

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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FINANCE AND COMMERCE.

Equitable Distribution After God Breathes His Life into Man.

While we discuss the questions of commerce and finance, one fact always confronts us—that the applied principle of distribution under any system, whether competitive or communistic, must necessarily involve the establishment of central store-houses from which goods are distributed to less general, and thence to local stores, whence distribution is made to families and individuals. The principal object aimed at, especially in so called Christian and civilized countries, should be the greatest good, not to the greatest number, but to all. The greatest good to all is the abundant supply of the necessities of life to all, and beyond this, the comforts and the luxuries so far as superabundance may provide for the industrious and the economic.

The productions of nature and art are secured, created, and gathered into store-houses for distribution. That this may be accomplished, some plan or order of creation and collection is necessarily applied and enforced. The general method prevailing at the present day is that founded upon the competitive system of trade and commerce. Is the system a successful one? We mean by this, is the object of human existence and effort attained? It has been said that the chief end of man is to glorify God and enjoy

him forever. We might add, that the chief purpose of God is to glorify man and enjoy him forever; and we apprehend that the only enjoyment that God can have with man is in the happiness of man, a condition never yet consummated in Pagan-Christianity, and under the auspices of the competitive system. The happiness of man—if this is the end to be attained—must depend largely upon his full enjoyment of the proceeds of his industry. Two things are absolutely certain—first, that production is superabundant; second, that the products of industry are not judiciously and efficiently distributed. Can there be a remedy under a system, the only impulse of which is human greed? or can a system be inaugurated which will regulate the relations of the body politic while the only impulses of the human soul are selfishness and sensuality?

We reiterate: "The love of money is the root of all evil."

Without entering into the etymology and analysis of the term money, we will assume that the love of money is the love of that which the world today generally regards as such; namely, a piece of paper or some metallic substance stamped and used as a medium for the exchange of products. Can the evil be remedied? If so, by the application of what principles and laws? Most assuredly not by the principles of competition. So called money, like any other commodity for which industry is applied, is only a means to an end. Why not attain the end more directly and without this means? Is the question that most naturally arises; in our contemplation of commercial and financial problems.

Can the great centers for the aggregation of the essential products of industry be repleted without that medium of exchange called money? Can the goods so gathered into the greater store-houses be parceled out to the local centers without the aid of this medium? Is there any process that can preclude the employment of the various means of transportation now in vogue? Of course not. Goods must be transported to their various destinations, under any system. This fact is universally known; but transportation and distribution can be as efficiently maintained without the medium called money as with it, provided the actuation of the effort is of the right kind. The central impulse of the competitive system, the one in which money is regarded as a necessity, is greed. The love of money has its root in the love of self. There is another impulse, but at present it is the ideal; this impulse is in the principle of love to the neighbor.

Before a perfect state of society can be attained, man must have reached that condition wherein his greatest happiness resides in the application of the principle embraced in the Lord's summary of the ten commandments: "Thou shalt love thy neighbor as thyself." This state will never be attained through the processes of evolution as taught by the

so called social evolutionists of this age, nor through the progress of an adulterated and paganized Christianity. A Christianity which demands for its perpetuity the mitrailleuse and the Krupp gun can hardly be said to fulfil the injunction, "Thou shalt love thy neighbor as thyself." The tendency of modern Christianity is to foster everything but the doctrine and life of Christ; and the world, under its influence, is departing more and more from the precept and the example of the Saviour of men.

Upon what, then, depend the reformation of the world and the inauguration of a social fabric, in which the love of money is utterly expugned, and the products of industry are equitably distributed according to the just demands of the producer? We answer: upon nothing short of the baptism of fire in which, according to promise, the wicked shall be burned. But who are the wicked, and by what special kindling will the conflagration be inaugurated, through which the wicked shall become ashes under the soles of the saints' feet? "All have sinned"; "there is none good but one, that is, God." Then we are necessarily all wicked, and in the conflagration and the baptism of fire to come, we who regard ourselves as comprising the wicked will be consumed; for "then shall that wicked be revealed" (in us), "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This is the hope of the world. When the Spirit of truth shall so open the eyes of the understanding that man looks for the revelation of his own sins, and shall call upon God to consume with his fire of conflagration not merely the sins but the forms of the wicked, then shall be consummated the righteous expectation of the ages, and from the consuming fire there will arise the purified sons of the Most High God. When this shall have been accomplished, there will be manifest a power of understanding and application capable of so regulating the affairs of men as to correct all the abuses of the competitive system, by sweeping it from the hearts of men and from the face of the earth.

It is not to be expected that the materialistic mind—in the church or out of it—can comprehend these higher laws of progress and reform, or that it can conceive of the possibility of such a crucible of metamorphosis as that involved in the declared purpose of God to consummate the age in a general conflagration of material entities, called the burning up of the world, foreshadowed in the termination of the natural existence of Enoch, Noah, Moses, Elias, and Jesus, through the fire which consumed their material forms, reducing them to the spiritual product of such a kindling.

Equitable distribution without the aid of money will be the most simple thing imaginable, when the human heart is righted by the breath of God. When it is declared that God placed cherubim and a *flaming sword* at the east (rising) of the Garden of Eden to perpetuate the way of the tree of life, there is involved, literally, just the consummation above described. The changes noted above and predicted in Scripture will be wrought through the one and only appointed Messenger of the Covenant. The great battle of Gog and Magog (capital and labor) will effect the climax of the preparatory destruction which must precede the kingdom (not republic) of righteousness.

SOCIOLOGY.

Woman's Responsibility.

Who is responsible for the vice and crime that hold sway in these closing days of this boasted nineteenth century civilization—for the hypocrisy, the impurity, the lack of faith, of charity? On these counts we have heard society arraigned by reformers from Carlyle and Ruskin to Stead and Parkhurst, but who has clearly shown where the awful burden of responsibility for these things rests? It is easy to say that society is to blame; but what portion of society, and in what respect and to what degree? It is easy for the advocates of woman's rights to say that the ballot in the hands of women would change the present state of affairs, but in what way is the change to be effected by these women voters that are to be? Are men entirely responsible for the evil of these days, and will the mere exercise of the elective franchise by women usher in the golden age of purity, and truth, and faith, and love?

Look at the average woman of today and answer. Is she fitted to exercise the franchise? Does she, can she understand the principles underlying social and political economy? Surely the opinion of men in general is to the contrary. And why is this the opinion? Has woman given man no reason for this his estimate of her ability?—or have her life and interests been such that man is justified in estimating her intelligence and earnestness beneath his own? She has been willing to pander to his baser passions in order that she might live a life free from responsibility. She has allowed herself to be made a plaything by man. Her conception of maternity has not been the high and holy one that it must be if she would give birth to noble offspring. Her sons despise her in despising her sex. Surely there is a legitimate cause for this attitude of man toward woman, for has she not well earned the contempt she receives, by her own lack of true worth? We women must not blind ourselves to the truth, and blame "tyrant man" for all our woes. We have brought them upon ourselves, and we must rise of ourselves out of the humiliating position in which we are placed by our own sins of commission and omission.

If the men of this generation are corrupt and effeminate, reverencing nothing, believing nothing it is because the mothers of this generation have had no true conception of the sanctity of womanhood, no earnestness of purpose in striving for the best and noblest in thought and life. A race of noble men must come from women who care for something better than "good eating, and strong drinking, and soft lying." When the Goths sacked Rome and destroyed the luxurious civilization which made the Roman Empire fall an easy prey to these hardy men of the North, they went singing of their Alruna women, the noble, chaste mothers of these giants, and although they were afterward ensnared and enervated by the Messalinæ of the South, they clung for a time to their memory of chaste womanhood as their guide to all great achievement; and not until their intermarriage with the women of the degenerate Latins and Greeks did their conception of womanhood become permanently lowered.

