

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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NOTICE!!

We are about to re-issue THE PLOWSHARE AND PRUNING HOOK, as a weekly secular paper. It will present the most radical and advanced views on all reform questions, advocating a revolution in the administration of public economy. We believe in turning the rascals out. The people have been robbed for the past thirty years by the Republican party, (in the interest of the bankers and the money brokers,) at a rate unparalleled in the history of the world. It is time the people took the matter into their own hands.

THE FLAMING SWORD will continue to be the instrument for the dissemination of our religious and scientific views. We have transformed it to a monthly, and will enlarge it as circumstances provide. Those of our subscribers who favor our secular ideas, and who are not so much interested in the religious and scientific questions, may exchange for THE PLOWSHARE AND PRUNING HOOK. We will send sample copies of THE PLOWSHARE AND PRUNING HOOK to our subscribers, and will continue to send them the paper until notified that either the one or the other is preferred.

Either paper will be sent to new subscribers for one dollar per year, or we will send both papers for one dollar and fifty cents per year. Let us hear at once from all of our subscribers, if pleased or displeased with the change.

Do Not Be Dishonorable and Repudiate.

A Discovery of a Process By Which Gold Can Be Produced as Cheaply as Iron.

Though it is a fact that the United States can never liquidate (in gold) its bonded indebtedness to British bond holders,—to say nothing of paying the interest on these obligations, which now troubles the Secretary of the Treasury while gold remains scarce as at present,—we have discovered the process by which the Government may purchase the stuff at about six dollars per ton, and settle up with the world on the basis of its present valuation. This is the age of discovery and invention, and as necessity is the mother of invention, and apprehending the fact that the fools in Congress—through thirty years of Congressional jugglery—have placed the United States where the repudiation of the public debt is the only possible means of our recovery from bondage, we have concluded to suggest to the Government the honorable way out. It would be dishonorable for so honorable a body of rogues as comprises the law-making aggregation at Washington to even hint at repudiation; it would not be violating our pledge, however, to settle the Government's bonded indebtedness with gold, compelling the bond holders to receive it at the rate which the bond holders themselves contracted. We will sell, under certain provisions, enough gold, at the rate of six dollars per ton, to the United States to pay all its obligations. Its production is not much of a secret, though just at present we do not intend to cause too much flurry in Lombard and Wall Streets by making the knowledge of its creation too conspicuous.

There is no aluminium in clay, but there is a metallic combination, alchemical in principle, through which the alum in clay is converted to the cheap metallic substance called aluminium. The same principle applied to the earth where gold is found, modified by a peculiar formation of the galvanic battery, will transform the earth to a better quality of gold than is now taken out of the mines. With the proper facilities, and on a large scale, the gold can be easily produced for three or four dollars per ton. We hope soon to give our attention to the formation of a company for the manufacture, on a large scale, of the metallic bullion so highly prized by the bond holders, and give them plenty of it. The same principle applies also to silver. We have also discovered a method of combining metallic substances, by which iron and steel may cheaply be made indestructible through oxidation, thus precluding the necessity for the employment of paint. Gold pavement for streets will be the cheapest and most durable thing possible for a material Jerusalem, under these circumstances.

At the right time we will divulge all the secrets of the processes, that there may be no restriction placed upon the production of the precious metal; for we are desirous that, as gold is the thing that the people prefer to worship, it be made omnipresent, just like the other almighty that some people worship. We mean the white elephant of the modern church. The production of gold on the magnificent scale proposed in the above is no chimera. It is a settled fact, and Lombard and Wall Streets will soon awake to the glory of the illusion of the sunshine in which they bask.—*Koresh.*

Physical Law the Type of Organic Social Unity.

One great obstacle in the way of the immediate introduction of the true social life is the overplus of rubbish that finds its way into every attempt to set forth and promulgate the gospel of social reform. Many of the social reformers are attempting to construct from the basis of the doctrine of simple evolution. Evolution is one important factor of the problem of organic unity, but the world has reached the point where the mere factor of evolution has brought us to the point of revolution, and the changes imminently embracing the coming reformation are so radical that in all the agitation, study, and theorizing upon the questions of socialism, there has not been a single sentence, outside of Koreshanity, to even denote the quality of the changes to be wrought, and the character of organic life to succeed the chaos of the present day.

The pivot of the coming organic development is a simple unit of momentum, in which is involved freedom and direction of action. It is the first step in the inauguration of social order, and while it includes the laws of moral obligation, it may be instituted without regard to moral sentiment or an appeal to the moral faculty, and independently of the aid of moral force.

