our door, a million people out of employment, hundreds of thousands on the verge of starvation in a land where storehouses are filled to overflowing, and granaries bursting with the abundance which an ever kind Providence has bestowed.—*Twentieth Century.*

The sugar trust fears that it will "suffer" if any change is made in the sugar duties and bounties. We hope it will. For the past twenty-five years every mother's son of us has been paying two cents blackmail on each pound we have used. Besides this, the effect of the sugar duty has been to make the refiners inordinately rich, their employees inordinately poor. We have suffered; now let the trust suffer.—*National Economist.*

An individual who is compelled every year to go deeper in debt with no prospect of ever extricating himself, would be thought to be on the sure road to financial ruin. What is true of an individual is also true of a nation. The United States is now hopelessly in debt and going in debt deeper every year. Though boasting of wealth she is compelled to borrow money to pay expenses. Is this national prosperity?—*Weekly Union.*

Women are hereafter to be admitted to all the classes in Harvard, the separate schools heretofore maintained having been abolished. The governors of the institution are satisfied that women can hold their own with masculine students in nearly every department of education, and propose to give them a chance, at any rate, to demonstrate their capacity. Harvard is determined to keep abreast of the spirit of the age.—*Marshall Co. Banner.*

Even in Massachusetts the old parties are so frightened at the "advance of Socialism," that they have gone to combining against the Populists. At the recent municipal election in Waltham, the Democrats and Republicans formed a close alliance and supported the same ticket. Even then they only succeeded by 642 majority, the Populists polling 1,111 votes. These old parties will yet, like the "Babes in the Woods," die in each other's arms and be buried in the same coffin, fondly locked in one another's arms.—*American Nonconformist.*



## How Intelligent People are Fooled.

We are constantly being told that we are the most intelligent people on the face of the earth, but does it really look like it? Fancy an intelligent people who make their own laws not knowing that they can make their own money, and instead of doing so, going cap in hand to London, Paris, and Berlin, borrowing hundreds of millions of dollars from foreigners at high rates of interest in order to develop their own resources! This is what we have been doing during the last thirty years. There is not, and never has been, any earthly reason why the people of the United States should go abroad for money. It is the business and duty of the government to supply us with all the money the trade of the country needs. If there is a single legitimate enterprise in this country hanging fire for want of money to pay for the labor, or for raw materials needed, it is a reflection on the intelligence of the people of this country. Take any example you like. Let us say a district in California needs irrigating; a reservoir site exists in the mountains; all that is needed is "capital" to build a dam, pay for the labor, pay for the pipes and flume, pay for the surveys, etc. Tens of thousands of idle workmen are waiting for a job. To bring water from the mountains to the land would quadruple the value of the land at one stroke and give an increased value of \$10,000,000 to 100,000 acres of land. Here is an enterprise than which nothing in the world could be safer. Ten thousand families could start ten acre fruit orchards on these lands, and make 10,000 homes.

The land owners, the pipe makers, the lumber men, the surveyors, the laborers, etc., are all willing and waiting to interchange their various products and services, but simply for want of currency, for this is the plain English of "capital," it cannot be done! And yet we boast that we are the most intelligent people in the world! We show our intelligence by letting the government advance \$90,000 at one per cent interest per annum to any rich man who wants to start business as a banker with \$100,000 capital, and we allow him to loan out the people's money to the people at ten, twelve, fifteen, and eighteen per cent interest per annum, a rate that would kill any legitimate enterprise; but if any man suggests that it would be more intelligent for the government to loan the money direct to the people at the same interest charged to rich men, he is called a "crank" by the bankers and their allies, the subsidized daily press. The downtrodden Britisher is in this respect, as in the matter of post-office savings-banks, the post-office parcel distributing system, and government telegraphs, ahead of us; for that government has for years past been advancing money at three per cent interest to local municipal authorities for all kinds of municipal undertakings, and even to large land owners to drain and improve their estates. It is not that we are too stupid to do these things, it is simply that we have gone to sleep, and allowed ourselves to be fooled by the money powers. But there are signs that the people are waking up,—thanks to the reform press demanding the rights of the people, and the control of the government by the people and for the people. If the leaders of the daily press of the country did their duty, they would open their columns to the discussion of these questions, and advocate them editorially, but they will not do so. They

deliberately suppress all discussion of public grievances through their columns, and are traitors to the people's best interest. This is a fact that cannot be denied, and which can be established by the testimony of some of our ablest writers. No wonder intelligent and progressive citizens by their patronage and support are welcoming the reform press which is springing up throughout the country in every state, county, and municipality.—*San Diego Vidette*.