When we talk of placing the ballot in the hands of

woman in the hope of improving her condition we are endeavoring to make an effect produce a cause. We delude ourselves into thinking that the possession of the ballot by woman will fit her to use it wisely, whereas the truth is that were she fitted to exercise the franchise wisely she would surely possess it. Her exercise of the franchise will surely follow her fitness for that exercise, but it can never produce that fitness. That plan is in process of signal failure in the case of men. The ignorant, degraded peasants of Europe are not wise rulers of this country, although they possess the right to vote, and the addition of some millions of ignorant, degraded women to the ranks of voters would not improve matters. And women are degraded so long as they do not exercise their right to the absolute possession of their bodies and the protection of their functions from prostitution under the guise of so called marriage; and they are ignorant so long as they do not know that such a right is theirs, God given.

When woman is educated to the standard of her rights and of her duties, when she realizes the great responsibility resting upon her to elevate mankind above a merely animal life, when she is quickened by the religious impulse which must be at the bottom of any stable effort at reform, the grandeur and resistlessness of her upward, onward rush toward the light will sweep humanity into the sunlight of a purer, holier day. The necessary thing today is not that woman possess the ballot, but that she possess herself. On this rests the whole question of the future—for man as well as for woman. Only through absolute self-possession can she develop into that purest and noblest of which she is capable and to which she is destined, and

"The woman's cause is man's: they rise or sink
Together, dwarf'd or godlike, bond or free;
For she that out of Lethe scales with man
The shining steps of nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall men grow?"

—Ella M. Castle.

Raphael to Adam.

To ask or search I blame thee not, for heav'n
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years.
This to attain, whether heav'n move or earth,
Imports not, if thou reckon right; the rest
From man or angel the great architect
Did wisely to conceal, and not divulge
His secrets to be scan'd by them who ought
Rather admire; or if they list to try
Conjecture, He his fabric of the heav'n's
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter, when they come to model heav'n
And calculate the stars, how they will wield
The mighty frame, how build, upbuild, coöptive,
To save appearances: how gird the sphere
With centric and concentric scribbled o'er,
Cycle and epicycle, ort in ort.

—Milton.

GLEANINGS FROM THE LORE OF KORESH.

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LIFE VS. DEATH.—The dispensation, from the time of the planting of the germs of life to the present (the end of the age), was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, we look for the harvest. It must come through the destruction of the last enemy—death. If death is not to be destroyed, as the final consummation of the Lord's power to save, then the Christ came to stimulate expectation never to be realized, and the Christian system is a mere farce. It will be said by those who object, that it is appointed unto man once to die, and after this the judgment; that the Lord himself died and was buried and raised as a type, and that therefore all men must die and go into the grave in the likeness of his death and resurrection. The appointment to die was fulfilled in man's death in the Adamic fall. "If all died in Adam, then were all dead"; and because all are dead in Adam, all must be made alive in Christ.

Jesus did not die as do other men; his body never saw corruption. He was the living, vital Spirit that was to quicken the race in fulfillment of a perpetually operative law, recurrent in the manifestation of the God-man at regular intervals. He went into the tomb, but his body could not pass through corruptible disintegration as do the bodies of those who die the common death consequent upon the fall of man. When in the common death of the corruptible man the body is laid in the tomb, or grave, it passes through corruption and is reduced to the elements, rudicules, and forces incident to such corruption.

The Lord Jesus died his death that men need not die. His death was not merely the temporary death upon the cross of wood; (this was only a symbolic portrayal of the real death of the Christ); his entrance into the church through the operation of the Holy Spirit—which was the substance of his own body, descending into man and becoming by such descent the substance of man's body and nature—comprised the actual death of the Christ in man. In consequence of this descent and influence, man must arise at the proper time out of his own corruptible nature, by virtue of having appropriated the life of the Christ in the beginning of the age, passing through the processes of regeneration (reproduction) during the age, and terminating in the fruit at the end of the age, as taught by the Lord Jesus.

If immortal life is something to which man attains through the efficacy of regeneration from the regenerator; if this corruptible (dying) shall put on incorruption, and this mortal shall put on immortality through the power of having appropriated the immortal substance; and if the demonstration of life by the God-man is an assurance of man's possibility to overcome death through having conformed to the divine life,—then only by obedience to both spiritual and natural laws can man attain to the consummation of life. This consummation must come through the discovery and application of the science of life. The doctrine of the gospel is, that man is corruptible (mortal), and that through

him who only hath immortality, the corruptible nature is to be transformed. Redemption is salvation from death to life—not a change from one immortal state to another. Modern Christianity says that the soul of man is immortal: the Bible says, "The soul that sinneth it shall die." II. 7—207.

It ought to be apparent to every one that life, or immortality, must inevitably depend upon something the very reverse of the conditions and formations involving the present status of mankind. The Christ overcame death even to the subjugation of the power of death over the material substance of his tangible structure. This power to overcome was not to be confined to the Lord Jesus, for all who believe in his name are to become the sons of God, and like him are to be made immortal. This immortality was not to come, however, "till the last day," or end of the age or dispensation. I. 8—184.

As mortal life depends upon the use, in one direction, of the potencies of being (the germ and the sperm), so immortal life must depend upon a new appropriation of these essentials of organic structure. The best that can be done in the way of the conservation of these potencies of organic life, in the direction of human propagation, can conserve only a small portion of human substance; therefore, in consequence of the great waste, through want of the knowledge of the appropriation of that surplus force, in spite of all the efforts of science—even in the medical profession, where the science of life should be held supreme—death still holds sway and bears rule. Mankind, still in bondage, sickness, and sorrow, continues to pass to corruptible dissolution, and yet is foolish enough to believe that the panacea is to be attained and applied *after* the corruptible dissolution of the body.

The immortality of man lies in the conservation of the life potencies *before* they pass from the domain of the brain into the domain of the body. How shall these essentials of life be conserved and appropriated? They must reunite through the new and living way, the channel or conduit of specific influx. II. 5—130.

Taurus and Virgo are the two ecliptical poles of the first belt north of the equator. Taurus is the affection for life, and Scorpio its science. As Scorpio has the power of death, and is the science of the love of life, then the power to kill is the power which must be employed to destroy the old that the new may be inaugurated. Hence the force of the Scriptural statement: "If a man would save his life, he must lose it"; and again: "The letter" (or science) "killeth, while the Spirit maketh alive." Scorpio is the sex center in ultimates, while Taurus is the sex center in primates. In other words, Taurus is the passion, desire, or love of life, while Scorpio is its science. S. IV. 12—2.

The alchemico-organic universe is the literal expression of the mind of God, which can be comprehended only as the letter of God's life is correctly rendered or interpreted. There might be a thousand or ten thousand interpretations of the forms, laws, and phenomena of the literal expression of the mind of God, and all be wrong. There can be but one true interpretation—the Koreshan Cosmogony being that one.

GENESIS.

The First Appearance of Man.

When did man first appear, and where? This much mooted question has recently been discussed at some length by Dr. Brinton, in the December number of the *Forum*. The Dr. seems to think it can be answered by judging from the implements found in certain geological strata. These being of the simplest kinds, merely tools of flaked stones and cracked bones, would indicate a low order of development, greatly inferior to man as we know him. Dr. Brinton even thinks, from some of the tools found in the tertiary deposits, that *man* did not exist at that period at all. Later on the development called *man* may have come by what may be designated "evolution *per saltum*," or with a jump, by the same process that causes "sports" in plants, or "freaks" in the animal kingdom. The parents of man might have been "freaks" from the family of the great tree apes, or some of the higher mammals, although there are no instances given to prove the rule, of freaks producing a race of freaks.

We would suggest to Dr. Brinton, and to all others who are investigating these questions, to first find the whole meaning of *beginning*; then, where and when was man's beginning? will be more easily answered. Beginning means not only as to time, but also as to space and as to quality. Considered from the point of *quality*, we would then ask, what is to be man's destiny? Answering from what we gather to be their thought, it is certainly a still higher development from what we now are, according to the law of evolution. We would also offer the idea of correspondence, and the study of the physical sun, which exists by virtue of the law of demand and supply. It is the origin of, also the product of, all physical things; and while there are seasons of growth and different stages of development in physical things, there is never a time that growth and development do not obtain by reason of the action of the sun's energies,—not always in the same place, but always *somewhere*. Ever does activity follow rest, and *vice versa*.