Production and distribution, regulated by claims of industry, comprise the central and fundamental factors of organic unity. The plumb-line of commercial integrity, or the commercial perpendicular, must constitute the axis of revolution. By the commercial plumb-line we mean a given value of one kind for an equal value of another kind. The application of this principle will insure equilibrium. It is its violation that has perpetuated the commercial competition that is about to culminate in the conflict of capital and labor, which will precipitate the social catastrophe of the ages.

Justice demands that the wage slave system be utterly eradicated; that not a vestige of it remain to indicate the degradation to which humanity has been reduced by the accumulation of riches in the hands of the few.

Freedom of action must include a sweeping rejection of all restraints imposed by party organizations founded upon or related to the competitive system. Every enactment created and enforced by capitalistic party rings is for the interests of those who make up such political combinations, and every hope and effort to reform—predicated upon the basis of inducing corrupt politicians to improve human conditions—is placed upon a baseless foundation.

That liberty of motion resulting in the emplacement of the various orders which go to comprise universal form, and

which determines the course of action in the universal movements of order, is the liberty of organic unity; and a government possessing the form of true organic order must embrace the liberty of wise direction.

There is no crime in the universal diffusion of the heaped up treasures of plutocracy, when the masses can be educated to the standard of their rights as obtaining in the fact that the wage slave has been the chief instrument in the creation of accumulated wealth, but it would be a crime to violate the laws we ourselves have made. The people not only possess the right but the power to change the laws; the transformation, however, must be radical.

In the new system there must exist but one party, and to insure such an end the axis of revolution must be free from the friction of opposing force. This must depend upon a unit of momentum so true and real as to preclude the possibility of conflicting opinion.

The laws of social order must be in consonance with the laws of physical activity, for they are their correspondents. The central law of all rotary motion is unity of direction as founded upon the law of liberty or right to move in a given direction. "Thou shalt love thy neighbor as thyself" is the law of human uses, not merely because spoken by the Lord Jesus, but because it is an eternal verity. This is but the law of balance or equilibrium applied to social order. The law of love to the neighbor, though a moral obligation, may be attained to through another law—that of selfish demand. The masses may demand an equitable distribution of wealth, not because it is a moral right but because the hungry stomach cries for bread.

There is not a sane person in the world who cannot perceive that there is substance enough in the world—with comparatively little labor, under a regulated economical system—to superabundantly supply every man, woman, and child with a luxurious living. There is not a sane person who cannot see that there is no other law of equitable adjustment but the one of value of one kind for an equal value of another kind, as a basis of all exchange. This law perceived, there remains open but one course,—organization upon the basis of its operations.

Where is the Organizer?

We Are Brothers.

We are brothers, but every morning my brother or my sister performs for me the most menial offices. We are brothers, but I must have my morning cigar, my sugar, my mirror, or what not,—objects whose manufacture has often cost my brothers and sisters their health,—yet I do not for that reason forbear to use these things; on the contrary, I even demand them. We are brothers, and yet I support myself by working in some bank, some commercial house or shop, and am always trying to raise the price of the necessities of life for my brothers and sisters. We are brothers; I receive a salary for judging, convicting, and punishing the thief or the prostitute whose existence is the natural outcome of my own system of life, and I fully realize that I should neither condemn nor punish. We are all brothers, yet I make my living by collecting taxes from the poor, that the rich may live in luxury and idleness. We are brothers, and

yet I receive a salary for teaching a pseudo Christian doctrine, in which I do not myself believe, thus hindering men from discovering the true one. * * * We are all brothers, but I receive a salary for fitting myself to be a murderer, for learning the art of war, for manufacturing arms and ammunition, and for building fortresses.

The whole existence of our upper classes is utterly contradictory, and the more sensitive a man's nature the more painful is the incongruity.—*Tolstoi*.

The Son of God.

This phrase, "the Son of God," is so wonderful, embracing possibilities so great, that in its contemplation the soul is enraptured and the mind filled with ecstasy. Jesus, the Son of God, was the involved product of human aspiration and human progress; he was the "Son of man," the firstfruits and archetype of the new and coming genus—the firstfruits of the sons of God, to proceed from him because he was planted in the race. How enrapturing the thought that humanity, in the exaltation of its soul's aspiration, should bring forth the offspring of Deity, the Son of the Creator! And yet, admitting the one-sided, impartial, and common theory of evolution and the law of progressive development to be true, why should not the sons of God, the genus *Theoanthropos*, spring (as a higher order) from the common humanity?