## Impossible to Believe.

I read the telegram in the *Inter-Ocean* twice before I could believe it. Ex-Banker Shureman, of Bloomington, Ill., pleaded guilty to twenty-nine indictments for embezzlement, and the court sentenced him to one year on each count, stipulating clearly, however, "that the SENTENCES WERE ALL TO BEGIN AND END TOGETHER, so that Shureman will have to serve but one year in all." !!!!! His embezzlements amounted to about \$80,000. Pretty good salary for one year's term. But who ever heard of a poor man serving several sentences at one time? Rich men live so very fast, you know, they can go through "time" in a hurry. When the daily papers boldly tell such instances, are the poor dupes, those whose toil pays the sums taken by the embezzler, so blind they cannot see that all the legal machinery is to grind the poor, and serve the rich? Are they so brutalized as to voluntarily support a despotism, like the slaves of Rome who made triumphal arches to greet the victorious Roman murderers on their return with more slaves and wretches from their country? Such instances are sickening to a sense of justice. A poor man, for stealing a sack of flour to keep his children from starving, will be sent to prison for two years; yet a rich man, for twenty-nine crimes of great magnitude, gets one year! Well did Jefferson understand his subject when he said that banks were more dangerous to liberty than a standing army.—*The Union, St. Paul*.

**RISKS.**—We hear often and much about the risks of the capitalists. They sometimes lose their money. Of course they do. No class of men can gamble persistently without sometimes losing. Every sort of business under a competitive system is more or less a game of chance. Wise men should set themselves to alter the system.

It is high time we realized that the risks of capitalists are as nothing to the risks that many classes of workers are compelled to run. Life and limb are not to be valued in £. s. d.

John Burns, in a recent address at Battersea, said (and he is usually careful about his figures,) that in thirty years 31,466 miners were killed outright by accidents, while about 120,000 were injured, and in seven years 1,220 out of 14,000 shunters and brakemen were killed and 11,690 injured. What wages would suffice to compensate for such risks? The risks to life and limb might be greatly reduced, but then a larger staff of workers would have to be employed, and their wages would diminish profits—an alternative that, forsooth, must not for a moment be considered while human life is so cheap!—*Brotherhood, Eng.*

Christ was a celibate, and he is our example.—*J. S. S.*

## THE LATEST SPOKEN.

**STATE EMPLOYMENT OF THE IDLE.**—The people of Switzerland are going to vote on the question, whether or not the state shall employ the idle. It is expected that a majority will be given for the reform, and that it will be put in operation in a short time. This is a reform that should be thoroughly discussed by the workmen. The state holds men responsible for poverty by laws against vagrancy and begging, and it is only reasonable that the state should furnish employment to all idle men. Surely every man has a right to make an honest living. The Constitution of the United States guarantees every individual the right to "life, liberty, and the pursuit of happiness." It further states that these rights are "inalienable." It follows, then, that men should demand employment, not as a privilege, but as a right. As manufacturers and other employers have shut down and thrown millions of workmen out of employment, thereby cutting off their means of livelihood, the state is in duty bound to employ them. Because the state has neglected its duty in this respect is no reason why it should longer do so. The state can employ all idle men on public works and pay them in a legal tender paper currency issued by the government. In this way all idle men could be employed, and the state gradually establish industries to employ workmen while they are honest, not after they become criminals. Now let the workmen of America agitate the question of the state employment of idle men.—*Cleveland Citizen*.

**DISTRIBUTION OF WEALTH.**—"What is the rule by which the wealth of the world is now distributed? Fundamentally, I think, it is the rule of the strongest. This rule has been greatly modified in the progress of civilization; a great many kinds of violence are now prohibited; in many ways the weak are protected by law against the encroachments of the strong; human rapacity is confined within certain bounds. Nevertheless, the wealth of the world is still, in the main, the prize of strength and skill. Our laws furnish the rules of the game, but the game is essentially as Rob Roy describes it. It is evident that under such a system, in spite of legal restraints, the strong will trample upon the weak. We cannot believe that such a system can be in accordance with the will of a Father to whom the poor and needy are the especial objects of care.