The imprint of man's beginning may seem to be some six or seven thousand years ago, judging by certain signs; again, it may be ten thousand or, as some have thought, fifty thousand; but they base their theories of the inferiority of the primitive man—and possibly of no man at all—through digging in gravel beds, and scratching in caves. The pyramids of Egypt and the clay cylinders of the Chaldeans bear records of a high state of civilization, and it is not an established fact that these are not really the *oldest* records.

We have not brought forward the Biblical records till the last, but they are not least by any means. Truth can be shown in more than one way so that all minds may be reached—the agnostic, the infidel, the believing. In the beginning of the zodiacal year of twenty-four thousand years, God creates man in his own image and likeness; but there can be no uplifting without a falling, hence the law of retrogression. Viewed from that aspect alone, small wonder that our scientists are questioning: "When, where, and how, did man begin?" If they would cease delving in the caves of the earth and look up, they would have light proceeding from the sun—not a tallow dip of their own manufacture.

A wicked and adulterous nation seeketh after signs, but there shall no sign be given but that of the prophet Jonas, which being interpreted means *done*, the symbol of the Holy Spirit, neither of which will be found in the dark. The wise men of the East said, "We have seen His star;" they saw it by looking up.—*Elizabeth*.

THEOLOGY.

To Know God is Eternal Life.

May we know God? Is it a godly desire to strive to comprehend the character of the Creator of the Universe? If so, is it possible for us to put forth our hand and lift the veil between us and the mystery of godliness?

The Lord Jesus, of all men to whom God has been revealed in any degree, alone knew God fully. He could say, "The Father and I are one." The Father dwelt in him and gave him all power and all knowledge. Is it legitimate for man to come into the knowledge and power that the Christ had? The churches, which profess to know and follow Christ's teachings say, "No. Man is a finite being; God is infinite. The mind of the finite creature can never comprehend the infinite Creator. It is folly, presumption, blasphemy, to claim such possibility. Man can never know the mystery of God. It must ever remain a mystery, and it is wise and proper that it should, else man would set himself up as equal with his Creator."

What does the one man who *knew* God, say on the subject? "Be ye therefore perfect, even as I am perfect." "At that day ye shall know that I am in my Father, and ye in me, and I in you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am." Jesus was in the Father, one with him, and it was his wish, his prayer, that those whom he had chosen should be with him also in the Father. He could not have so prayed if it were impossible that man should ever reach the state of perfect godliness, the state of unity with the Father which he himself occupied. His prayer itself bears in it the note of rejoicing that he foresaw accomplished the unity of his chosen with himself in the Father. Never could spoken words give man more positive authority than his to aspire to know God fully, or more definite promise that through such aspiration he should finally be crowned with success. The right and the promise to reach the God state is given by Jesus on certain conditions. If man complies with these conditions and reaches perfection, he necessarily becomes the equal of Jesus, one with him and the Father, having the knowledge and power of God. What less can he have then become, than God? The creature has then amplified into the Creator. What is more natural or in order? What surer warrant that man will sometime reach this lofty state is needed by the true Christian than that Jesus has promised it? If they have accepted Jesus as the Messiah of God, they cannot think he would promise what he could not perform.

Jesus promised that those who believed on him should have eternal life, and that he would raise them up at the last day. We judge that the last day, or end of the age, is at hand. Therefore it is not only the right but the duty of all Christians to strive to fulfil all conditions under which they were to receive the promised immortality and unity with Jesus and the Father. First, we must understand what these conditions are. We read that Jesus said, "Be ye therefore perfect, even as I am perfect," "Keep the commandments" if ye would inherit eternal life. "To him that *overcometh* will I grant to sit with me in my throne, *even as I also overcame* and

am set down with my Father in his throne." We go to those who claim to be expounders of the gospel of Jesus and ask, "How can I become perfect? How can I keep the commandments? How can I overcome all evil in myself, even to the last enemy, death, and enter into immortality? How can I reach all truth, all wisdom? In short, how can I become one with God as Jesus has promised?" The discouraging answer comes, "You cannot become perfect. All men have sin and imperfection. You cannot keep the commands. It is impossible for mortal man to keep them, hence he can never overcome all the evils of his sinful flesh. Neither can the finite mind comprehend the great Infinite. Man was never intended to equal God. If you have faith in Jesus Christ, after you have been conquered by the last enemy, death, your immortal soul will find rest in heaven." There may be given in addition to this some indefinite hint of a time to come, usually in the dim future, when Christ will come again in earth, raise up the bodies of all who have died believing in him, and set up his kingdom in earth. As for the character of God, they know nothing definite of it; nor do they seek to know, for they say, "God is unknowable."

Jesus said, when asked how men should know the last day, and what would be the sign of his coming, "Then shall ye see the Sign of the Son of man in heaven." The Lord said, through the Prophet Malachi, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "This Sign, this prophet, has come, and for many years has been trying to turn the hearts of the children toward the fathers. He rose up in a so called Christian church; that church, all other churches, and the world, might have heard the truth, the further message of the Lord, from him if they would. They might have come into some comprehension of what and where God is; of how man may realize the promises of the Lord and come into the actual knowledge of God, and thence come into the God life. But they had decided that it was not man's province to know God, so they wanted nothing to do with investigation on the subject. Yet, of all that has been taught of God since Christ preached his gospel, the science of God and of the universe as taught by this messenger is the most rational, coherent, and complete. Neither does it do violence to the doctrines of Jesus, but agrees with, confirms, and explains them. The new message declares the possibility and points the way of man's fulfilling the requirements of the Lord, and thereby coming into the promised life. That the requirements can be met only through severe effort is of no moment when we rejoice that they can be met at all. Once lift the burden of doubt or denial imposed by the modern church, and the power to strive and endure grows rapidly.

There are seven distinct promises made in Revelation to "him that overcometh." All who received the baptism of the Holy Spirit from the Lord will overcome and finally triumph over death; yet one will overcome before the rest, one whose appointment by the Lord made him the Shepherd of the Lord's sheep, even Peter. "When thou art converted, Peter"—when thou art changed from thy sinful nature, and hast overcome the last enemy, the death of the body, and hast become perfect—"strengthen the brethren." To do this Peter must be the first to be raised up into the truth. He must come into possession of the keys of knowledge, must overcome all evil and death in himself, must become the Sign of the Lord's coming, and must teach his people to prepare for the divine indwelling, the divine life, wherein all shall know Him from the least unto the greatest.—Alice Fox Miller.

SPIRITUALISM.

About the year 1848, while a school-boy, before modern spiritualism was yet known by that name, I began, under most favorable conditions, the study of the phenomena of spiritualism, and have steadily pursued the study whenever and wherever what seemed to me a favorable opportunity presented itself, but always from the outside, holding that if I wanted to know and clearly discriminate between objects in a meal bag, I could do so best if I kept my own head out of it.

MY FIRST LESSON.

Mesmerism was the name then given to the phenomena. The performers were not professionals, but two school-mates, one of them a young man and the other a lad of twelve or thirteen years. The elder had mesmerized the younger until he had perfect control of him, body, soul, and spirit. The younger might be running, not knowing that his brother was anywhere near, and yet the will of his elder brother would stop him, he being able to move hand or foot only as that will, and not at all his own, moved him. Any sensation that his brother willed him to feel, he felt, crying out in pain as if pierced with a needle, scratching his head as if bitten by an insect, doubling up his fist and striking as if resenting an insult, mounting the rostrum and delivering an oration, or a poem; in short, anything in the line of sensation, whether in his normal condition he could do it at all, or not, or whether even his brother could do it. My home was thirty miles away; neither of the brothers had seen it, heard it described, or knew anything about it. The mesmerizer would tell his brother to go to my home and tell what he saw. In a short time he would say that he was there, and when urged to do so, would describe the people, and the house with its location and surroundings, as accurately as I could myself.

All this might have been mind reading, for it was all in my mind, but he would do more; would describe visitors of whose visit, at the time, I knew nothing; events then occurring of which I knew nothing, but afterwards learned were taking place at that very time. These facts not being in my mind, nor that of any other person present, the divulging of them could not be mind reading. Distance had no effect to prevent similar revelations in the case of others living hundreds of miles away.