"To all that believe in his name, gives he power to become the sons of God." This statement is no myth. Not only is it true from a Scriptural point of view, but from the common sense and scientific point of view it is equally weighty. The destiny of men is to become the sons of God; not children by some kind of adoption, but veritable sons of God through regeneration (reproduction) from the primate Son, who was planted in the race that we should be brought forth as the sons of glory. Power to become the sons of God, offspring of Deity, is a power that can accrue to us only as we subject ourselves to the laws of God as submitted through the great Law-giver and verified by the Son of the Highest, the offspring of God, a man, the man of God,—“Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.” Were it possible to remove the fallacious influence of modern and pagan Christianity from the minds of the people, there would be hope of the speedy elevation of human thought into a rightful conception of human origin and destiny, and through such exaltation of desire there would be accomplished the final change which would awake the firstfruits of the race into their inheritance of eternal dominion.

If we would become kings and priests unto God, there is some thorough-going, determined work to be performed; something to be done in order to break the ties of selfish bondage which enslave men and preclude the inherence of the principle of love to the neighbor, the fulfilment of which is our only hope of entering into rest. Not rest in some far-off invisible world or sphere, but such a transformation in this world as will cause this corruptible to become incorruptible, and this mortal to become immortal. These are not vagaries, but conclusions of the most intense, subtle, and scientific application. Immortal life is a thing to be ac-

quired through the application of principles. Immortal life is a reality, and is among the possibilities of human achievement here and with the present.

The Cry of Disappointed Souls for a New God.

In his review of the Parliament of Religions in the April *Monist*, M. M. Trumbull said: “While there was in the harmonies of the Parliament a strain of *Te Deum Laudamus*, there was also in the minor keys a wail of *De Profundis*: ‘Out of the depths I have cried to thee, O Lord; O Lord, hear my voice.’ It was the plaintive cry of disappointed souls for a new God.”

The French have a proverb, “When you are right, you are more right than you think you are.” That is, there are more facts than those you apprehend which testify to your words, and the words themselves are fraught with a more potent meaning than you realize. Of this proverb we are reminded now. “It was the cry of disappointed souls for a new God.” Did the writer realize all the meaning of his words? In them is summed up the history of the past two thousand years. Each dispensation opens with a new religion; that is, with a new binding back of man to God. As the dispensation progresses, the God life in humanity is polluted, the human concept of God becomes a false one, and the dispensation ends with “the cry of disappointed souls for a new God.” Having the law and knowing the end, we read the beginning and all that intervenes. Jesus, the Christ, brought to the world the divine truth and life. In his theocrasis he was planted in humanity. Those who attracted, and were attracted to, that seed, constituted the church of that period. When a grain of wheat is planted in the soil, certain elements of the soil unite with the seed substance. There is a mutual attraction between seed and soil. The desire of the seed is to draw nutriment for the plant from the soil, to unite with the elements of the soil for the purpose of drawing those elements up into the vegetable domain; and the desire of the earth is to be united with the seed, to be lifted up into the plant life. After the reception of the seed by the soil, and the union of vegetable and mineral elements, the stem, or stalk, begins to grow. As growth progresses, the seed is broken up; it is destroyed as seed, its substance being drawn up into the stalk, leaving only the husk. As growth further progresses, the life of the plant, passing through the stalk, is gathered into the new wheat at the top of the stalk, and the stalk then dies. It has accomplished its purpose, and its existence is no longer necessary. The soil, no longer drawn to the old husk, cries out for a new planting.

The process of growth from the planting of the vegetable seed in the mineral kingdom is identical with that from the planting of the God seed in the human kingdom. We use the wheat seed as an illustration because, wheat being the staple bread stuff, and Jesus, the Christ, being the bread which came down from heaven, the correspondence is exact. Two thousand years ago, Jesus, the Christ, came to the world as the promised seed. He was planted in the race. From that planting sprang the Christian church. As the dispensation progressed, the seed died. The life of the seed was in the church, the stalk, but no longer visible as seed. It had

been disintegrated, had united with elements of humanity, and was moving with them through the church toward the fruitage to come at the end of the dispensation. Not till the harvest time is the seed again visible. "The field is the age [Greek, *aion*; carelessly translated *world*], the good seed are the children of the kingdom; . . . the harvest is the end of the age." The good seed, the children of the kingdom, were in the Lord Jesus, for he gathered the lambs with his arm and carried them in his bosom. Now, at the end of the age, the good seed is to be again manifest to the world, but not until the world, weary of seeking to the husk of the last planting, cries out for a new seed planting,—for a new manifestation and communication of God to humanity.