"A striking illustration of the fact that this is the fundamental principle of the existing industrial order is seen in the recent occupation of the Cherokee lands. Our government had a little property to distribute. On what principle was the distribution made? Was the land divided among the neediest, the worthiest, the most learned, the most patriotic? No, it was offered to the strongest. Only those of toughest muscle and greatest power of endurance had any chance in the *mélée*. The government stood by to prevent the competitors, in so far as possible, killing or maiming one another in the scramble; it tried to enforce the rules of the game; but the game was essentially a contest of strength."

—*J. O. Barrett, in Ex.*

**WHAT WOULD BE DONE TO HIM?**—Mr. William T. Stead, formerly of England, came to Chicago three or four weeks ago and began to puzzle the people with hard conundrums, to be answered at once under the penalty of his displeasure. One of the most tantalizing of the problems, as having a spice of sarcasm in it, was this: "What would Christ do if he were in Chicago today?" Having fired this riddle at the people, Mr. Stead went away, threatening, however, to return and torment them again if they should fail to give the correct answer, which, of course, was carefully concealed in the idiosyncrasy of Mr. Stead himself, as he alone, and nobody else, knows exactly what Christ would do in the contingency supposed. As very few persons outside of the Sunset Club took the trouble to guess at his conundrum, and as even that intellectual society was compelled to "give it up," Mr. Stead came back, and is working the puzzle again. Some of the citizens who have unravelled their brains with it think that if Christ were in Chicago today he would adapt his preaching to the conditions of the time, while others think that as he went down to the "Lake Front" in Judea, he would go down to the Lake Front in Chicago, and preach a social economy contrary to the ethics of "law and order." It was generally conceded that in either case, unless he consulted Mr. Stead about it, he would meet the opposition of that rather enthusiastic and sanguine reformer. The more serious question is, not what would Christ do, but what would be done to Christ if he were in Chicago now? He would very likely be "run in" by the police, indicted by the Grand Jury, sentenced by some "venerable jurist" to be hanged, and then pardoned by Governor Altgeld.—*M. M. Trumbull, in Open Court*.

**THE CONDITION OF THE PRAIRIE FARMER.**—Wheat at forty-eight cents a bushel, and a yield of from two and a half to four bushels to the acre, explains the condition of hundreds of farmers in the Dakotas and Minnesota today. The "implement man" has been around, and in many instances has forced them to mortgage their next year's crop, and the sheriff has taken the cows, and in some cases the horses. Potatoes, a poor crop, had to be sold to buy the bare necessities of life; and children stay at home from school because they have no shoes to wear. This is the "prosperous" condition of many of the farmers. Our daily contemporaries are never weary of assuring their readers that the country is prosperous. They ought to widen their experience by a trip through the prairie counties of the West, South, and North-west of this State. It is nothing short of criminal to wilfully mislead the people in regard to the condition of the farming community. There is no money to be had at reasonable rates of interest. When a farmer needs a hundred dollars, he pays ten per cent per annum, and ten dollars commission, which is at about the rate of twenty-one per cent per annum. Is this prosperous? We know whereof we speak. We have been among the farmers; we have talked with the business men of the country towns, including the bankers, and it is impossible to exaggerate the struggling and absolute want of many in the farming communities of the three great wheat producing States of the Union.

Meanwhile monopolies control the output and price of all they buy and of all they sell. It costs from nine to twelve



cents a bushel to ship wheat to these cities or to Duluth. Such prices are exorbitant. An engine will draw forty cars, each loaded with sixty thousand pounds of wheat. It takes an engineer, a fireman, and three brakemen to man that whole train. To run it three hundred miles would not take a day of twenty-four hours, and the cost—not counting wear and tear, nor interest on capital invested—would not exceed sixty dollars. Yet for hauling that train of forty cars the railway charges three thousand six hundred dollars. This is not just. The gain of the railway is too great in this transaction, and the farmer is forced to submit to this extortion. This pays the railways temporarily, but it will not pay them over a term of years, for the prosperity of the farmer would minister to their prosperity. The interests of railways and those of the farmers, and of the whole community, are interlinked. The good of one is the good of all. It will never do to play the pirate for any length of time. If the railways would view this matter in the true light they would not impose these hardships upon those who grow crops for them to move. It has come to a time when it is necessary to grant more even-handed justice in order to prevent serious trouble. Those who are now embittered by long continued wrongs will not submit forever. There will come a crisis. That crisis may be passed in safety if we now conclude to reconstruct. Otherwise, otherwise.—*Progressive Age*.