Later on, when I commenced to reason upon these and similar facts, I decided that it was by his intelligence—the spiritual part of his being, not the physical—that these results were achieved. I then queried whether, if this elder brother should die and his spirit have access to the person of his younger brother, as now, while in the flesh, it would still control his whole organism? Most certainly it would, and probably more perfectly than now, as the body is but an imperfect organ of the spirit.

POSSESSION OF DEVILS (*DAIMONIA*).

A principal injunction of all the commissions that Jesus gave to his apostles and disciples to preach his gospel was the command to cast out devils (*daimonia*); but entirely unlike this, modern commissions to preach what purports to be Christ's gospel make no mention of such duty. The makers of such commissions have no idea what was meant by such command of the Lord, and the men to whom they are given, as a rule, are equally ignorant in the premises. Nay, more, "the god of this world hath so blinded the minds of them which believe not" that they (preachers and people) have come seriously to doubt whether there is any devil (*diabolos*, or *daimonion*). To ears polite, in the

fashionable churches, his satanic majesty is a theme now pretty much tabooed and relegated to the limbo of past superstition; our elite circles in social life tolerate the utterance of it only in jest, so cunningly has old Cloven Foot covered up his tracks. In the so called religious newspaper you will usually look in vain for even the mention of his name (unless in Scripture quotation), or any recognition of his cruel power, or any warning against his wiles; yet the Bible, particularly the New Testament, is full of them. Both the Bible and the history of the early Christians show two classes of persons; one having the power to discern spirits, and the other, called exorcists, to cast them out. To Paul his satanic majesty was no joke. He says, "For we wrestle not against flesh and blood" (men in the flesh) "but principalities, against powers, against the rulers of the darkness of this world" (age), and "against spiritual wickedness in high places (Greek idiom, wicked spirits in the heavens). The plain meaning of the passage is, that all our warfare is against evil spirits—devils, whether our own, or those from without (*daimonia*, devils).

The ordinary reader of the English Bible, who knows nothing of the original languages in which it was written, coming upon the word devil, naturally concludes that a devil is a devil, one and the same, in all passages. Whereas there are two devils, generally having many qualities in common, yet differing widely both in the derivation and the meaning of their names and in their natures and functions. Of these in the Greek of the New Testament, one is *diabolos*, from which is derived our word devil, and the other is *daimon* or *daimonion*, English, demon, which is the one always—with one exception in Revelation—used in the New Testament, where casting out devils is spoken of. *Diabolos* is compounded of the preposition *dia*, through, and the verb *ballo*, throw, and means the accuser, or the darter through, the tempter. It is the Devil that was born in every man save Jesus only. Not being born in him, since he was born holy—whole—so that the Devil had no part in him, but God had the whole, the Devil had no power to tempt him alone, of all men. This Devil, then, is the sinful, fallen nature in which all men since the time of Jesus, have been born, the old Adam, the old man which must be entirely killed, put off, before one can put on the new man, concerning whom Paul says: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." But it is here said that they had put off the old man. So they had in the spirit, having a new spirit in them, but that, being seed sown, had to die in order that they might put off the old man, body, soul, and spirit, at the harvest, the new birth, to come in the end of the Christian age, now at hand. That spiritual putting off the old man and putting on the new was a begetting again for the putting on the son, falsely rendered adoption, "to wit, the redemption," not of our soul, but "of our body." When that time comes, and not before, those who put off the old man in the spirit, in the beginning of the age, the time of seed sowing, will put him off in body, soul, and spirit, will "overcome," as we read in Revelation, when the *diabolos*—Devil—will have no more power over them than he had over Jesus, the divine seed from which they will have sprung. For them that last enemy, death, will have been overcome, not by dying, as modern Christians think, but by living; when they go out from this physical world, they will go out the "new and

living way" as Jesus did. The *diabolos*—Devil—is never cast out of any man until he reaches that time and that quality of being.

DEVILS THAT WERE CAST OUT.

In every passage in the New Testament that speaks of casting out devils, *daimon*, or *daimonion*, is the word used. The Greeks understood these to be the spirits of the departed dead, and such when understood will be found to be the teaching of the Bible. The transfiguration scene in which Jesus was metamorphosed—as the Greek has it, had his form changed—presented three persons, Moses, Elias or Elijah, and Jesus, talking with each other, as the result of that changed form of Jesus. Moses and Elias appeared as the result of that changed form because the spirits—personalities—of Moses and Elias were in Jesus. He was the resurrection (re-embodiment) of them, as he was of all the spirits of those saved from the Jewish age. He was the old heavens and the old earth, old church and old state, "rolled together as a scroll" and ready to depart, of whom it is said, "he gathers the lambs with his arm and carries them in his bosom." As to the locality of heaven, there is an infinite variety of opinion, but with Christians the plain words of Jesus ought to settle the matter. He said, "And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man which is in heaven," thus clearly claiming that he was in heaven while he was in earth.

If heaven was in humanity, being in Jesus while he was in the body, after his departure by translation, and his reception into the human hearts that received this divine seed and constituted the new church, heaven must have been in that church; but being seed it had to die in that church, and the church became apostate, as Paul declared that it must. Thus it came to pass that "hell hath enlarged herself beyond measure," as Isaiah declares; and that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." It was the *diabolos* as well as *daimonion* that was cast out here, because the time was the time of the harvest, the resurrection of the dead, and those in whom the divine seed was sown in the beginning of the age had come to the fruitage in them of that sowing; they had "overcome," killed the old man with his affections and lusts, having fully put on the "new man, which, after God" (Greek, according to God, just as God is), is created in righteousness and true holiness." Such a one will be as holy—whole—as God is, as was Jesus from whom he will have sprung. Of course there will be no more place for the *diabolos*—Devil—in him than there was in Jesus, now become the Father and dwelling in him, just as the Father dwelt in Jesus. He will be the heaven out of whom the Devil and his angels are cast. But at that time there will be a resurrection of the wicked as well as of those who have finally become righteous, whose coming in earth will be the coming of the kingdom of heaven in earth, for which Jesus taught us to pray.

If heaven is in a holy (whole) humanity on earth, hell—the place of those who have not yet reached the kingdom of heaven—must also be in humanity, but in one unholiness—not whole—mixed with impurity, sin, conceived in sin and shapen in iniquity; a humanity which will still travel the broad way that leads to death, and rot in the grave. David said, "Behold, I

was shapen in iniquity; and in sin did my mother conceive me." And what was this sin? It must have been that of which the wages, as the Bible declares, is death; the very act of conception which, in God's account, is sin against life—the sin of adultery—the sin against holiness, wholeness, purity. Says Jesus, "Whosoever is born" (begotten) "of God doth not commit sin, because his seed remaineth in him, and he cannot sin because he is born of God." Jesus said, "He that looketh on a woman" (any woman) "to lust after her, hath committed adultery with her already, in his heart." Adultery is the sin against holiness—wholeness, hence against life. Jesus, the Prince of life, said, "For the prince of this world" (age) "cometh and hath nothing" (no part) "in me." As long, then, as men and women continue to practice sexual indulgence, they will continue to die eternally (Greek, age-long, during the age in which they practice it); whatever they believe, or disbelieve, they will be in hell.

As I have shown, Jesus alone of his time was in heaven, but he did not practice sexual impurity, and if men want to get out of hell (where he showed that all men were) into heaven, where he was, they must follow his example. Neither did the early Christians, into whom his Spirit—the Holy Ghost—came, sin in this regard. But the Pharisees of Jesus' time said that he cast out devils (*daimonia*) by the prince of the devils. Referring to which accusation Jesus said, "If Satan" (the prince of the devils—*daimonia*) "cast out Satan he is divided against himself; how then shall his kingdom stand?" "Jesus answered them, Have I not chosen you twelve and one of you is a devil?" (*Diabolos*) Another passage declares that he was "a thief, and had the bag, and bore that which was put therein." The meaning of the first passage is that Judas had the old sinful, deceptive nature in him, and had not the development in himself which would lead him to kill the old man of sin in him. As such he was in a condition to receive more devils, rather than part with what he had. Precisely here lies the, to present orthodox thought, unaccountable reason for his being chosen as one of the twelve by the Lord, who made no mistakes.