The God to be now manifest to the world is not a "new God," but a new manifestation of the one almighty and eternal God, "which was, and is, and is to come." During the Mazzarothic cycle of time, there are seven of these manifestations of God to the world. These are "the seven Spirits of God sent forth into all the earth." We have now reached the time for the seventh, and last, of these manifestations; to be followed by the appearance of the sons of God, the hundred forty and four thousand redeemed from among men, being the firstfruits unto God and to the Lamb.—*Ella M. Castle.*

The Tomb, Grave, Sepulcher; Greek, *Tumbos*, *Taphos*, *Hades* *Mnemeion*.

The Greek word *tumbos*, which more exactly translates our word tomb, its derivative, does not occur in the New Testament, although it is very common in classic Greek usage. Probably the reason for this may be found in the significance of the word itself.

In its effort to describe and transmit human thought, as the best that it can do, language seizes upon some most striking phenomenon or appearance, connected with an act or a phenomenon, and gives that as the name of an action or appearance. One of the appearances, ordinarily rapidly following death of the body, is the swollen condition of the remains that indicates necessity for speedy burial or burning. Now this word *tumbos*, having the same root, and hence root meaning, as our word tumor (a swelling indicating necessity for speedy burial), came to be one of the common words for burial, hence for grave or sepulcher—a word of Latin derivation which has arrived at the same necessity for burial by a different mental process, and has become, in a measure, a synonymous word. But the inflexible law of synonyms requires that they never be used as such except in accordance with their root meanings. For example, a sepulcher or burial, or a buried person who presented none of the swollen condition properly described by *tumbos*, would not properly be called *tumbos*, but would require, to describe it, some other synonymous word which did describe the phenomenon which it presented.

The burial of Jesus in Joseph's tomb presented none of the swollen condition in the subject of it,—the signs of incipient decay common in such cases,—hence the description of that event does not contain, either in the principal word or any derivative of it, the word which indicates such swollen

condition. The word may fittingly describe the grave because of the hillock or mound which marks its locality. The more clearly to illustrate the principle, let us examine the word *taphos*, one of the principal words used in describing the burial of Jesus. It is identical in form, derivation, and root meaning, with the word *taphos*, wonder, astonishment. Always there is wonder and astonishment connected with death, the dead, the burial of the dead, and the tomb where the dead is laid. Doubtless this was true in the case of Jesus as in the case of no other man that ever lived. At first, his disciples, probably, save only the eleven, were astonished that he died at all. They said, "But we trusted that it had been he which should have redeemed Israel," but now he is dead, and our hope is vanished. Doubtless, multitudes in the outside world, more or less, shared the same feeling. No death since the world began was ever attended with so many things to make people marvel. It was, then, entirely fitting that one of the principal words used to describe such burial, tomb, entombment, including the subject of the same, should be cognate and co-extensive in meaning with the word wonder, since it has been the marvel of the centuries that have intervened between that time and this.

Hades, which means the unseen, is, in one single passage, rendered grave. That passage is the one which describes or apostrophizes the final triumph of life over death, hell, and the grave: "O death, where is thy sting? O grave, where is thy victory?" To those who finally secure for themselves this triumph, there will be no longer an unseen place, an undiscovered shore, a place for mystery, for the great "mystery of Godliness" (godlikeness) will be, by them, fully explored and experienced.

One more word for grave, sepulcher, tomb, is much used in the Greek of the New Testament, and that is *mnemeion*, incorrectly printed *muemeion* in one of my recent articles. The verb from which this is derived means, first, I cause some one else to remember; then, I cause myself to remember, or I remember. Like every other word, it may have both subjective and objective relations. The memorial may be that which contains a memory, as well as that which furnishes or wakens remembrance in others. That memory may be active or, for the time, lie dormant, to be awakened by some future contingency, experience, or development into renewed or newly awakened and resumed activity. Take as an imperfect illustration, the reappearance of the seventeen year locust. The potency that will certainly bring back in full development and life that insect, lies dormant, buried in their *mnemeion*, the egg, the larva, the pupa, the chrysalis, to be finally resurrected into life and activity in the fully developed insect. Nineteen hundred years ago, Jesus, as quickening spirit,—which he was after his translation,—impregnated humanity (or that portion of it which received him) with the potency of a life higher than the then and now sensual and devilish existence which men enjoy. He expressly told us that the time for the full development of that potency or seed (for such it is called in Scripture) was the Christian age; and that the harvest, fruition, full development, of that seed—when would appear a multiplied human product just like the seed sown—would come in the end of the age, to which end we have come. The tomb, grave, sepulcher, *mnemeion* (in which this seed would be buried, hidden, unseen, during all the time until