"SMASHING" SOCIALISM.—Last August, when the returns of the elections in France revealed the stupendous growth of the French Socialist Movement in the 600,000 votes polled by the party, and the election of at least fifty of its candidates to the Chamber, the capitalist press of France, and of the whole of Europe, together with our own inimitable capitalist scribblers, tried to look unconcerned. They issued article after article, laden with "mathematical" calculations, intending to show that the Socialist strength was in appearance only and not in fact. The burden of their song was, the "Republic"—the capitalist Government—is now firmer and steadier than ever before; it has an overwhelming majority in the Chamber over all the "sore heads" put together, Socialists included; henceforth there will be no more cabinet smashings; the Government will pursue a steady policy.

Self-deception is not an unknown mental phenomenon. A man can lie to himself until he believes his own lies to be truths. The lies issued by the French Government upon the score of its present vigor were repeated, echoed, and re-echoed in so many languages and keys that finally it actually believed they were facts. Accordingly, now firmly convinced that he had an "overwhelming majority" in the Chamber, and that the Socialists only formed a pitiful minority, Dupuy, the Premier of the French Cabinet, opened the Chambers with the announcement of a programme, the leading feature of which was to "smash Socialism."

Don Quixote trying a tilt with the windmill and landing on his back, battered and bruised, was not a circumstance to Dupuy when he went in to smash that "pitiful Socialist minority." Under the leadership of a Socialist, the opposition attacked the Dupuy Cabinet, and not a week after, the fragments of that Cabinet, Dupuy included, strewed the floor like autumn leaves on the strand.

This was only a foretaste of what is in store for the "overwhelming" French capitalist majority. True enough, fifty or sixty Socialists are, numerically, only a very small minority in a Chamber consisting of five hundred and eighty-four members. But the power of Socialism is at no time to be measured by numbers. It has that in it which can leave millions.

In the language of Lincoln, "I with God make a majority."—*The People*.

THE END OF A CYCLE.—We are in the closing years of a great cycle of time, and a new age is emerging from the old. The age that is passing has been, and still is, one of struggle and conflict expressing what is called the "Natural plane of life." All the tendencies of the animal creation have been expressed with full force in the human. Selfishness has reigned supreme; progress has been through warring interests, and the struggle for existence has been fierce, sharp, and terrible, crushing out the weak, and preserving, often through the force of might and superior cunning, the strong and brutal.

Industrially, this struggle for existence is known as competition, and it is this system that today is trembling to its fall.

The point to be noted is, that in the evolution of society, laws, systems, and institutions pass away, giving place to new and higher expressions of life. These evolutionary changes carry with them critical, culminating, forceful revolutionary epochs. Such an epoch we are entering on in the breaking up of the old competitive system, and the establishment of a co-operative civilization. Socially, the wind is due East, and all things point to a coming cataclysm. Who can tell what awaits the race in this critical period on which we are entering?

We are now in the preliminary stages of rapidly growing chaotic conditions. The signs are everywhere apparent. Out of the struggle for existence have developed lords of industry with colossal fortunes, and great soulless corporations and trusts. Their wealth is used to suborn legislation, to subsidize the press, to en throne by means of vicious legislation the money power, and to enslave the people. The results are poverty and suffering unprecedented, general lowering of wages, millions of unemployed, homeless, hungry men and women, and general prostration of business. Against this modern serfdom, the people are revolting, and against the revolt of the people, the government, in place of protecting, is building armories, and strengthening in every way the military forces of the nation. The struggle for existence has at last reached a crisis, in which the general intelligence and combined power of the people will be brought to bear upon existing conditions. The conflict has begun between the masses and the classes,—the people and their rulers,—and it will never cease until the competitive system is overthrown and a new age of mutual helpfulness is established in its place.—*Sociologic News*.

It is the function of the brain to supply every part of the body with the forces elaborated through its functional capacity. If a portion of the body is removed, it follows that the force or energy of the brain and mind which contributed to the supply of that part is no longer required in that direction; it is thus conserved, and may be appropriated to a new use. A knowledge of the law of polation enables us positively to define the new appropriation of the conserved force.

## 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 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.

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.

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, 337 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koreshan Doctrine.

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