In addition to their *diabolos*, devil, the eleven were each possessed of (*daimonia*) devils, the spirits of the dead, who tempted them to evil, and of whom they must be dispossessed before the Lord, after his departure—change to Holy Ghost—could "come and make his abode in them" according to his promise. Before such departure of the devils (*daimonia*) out of the eleven, their beloved Master would still be unlike the foxes that have holes, not having a place to lay his head—a humanity that could receive him, who was the head of the body, the church, soon to come into being. After Judas took the sop, the record says that Satan, the prince of the devils (*daimonia*), entered into him. Where the commander and prince went, doubtless all his following went also, out of the eleven, leaving them like the man out of whom the unclean spirit had gone, swept and garnished, ready for the reception of the Holy Spirit—the Lord as the divine seed—when it should be poured out at the translation, or theocrasy, of Jesus.

Men, even the high priests, scribes, and Pharisees, did not know Jesus, then, any more than they do now, but devils (*daimonia*), being much wiser, always knew him and recognized him as their master. Take for example the man that lived in the tombs whom Jesus met, of whom it is said, "When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high?" When Jesus demanded his name, "he said, Legion:

for many devils (*daimonia*) were entered into him." "And they besought him that he would not command them to go out into the deep." When at his word they went out into swine,—whether literal swine or swinish men, for some men are debased below the swine,—there were enough of them to occupy two thousand swine. If we will give only cursory attention to this passage, believing it to be true, we need not be long in finding out the locality of hell, the abode of devils (*daimonia*), and learning that until they are cast out they influence the lives of men. When the men of the country, disturbed by the report of what had happened to the swine, came, they found the man out of whom the devils (*daimonia*) had been cast "sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid." Before, they were greatly terrified at the man who lived naked, in the tombs; now they were afraid of the mild and merciful Savior who had rescued the man and healed him, and in doing so had destroyed their possessions. Even though they were afraid of him they could tolerate the presence of the poor man who was tormented with devils, but could not endure the presence of him that cast them out; neither could the wealthy professed Christians of today, for the practices by which they have all their wealth would be in danger, were he present now just as he was then. The testimony of Jesus' enemies on this point is valuable. "They said, He hath a devil and is mad," showing clearly that the possession of devils, in their view, at least sometimes, made men crazy—insane.

Mrs. J. Blanchard, the wife of Pres. J. Blanchard, then of Knox College, Illinois, who when under the control of her own normal spirit was noted for mildness and the opposite of the spirit of murder, on the occasion of the birth of twin offspring, was for a time under the control of a spirit that prompted her to murder every one about her, and for their safety, had to go to the insane asylum at Jacksonville. Upon her recovery from disease, her own normal spirit again asserted its right and acquired the ascendancy, which it maintained up to the time of her death, many years afterwards. About that time I saw a letter from Dr. Andrew McFarland, then, and for many years, warden of that asylum; it contained the statement that the writer had seen in that asylum many cases similar to each one of the cases of possession of devils (*daimonia*) mentioned in the Bible. One more case from the Bible, that clearly identifies the performances then of persons possessed of other spirits than their own, with mediumistic performances of the present, will suffice. A damsel, "possessed of the spirit of divination" (mediumship) "which brought her masters" (managers) "much gain by sooth saying" (divination, mediumship), like many mediums in modern times, followed Paul and some other disciples, for many days, crying, "These men are the servants of the most high God, which show unto us the way of salvation," until Paul, wearied and grieved with her performance, turned about and commanded the spirit that possessed her and prompted her outcry, in the name of the Lord Jesus, to come out of her, and the spirit (*daimonion*) came out of her, leaving her, as was the man out of whom Jesus cast the legion, in her right mind—her normal spiritual condition. As with the owners of the swine, the men who had coined money out of her infirmity, seeing the hope of further gains from that source gone, were angry.

If my readers will now recur to my first lesson, received from the two young men, and will recall my supposition then made that if the elder one should die while he had such perfect control of his brother, his spirit would still control the organism of the younger, I think he will not be far from the con-

clusion that his younger brother would be, in that case, in the language of Scripture, possessed of a devil (*daimonion*), and only a stronger spirit than that devil could dislodge—drive him out—and restore the demoniac to the rule of his own normal spirit, and in doing so cast out a devil, as Jesus commanded his disciples to do.—O. F. L.

(TO BE CONTINUED.)

THE FUTURE RELIGION.

History repeats itself. There is nothing new, only a long cycle of experiences, one age forgetting the preceding. We speak of the beginning of the world; it is but the beginning of another revolution. As the sun climbs the path of the Zodiac, one step higher till the highest point is attained, then recedes to its opposite limit, so nations rise and fall, becoming extinct to the physical eye. But there is nothing lost in the great economy of nature; what seems to have passed away has receded and become commingled with other nations or races, to appear again upon a higher plane; so the organic world is perpetuated.

Man's animal nature is ever at war with the divine nature. We know this through analogy, correspondence of scientific law, and observation.

Koreshan Astronomy (and astronomy is the basis of all science) teaches that the sun has a light and a dark side; consequently everything in nature has its opposite quality, as good and evil, truth and error, and so on through the whole concatenation of causes. Heaven and hell each contend for the mastery. From earliest records a predominant idea of man has been to establish a standard of religion according to his own conception, consequently, all through the ages, nation has warred against nation. Tortures too sickening to dwell upon have been inflicted upon peoples and individuals, in the name of religion. In the midst of this conflict a bright Star arose in the East, Jesus the Christ, the personal manifestation of God. None had known where to find God; they worshiped him as an invisible spirit, or power, located in the mysterious beyond, in the sun, the moon, and in the elements, everywhere, anywhere, except in man. Jesus taught that he and the Father were one; he gave a new law unto men, the law of love, love to God and to the neighbor. He became the victim of hate, but he left a power which has burned in the heart of mankind for nearly two thousand years.

All peoples of the earth, except a class who believe annihilation to be the ultimate of human existence, have some idea of a religion, but their opinions upon the subject are as diversified as the countries they inhabit. So called Christians have wandered far away from the simple truth of one God, one religion, that Jesus taught.

For the last chapter in the history of this dispensation, it was found expedient to call a Parliament of Religions, so that representatives of all varieties of religious opinion in the world might assemble for the avowed purpose of conferring upon human society a religion founded upon truth. An obstinate person compared the Parliament to Niagara Falls, saying, "Broad but fruitless." He spoke better than he knew. The Parliament convened; it has dispersed. The members carried home with them the same ideas with which they came. They did not find the truth, consequently cannot confer it upon

humanity. As of old, they rejected the only one who could have given them the truth. The Founder of Koreshanity sat in their midst, but they knew him not.

Renan says, "There is nothing lacking in the religion of Jesus except the scientific spirit." The first chapter of the history of the "Religion of the Future" is commenced, and the lacking scientific spirit is found therein.

The twentieth century expects to see "a new Christianity, which will combine the esthetic and social characteristics of Roman Catholicism with the ethical and individualistic elements of Calvinism." It cannot be; modern Christianity has done its work. The new religion will combine the philosophy of Jesus with the science of Koresh. It will teach the truth, pure and simple, proven by the demonstrations of science. Its name is Koreshanity. Who will be the first to help make the history of the future? Who will help to lift humanity from out the thick darkness into which it has fallen?

Japan is crying for some religion which shall contain the truth. We quote from a writer of that country: "Japan is at present a battle field between religion and no religion; between Christianity and other systems of religion." He then asks the question: "What will be the future of religion in Japan?" He says, "the enemies of religion are atheism, pessimism, and agnosticism." He further says: "We want the Christianity of the Christ; we want the truth pure and simple. We are hoping, we are ambitious to present to the world one new and unique interpretation of Christianity as it is presented in our Bible, which knows no sectarian controversy, no heresy hunting. The time is coming when God shall be worshiped, not by rites and ceremonies, but in spirit and in truth."