that harvest) would be the humanity into which it was received, and in which—not for seventeen years as did the locust, but for a dispensation—it has been effecting changes, changing “our vile bodies” (not spirits merely) “that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” The Greek word rendered *subdue* means arrange under, that is, he is able to arrange all things, which includes all men, under himself, he being the center and they the circumference of a homogeneous universe, having center and circumference, between which there will be continual influx and efflux, the circumference—which in a concave sphere lies below the center—continually sending up its tithes to the store-house, the center, and receiving back blessings until there “shall not be room to contain them.”

“Marvel not at this, for the time is coming in the which all that are in their graves, (*mnemeia*,) shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”—O. F. L.

Take Notice!

After July 1, 1894, the post-office at Washington Heights, Ill., will be discontinued, and all our mail will come to the central office at Chicago. Our subscribers and friends will please note the change and in future direct ALL COMMUNICATIONS to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Literary Notice.

FREE RUSSIA is the organ of the Society of Friends of Russian Freedom. The object of the society is to aid, by all moral and legal means, the Russian patriots in their efforts to obtain for their country political freedom and self-government. The publication is at present advocating the abrogation of the Russian Extradition Treaty. A petition to that end is being circulated, containing clear and forcible arguments in favor of abrogation. Published monthly in New York and London. Room 51, Tribune Building, New York City.

In Review.

THE WEDDING GARMENT is a story of life in the spiritual world, founded upon the writings of Emanuel Swedenborg. A young man dies in the natural world, and awakens in the spiritual realm, seemingly surrounded by his natural conditions. After passing through numerous experiences and temptations, and undergoing the necessary discipline, he at last enters heaven. The incident from which the book takes its name is the betrothal of the hero to a beautiful girl as they both pass from the spiritual to the celestial world. The book is charmingly written, unflagging in interest, and noticeable throughout for its high moral tone. But, scientifically speaking, it is not satisfactory, as it treats of spiritual things from a purely natural standpoint, the common mistake of New-Church writers. Published by Roberts Bros., Boston.—E. M. C.

THE PRICE OF WISDOM.

Buy the Truth and Sell it not, Also Wisdom and Instruction and Understanding.

God in great wisdom suffers man to lack wisdom, because dependence begets observance of the source of all benefits. Promises invite those in need because they are more likely to regard them; the soul of the needy, not being satiated with good things, will, in its hunger, demand a fulfilment of the promises to those who seek.

It is written, “If any lack wisdom, let him ask of God who giveth liberally and upbraideth not.” All men do not lack in the same degree, yet who of all men does not lack wisdom? Common sense, discretion, and good judgment are exalted qualities. They are God’s gifts to enable us to do the work set before us. To be able to understand the truth, to discern between the truth and the false expositions so oft presented to the inquiring soul, wisdom is needed by the highest philosopher as well as by the humblest man who is striving to work out his own salvation with fear and trembling, desiring to serve his God faithfully and truly.

When God said to Solomon, “Ask what I shall give thee,” Solomon replied, “Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.” Solomon fully recognized his need, as well as the source from which to expect the blessing, and God supplied him with more than he asked, so that he became a mighty receptacle of wisdom, power, riches, and honor. God operated in and through this chosen instrument so that his people might not only better feel his presence in the reign of Solomon, but that through him the nations should be blessed in future ages, and the power of God be manifest.

Many have a confused idea that common sense, reason, and good judgment, ruling the intellectual faculties, belong to the material plane, being quite distinct from spiritual blessings. What are spiritual blessings but the influence of the divine mind exerted on the natural human mind, quickening the higher faculties so they will be enabled to be manifest in good works, which must be in the outward degree of life? The spirit of man is the motor power that—when actuated by the fire of the divine mind—can move with energy and knowledge in the proper direction. This motive force requires practical wisdom, mastery of self through temperance and patience. These two elements of heroic action, with uncomplaining endurance, beautified by faith in the master mind of the Divine, make a provision for almost all that can be demanded of humanity. If we would possess any superior quality of heart or soul, we must be willing to pay the price demanded. Every virtue in the great catalogue enumerated finds its antithesis in the human mind. The

vast circle of properties which support and qualify each other—beginning with one quality, this linking itself with the next, and so through the whole, till the last named clasps hands with the first, in one organic whole—is found in the perfect, as well as in the base, character. In the one, faith and charity begin and end the group of properties. These are governed by wisdom, and sound a chorus of musical harmony that thrills the soul with the divine melody, "On earth peace, and good-will toward man." In the base character, doubt and hatred of all that is pure and good complete the circle of congenial qualities over which human wisdom rules; their discordant sounds torture the ear, harden the heart, and corrupt the whole being. Their sounds cannot be silenced till the chain of unity is broken and the last one sacrificed so that their places may be filled from the ranks of the higher qualities of heart and soul.