In view of this want in Japan, might there not be some soil already prepared wherein might grow some Koreshan seed? The world is groaning for the light which is already shining, but the darkness comprehendeth it not.—*Henrietta Blue.*

A Gem From John Ruskin.

"And for you there will come a time of better payment; some day, assuredly, more pence will be paid to Peter the fisherman and fewer to Peter the Pope. We shall pay people not quite so much for talking in parliament and doing nothing, as for holding their tongues out of it and doing something; we shall pay our plowman a little more and our lawyer a little less, and so on; but at least we may even now take care that whatever work is done shall be fully paid for, and the man who does it paid for it, not somebody else, and that it shall be done in an orderly, soldierly, well-guided, wholesome way, under good captains and lieutenants of labor; and that he shall have the appointed times of rest, and enough of them; and that in those times the play shall be wholesome play, not in theatrical gardens, with paper flowers and gas sunshine, and girls dancing because of their misery, but in true gardens, with real flowers and real sunshine, and children dancing because of their gladness; so that truly the streets shall be full (the streets, mind you, not the gutters) of children playing in the midst thereof. We may take care that working men shall have at least as good books to read as anybody else, when they've time to read them, and as comfortable firesides to sit at as anybody else, when they've time to sit at them. This, I think, can be managed for you, my working friends, in good time."

The Law and the Gospel.

The whole universe is under the solemn economy of government. Law stands at the helm, controlling every domain of nature; the divine kingdom, the human kingdom, and the lower forms of creation,—as well as the great physical world itself,—are subject to its control. In no sense can the special law governing each of the several domains be abrogated or disobeyed with impunity.

All law, especially that pertaining to humanity, has two relations; one is its supremacy, the other is its subjectivity. The higher relation is that of its control by those who have risen above it; the inferior relation is that of being subject to the law. At the present time obedience to the great moral law—which should be the supreme operative force—is considered impossible; but that which is plausible and easy to accomplish is accepted by the inferior senses as the rule of life, hence the corruption of the race, the result of which is death. The ecclesiastical teachings of this era destroy the higher harmony in the church, and discord prevails; the divine law is set aside as belonging to the day of Moses, and blind faith in the teachings of the modern clergy usurps the throne of rectitude. It is not possible that God, who is the supreme authority, should tolerate the least shadow of disorder, or leave unpunished the slightest infraction of the holy law he has given.

We have before us ten fundamental laws, comprising ten categories. These are natural principles constituting the laws of natural life, and are involved in the ten commandments given by Moses. The elements of the decalogue are laws of unity with Deity, for through obedience to these laws God and man are conjoined. As these laws were placed in the ark of the covenant and covered by the mercy-seat, so their principles were hidden in the human mind under the mass of traditional rubbish, until the gospel came to unfold them. Until this time men obeyed the letter of the law, regardless of the deeper significance, but Jesus overturned their gross wickedness hidden beneath the form and name of sanctity. He taught that their magnificent temples, their established forms of worship, ordained priesthood, gorgeous ritual, sacrifices, offerings, fasts, and feasts, were of no avail with God, who looks to the genuine, unconstrained action of the soul alone, its reverence, trust, and love, the fruits of a perfect obedience to God's holy law; these alone insure life. Through the Jewish spiritual pride, and the narrowness and arrogance of their knowledge of Scripture, the law had become a matter of formal covenant. The morals demanded might be only mechanical; obedience, slavery to rites and ceremonies. Thus the zeal of the Pharisee for the law became a mere hired service, with all the restlessness, exaggeration, emulation, and moral impurity inseparable from a mercenary spirit.

The form of teaching was by question and reply. The teacher propounded questions of legal casuistry to pupils; they then gave their opinion, to which he added his own, if necessary. The pupils were seated on the ground during class time. In order to cultivate veneration for their superiors, the teacher was elevated to a seat called "the seat of Moses." As all knowledge of the law given to the people was strictly traditional and oral, teacher and pupil

had to depend upon memory, a faculty of supreme importance to all. To obtain high fame, the rabbi must have a reputation for knowing by heart the immense mass of tradition, so as to be able to cite authorities for any possible question. It is no wonder that they were regarded with superstitious honor, since the law itself was written in language which the people had long ceased to speak, and which the rabbis alone could read. Religion was measured by the strict observance of rabbinical rules of ceremonial purity; in their self-righteousness they alone were God's chosen people.

There came a time when the Jewish church was no longer the church of God. Like an old tree, its life had culminated in the seed, its branches withered, its roots decayed. None but the Christ could have made such vast inroads into the traditional beliefs of the Jew. He came with the law of the spiritual life, upsetting all their theories, teaching that their ceremonial worship was of no avail since they did not keep the law. He came to them, not only as the living gospel, but as the living law. If the previous dispensations were typical, he came to complete them, putting the substance in place of the shadow. As they were predictive, he came to fulfill them; as they inculcated precepts and truths in relation to God and man, he came to develop them by giving a clearer, wider, more spiritual range to the various duties of human life. In order to simplify the law, Jesus made one grand summary: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

It is evident that a divine unity pervades the law, a unity that cannot be broken. All its commands rest upon a common, immutable basis, connected in spirit and obligation so that we cannot truly obey one without obeying all, neither can we break one without breaking all. Thus the gospel and the law are one, for Jesus established his gospel on the foundation of the law which Moses gave. Whenever he apparently mitigated the severity and strictness of the law, he manifested the most solemn consecration, the most splendid homage the law could receive, for its crowning glory was LOVE. An obedience through fear Christ knew naught of; he said, "He that *loeveth* me keepeth my commandments." Modern Christianity teaches that it is impossible to keep the law; it has, therefore, wandered in the way of the transgressor, and the world gladly follows in the path of such teaching, for it is of the Devil. Jesus left his work to be finished at the end of the age, when he who should prepare the last supper would unfold the science of the commandments, and man would come into the knowledge of his obligations to his maker, and understand how to keep the law.

We have said that the elements of the Decalogue are laws of unity with God, for God and man come into conjunction if the laws are obeyed. Modern Christianity says it is impossible to keep the law. Koreshanity says it is *not* impossible to keep the law. It may be impossible for a common, sensual man to keep the law inviolate, for he has no desire for a higher life. The laws of man sanction the disobedient in their breaking of God's law. They permit man

to debase himself, provided he keeps within certain bounds prescribed by human judicial authorities, or if wealth or position cloak his sin. If a rich man steals a million dollars in gold, he is called a sharp financier and his society is courted. If a poor man steals a loaf of bread for a famishing family, he is branded as a thieving tramp and consigned to prison. If a woman is found guilty of adultery she is scorned and cast down to the lowest hell, but her companion in crime holds a high head and boasts of his last conquest, while society courts and fawns over the vile libertine. In every walk of life we see parallel cases, for human law smiles upon one phase of sin and punishes another.

The world has but one lawgiver; he beheld God while the people tarried below. God was on the mountain, and when Moses veiled his face it was because it shone with the irradiation of the Deity within him. Koreshanity leads us up to the mount of vision where the blazing glory is seen; and we recognize that there is a subtle law of assimilation whereby man in his highest aspiration receives an impress from the object on which he gazes. Those who gaze heavenward, aspiring to a holy life, are changed by the image of perfect beauty from one degree of glory to another.

We can only obey the law of God by constant aspiration to be one with God, by constant, unwavering desire to apply the law to the life. God is thus attracted to us; entering into us he becomes one with us. His law is written in our hearts, and he "works in us to will and to do of his own good pleasure." In loving God with all our souls we commit the perfecting of our lives to him. Love makes us like him, for to the infinite reverence which we cherish for our Lord, there are added aspirations and the transforming power of loving contemplation of his goodness. The love for him thus becomes mighty beyond all the analogies of any human relationship.

Many centuries have passed; the veil that covered the face of Moses has not been taken away; the law is not understood, but it is written that "when the hearts of the people shall turn to the Lord, the veil shall be taken away." The positive illumination of the Messiah of this age reveals the deeper significance of the law. Jesus revealed the law of the spiritual life. His baptism gave birth to the spirit; but Cyrus lifts the veil, unfolding the science of the law so that we may be able to obey through its application to our lives. This only will insure salvation to our bodies, as well as to our souls and spirits. Obey the commandments in spirit and in truth, thereby drawing God into the compact, and his indwelling presence will sanctify our bodies, making them the purified temples of the living God. Draw nigh unto God and he will draw nigh unto you. This is by the law of attraction, whereby two natures are absorbed into each other. "The law is our school-master to lead us to Christ." It is not the Christ outside of us, but the Christ within us. It is coming into a Christlike condition, when we can be begotten anew of the Divine. Mortality is man's birthright through sensual origin. Immortality is man's birthright through regeneration from God.

The hope of man is in reaching such a quality or degree of development that he can control the functions of physical organism; this will enable him to pass from the natural domain to the higher, without death to the body. Obedience

to God's law is the only way to attain to this condition. This is the covenant. Law can never be abrogated, for strict rules are needed in proportion as we lack the power to govern ourselves. We are not free from the law because the gospel of mercy came, for that ever leads back to the law. We will not be free till we are in the divine state. The law is the promise of security only to those who, having learned obedience through suffering its discipline, have risen above it. This is the promise to every one who observes the law in its fullness. Through regeneration from the Lord such will reach the new birth, the resurrection from the dead.—*Mary Everts Daniels.*

Passion and Patience.

I saw, moreover, in my dream, that the Interpreter took him by the hand and led him into a little room, where sat two little children, each one in his chair.

The name of the eldest was Passion, and the name of the other, Patience. Passion seemed very much discontented, but Patience was very quiet. Then Christian asked, "What is the reason of the discontent of Passion?" The Interpreter answered, "The Governor of them would have him stay for his best things till the beginning of next year, but he will have all now; but Patience is willing to wait."

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, "Expound this matter more fully to me."

So he said, "These two lads are figures; Passion, of the men of this world, and Patience, of that which is to come: for as here thou seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world; they must have all their good things now; they cannot stay till the next year, that is, until the next world (age) for their portion of good. That proverb, 'A bird in the hand is worth two in the bush,' is of more authority with them than all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world."

Then said Christian, "Now I see that patience has the best wisdom, and that upon many accounts. First, because he stays for the best things. Second, because he will also have the glory of his, when the other has nothing left but rags."—*John Bunyan.*

Book Review.

"National Party Platform," by Mr. J. M. H. Frederick, of Akron, Ohio, is a valuable reference book for all persons interested in public affairs. It reproduces, in a compact form, all the party platforms adopted in this country, from the Virginia Resolutions of 1798 to the People's Party Platform of 1892, each platform being preceded by a short and clear explanation of the circumstances under which it was framed. In addition, the book contains a list of Presidential candidates from 1789, with the figures of the popular and electoral votes. Price, 25 cts.

SHARP CUTS.

Brethren of the reform press, keep up the cry: Demonetize gold!—*Weekly Union.*

The talent of success is nothing more than doing what one can do well, and doing well whatever one does, without a thought of fame.—*Kansas Newspaper Union.*

We have no more use for the worshiper of the silver calf than for the worshiper of the golden calf. Both are detrimental to the best interests of the people.—*Ex.*

Men cling to the past as though it were a life-preserver; but by so doing they only keep the world from moving forward. Are we forever to hold to the corpse of what has been, and never unclasp our arms to the future?—*Boston Investigator.*

Crime is certain to increase unless the idle are given employment. We would suggest, as a remedy, that one half of the unemployed be utilized to build work-houses and penitentiaries in which to put the other half. This would be about as sensible as some of the remedies proposed by the plutocrats.—*Cleveland Citizen.*

Labor is above capital and deserves much the higher consideration. * * * The money power will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the Republic is destroyed. * * * Class laws placing capital above labor are more dangerous to the republic at this hour than chattel slavery in its haughtiest supremacy.—*Abraham Lincoln.*

According to our Washington correspondent, the banks are in a bad way. The hard times have caused their securities to so shrink in value that the base of the structure threatens to fall out. As most of the currency has accumulated in the banks, like blood rushing to the head, a congested condition has been produced which threatens apoplexy. The patient will have to be bled for its health.—*American Non-conformist.*

The Northern Pacific Railroad is now said to have been wrecked and plundered by the directors themselves. When thieves begin to rob each other there is some chance for the honest men. President McLeod of the Reading, and afterwards of the New York and New England, played a like game. It looks as if these were but forerunners of the general panic, when the inside holders of railroad stocks, seeing that the railroads must be run by the government, will loot them, getting all out of them they can, and then letting the wrecks tumble into the receivers' hands.—*Cincinnati.*

NOTICE!

We kindly request our subscribers to examine the wrappers of their Swords this week, to see if their subscriptions have expired. If so, a prompt renewal of the same will assist us very materially in getting out the remaining issues of Vol. VI. 1893, which our readers—especially those in sympathy with our doctrines—will doubtless appreciate. Those who are interested in our system but are unable to pay for the Sword, will please notify us to that effect.

THE LATEST SPOKEN.

THE HELPLESS POOR.—"The helpless poor," says Cardinal Gibbons, "should be looked after by those in affluent circumstances. What would the Goulds, the Vanderbilts, the Astors, and the owners of Manhattan Island do for the development of their vast resources but for labor? He is a benefactor of his time who can reconcile these two forces, and I hope the day is not far off when a court of arbitration will be established whose duty shall be to promote a lasting friendship between capital and labor."

This sentiment is very pretty, expressed either by divines or laymen. But empty words repeated from age to age in theory only, are of no avail and only hinder progress. There is no use in trying to unite capital and labor as two brotherhoods. All our divines need to do is to go back and take up the work where the gentle Nazarene left off, and establish his divine command practically—not theoretically—"love one another," and there will be no need of court arbitration to settle differences between capital and labor. It will no longer do to crawl behind the statement that such a time can never come, for such an expression is an admission that Christ lived in vain or was a false teacher.—*Western Laborer.*

MR. STEAD'S CONUNDRUM.—Like the famous apple of discord that brought on war in the olden time, the conundrum of Mr. Stead is still at work dislocating the minds of inquirers in Chicago, and making people miserable. Last Monday, at the meeting of the Methodist ministers, the Rev. Dr. Gray made a guess at the riddle and with proper self-confidence told his brethren what Christ would not do if he were in Chicago now. He decided *ex cathedra* that "Christ would not feed a professional tramp; because to feed a tramp is to interfere with God's work in assisting the worthy destitute. The spasms of sympathy," he said, "that gathers together a horde of tramps, and feeds them, may be creditable to the heart, but it is not Christianity."

It may not be Christianity now, but it *was* Christianity when Christ was here upon the earth, if the Scriptures are to be believed. And by what new inspiration is it that Doctors of Divinity can affirm that Christ would not do in Chicago what he did in Judea, when he gathered together a horde of what we call tramps, to the number of five thousand, and fed them on loaves and fishes, so that "they did all eat and were filled"? Now mark the context; the Scripture, my brethren, does not say "some," or "a few," or even "many," but it says "all." If a tramp is one who walks about, looking for work or food, then the multitude that Christ fed was composed of tramps, for they had tramped after him three days. Gathering together a horde of tramps, was one count in the indictment against Christ; and his accusers clamored in the ears of Pilate, "We found this fellow perverting the nation." And Pilate, like some of our modern judges, being rather afraid of popular opinion, gave judgment of death against the man who "stirred up the people," and gathered the tramps together.—*M. M. Trumbull, in Open Court.*

"THE POET OF THE SIBERIAN" THINKS WE HAVE DRIFTED FROM OUR IDEAL.—I am not good enough or learned enough in the line of events to say much about reformers, for my face has

been to the earth here for years, planting trees and roses, but I think they are far, far away, nearly two thousand years away, from the Christ.

One night I had been to lecture, or preach, for the benefit of a church. While on my way down to the Oakland Ferry, through the mist and rain, I must have seen here and there in the public squares on benches, curled up in doorways and against lumber heaps, at least twenty miserable, wet, and cold human beings, hungry, too, no doubt; creatures of low class and calling, probably, most of them, but maybe not much lower than were some of those whose feet He washed, surely not more loathesome than some of those whose sores He healed.

I tell you I believe that if He "who went about doing good" had seen this He would have burst open the big church doors—any one or all of the forty or fifty big church doors in San Francisco or Oakland—and put those poor wretches in there, and pillowed their heads on the costly cushions of the rich until morning.

I am careful not to intrude any thought on this theme, but since you ask me, I say frankly we are far, far away from the true Christ. The Salvation Army with drums and bugle horns are all signs of battle! Is that Christlike? And yet the Salvation Army is the best of us all.

I have spoken in nearly all the great churches out here, Jewish and Gentile alike, but I am discouraged at the utter absence of practical Christianity. The preachers must have enormous pay, they must have carriages and be arrayed as princes. I believe if Christ were with us today the fashionable churches would let him sleep in a doorway or out in the rain on an iron bench, while his servants arrayed themselves in silk. I take this occasion to say that I shall never speak in or for those big places any more, so long as they are barred in the faces of the poor and feeble-minded and unfortunate wretches lying out in the rain or in doorways, as I saw them that night when I walked homeward toward the ferry from the great church fair.—*Joaquin Miller, in N. Y. Voice.*

MONEY NOT NECESSARY.—One may stand on the busy streets of any of our large cities, and by him will continually pass streams of trucks loaded with merchandise. Men work in factories from dawn till dark; they delve in the bowels of the earth and force their way into the all but impregnable forests. Sailors cling to reeling masts on tempestuous oceans; engineers stand with hands on throttles, and their eagle eyes penetrate the gloom ahead; busy artisans skillfully mould shapeless things into beautiful forms; in every direction the wheels of industry turn day and night. The plowman turns the furrows in virgin lands; on thousands of hill-sides range carefully-tended cattle, while in the valleys below the shepherds tend their flocks. These are things we see. What is the meaning of it all? Merely that diversified industry is providing for the comfort of the human being. Every effort that is made with human hands and brains tends to add to the comfort, to the happiness, to the prosperity, and to the advancement of the human race.

Where does the money question come in, in all this? It is the one useless thing upon the face of the earth. It has no taste, it cannot be eaten, it cannot be worn, it cannot shelter us. Its only office, then, in our complex civilization, is to facilitate an exchange of the things that the human family need. In this country we raise corn, wheat, cattle,

hogs, and cotton, more easily, and, therefore, to a greater extent, than any other people on the face of the earth. Nature has given to us boundless resources. Our coal and iron are the most abundant in the world; therefore it is that we are naturally the one nation of the earth that can manufacture the things needed for mankind more easily than other people. Then why should we ever need a dollar in gold to settle a balance against us? Why is it we can not settle such balances with products or with goods? It is in this direction that the discussion of the money question, if carried out to its logical conclusion, inevitably leads us. The farmers complain of hard times and low prices for their products. The country is filled with men of brains and brawn who have no work to do, while the nations of the East are begging for the staples we can raise, and which they are most eager to buy, and in the production of which all our surplus labor could be absorbed. There is a lion in the path, evidently. By his removal the money question will be settled and the unemployed millions of our country put to work. The question is, Shall we be wise enough and bold enough to remove him?—*National Economist*.

LAND MONOPOLY.—At the present time the laboring men throughout the entire country are unable to work, and their wives and children are starving to death because they have not food enough to keep them alive. In striking contrast to this deplorable condition of affairs are the facts that in this country there are enormous areas of land under the control of a single management, and that millions of acres of land are owned by alien landowners and syndicates, which are not used for the production of food. What apology can a nineteenth century civilization make for the present condition of affairs—men, women, and children starving to death when millions of acres of land are uncultivated and unused? The same answer can be given as would be given in defence of our multi-millionaires.

Is it any wonder that ignorant men, driven to a frenzy by the pangs of hunger and the cries of women and children, bitterly denounce society? The world is blessed with a bounteous store, but women and children are crying for food.

One of the greatest curses of today is the monopoly of land—by which men secure control of land for speculative purposes. Consider how much food could be produced on the land owned by these syndicates! How many starving people could be furnished food by fathers and husbands who would have plenty of work to do.

The state of Texas has many large tracts of lands held by syndicates. The land of the Espinella Cattle Company contains over 1,500,000 acres. If this land were in the form of a square it would be about fifty miles each way. The Mattedore includes more than 1,000,000 acres. Both of these pieces of land are owned by London syndicates. The largest alien landholding belongs to an English syndicate which owns 8,000,000 acres of land. This piece of land is larger than several states of the Union. Another large tract of land is owned by the X. T. L. Cattle Company. Some idea of its size may be gathered from the fact that the regular night express train enters on the south side of the tract at 11:05, and after continuous running leaves it at 3:30 the next morning.—*Champion of Progress*.

THE UNEMPLOYED OF FIVE CITIES.—New York, 140,000; Chicago, 117,000; Philadelphia, 90,000; Boston, 38,400; Cincinnati, 25,000. If anything can serve to awaken the people to a true realization of the condition of the masses, these figures and their implication ought to do it. Winter is upon us, and no man can imagine the amount of suffering now being borne by a large class of our people, and the class, too, least able to endure it. It is agreed on all hands that

the situation is much more serious and alarming than it was last Summer. Men who have not been employed for several months have exhausted their savings and are facing a long Winter without any prospect of relief before Spring, and with an uncertainty about work even then.

In New York the situation is desperate, and calls for urgent action, both on the part of philanthropy and the police; the one to extend aid and the other to quell riots and incendiarianism.

More than 100,000 men in Chicago, mechanics and laborers, are without work of any description; ten thousand women whose necessities are meagerly satisfied by their small earnings in factories, shops, stores, and restaurants, are idle and without means to provide themselves with sufficient food. Thousands of men are walking the streets hopeless and destitute, without money or friends.

For the first time in its history the great industrial population of Philadelphia is suffering from poverty. The number of unemployed in Cincinnati is larger than ever before known at this season of the year.

According to the figures of the chief of the Bureau of Labor Statistics, 2.16 per cent of the total workers of Boston are at work less than six months of the year under normal conditions. These figures indicate that thirty-eight thousand and four hundred persons are at present unemployed, many of them suffering for the necessities of life in the proud Athens of America.

Here, then, is a condition, not a theory, confronting the American people. It is entirely safe to say that the whole history of chattel slavery does not contain the amount of suffering, persecution, and despair that has filled the cup of the American workmen during the twelve months, and there are no signs of relief. Of course, much of the cause can be attributed to the fright which the manufacturing interests of the country have sustained by reason of the attitude of the present administration on the tariff question. But as this question has been up for the past fourteen or fifteen years, it would have had the same effect long ago if such were the real cause of it. The root of the evil lies in our false economical system, and the customs of society founded thereon. A cessation of controversy on the tariff would doubtless help some branches of industry and restore some kind of confidence, but it would not remedy the trouble except as a mustard poultice cures dyspepsia. It would be simply an easement which would last until the next paroxysm came on, and that might be brought about by some other cause. A settlement of these questions can only be obtained through and by an organic revolution and reconstruction of our economic system. Reforms in taxation, tenure of property rights, the laws relating to interest on money, and, indeed, the province, scope, and power of money itself must come, and finally the building and operation of all traffic avenues, industries, and theatres of production, *by the people, for the people, and of the people*. These fundamental reforms when inaugurated will lay out the ground plan of a more perfect State. But so long as individualism is postulated as the supreme tenet of existence, dragging, as it does, the long line of selfish, grasping, unfeeling proclivities of human nature in the train of competition, while ignoring the finer sensibilities and their claims in the theatre of action, so long will we have these recurring calamities, and they will become worse with every recurrence.—*Light of Truth*.

Church and Society Notices.

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

All desiring to hear the doctrines of Koresanahity 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-Triumph 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-Triumph.

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 Koresan 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 Koresan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 397 Evans St., Denver, Colo.

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