The Bible exhorts us to search, to meditate, to dig for wisdom, at the same time that it tells us to buy the truth and sell it not, also wisdom and instruction and understanding. We will, for the nonce, consider the price required. Since every virtue has its opposite in our weak human nature, we are required to sacrifice these qualities of selfhood if we would possess the higher nature. We must abjure fallacy if we would possess truth; we must give up hatred if we would be filled with love; we must give up doubt if we would have faith, and so on through the whole list of selfish passions and inclinations. If we would have wisdom, we must pay the price the Lord demands.

In the wonderful Norse mythology we read of the god Odin, the lord of battle and victory. Feeling that he needed great wisdom to govern Asgard, the home of the gods, as well as Midgard, the world of men, he sought Mimir, who guarded the well of wisdom, and asked to drink of its pure water. Mimir slowly replied, "You have asked a great thing, Odin. Are you prepared to pay the price for it?" "Yes," replied Odin, eagerly, "All the gold of Asgard, all our best swords, our jeweled shields, even Sleipnir (the eight-legged horse that bore me so swiftly throughout the whole realm of the nine worlds),—even him will I give for one draught of the precious water." "These things will not buy what you desire," said Mimir. "*Wisdom can be gained only by suffering and sacrifice.* Would you give me one of your eyes for wisdom?" A cloud came over the bold face of Odin, and he pondered long. Finally he said, slowly, "I will give you one of my eyes, and I will suffer whatever else is necessary if I may thereby gain the wisdom I need." We can gain a wonderful lesson from this decision of the famous mythological god of battle and victory.

In the beautiful Sermon on the Mount, Jesus said, "If thy right eye offend thee" (or cause to offend), "pluck it out, and cast it from thee." This was considered the eye of concupiscence. This principle is better known as active selfishness, which is everywhere dominant. It is embodied in the whole social and political fabric of our country. It is displayed in unrestricted sensuality, unchecked covetousness, and unbounded self-assertion. Now, as in the day of Jesus, sensuality is preying upon the strength of the manhood of our people. Covetousness is drying up the sources of wealth and enterprise; and pride is everywhere active in its conflict for supremacy, degrading the soul by unchecked self-worship.

When man is his own center, his own ideal, his own end, his own God; when indulgence of passion, acquisition of income, and general self-assertion, are leading and uncontrolled principles of action, the human character is wont to sink to a point of degradation which our feeble language cannot portray. The right eye, the eye of selfhood that looks only toward the world,—the lust of the flesh enhanced by the lust of the eye and the pride of life,—is not of the Father; it is the eye God demands of us as the price of wisdom. This leaves us with the single eye, the eye of pure intention; and if our eye be single our whole body shall be full of light. The eye is neither single nor pure when it looks upon two different objects at once; nor is the heart, when it would unite God and mammon, trying to serve God and at the same time, to please men.

Light has particular reference to understanding and wisdom. The intellectual light of man, without the controlling influence of the great Light of the world, is darkened by false views of life, and thus the understanding is perverted. Man at last comes to adore his own intellect. He proudly trusts in his own wisdom. Jesus called such wisdom foolishness, and rebuked the self-conceit of the vain philosophy of the scribes and Pharisees. If we would have the truth—wisdom and instruction and understanding—we must give up our perverted ideas of right. If we would have wisdom, we must empty ourselves of all selfhood so that God may fill us full of his own wisdom; we must yield the eye that has admired our own wisdom, as well as the hands that have reared the altar before which we have worshiped our own intellect. Then He who is the Light of the world will shine through the single eye of the simple, single-seeing soul who sees but one Christ, our Lord; who has but one desire, and that is perfection in Him; who has but one point of motive, and that is where the world and God's people divide.

It will be found impossible to correct the evils in our nature without suffering and sacrifice. Conflict, not progress, is the word that defines the path from darkness into light. During this conflict we have a double life. There is the new purpose and motive born within us that urges us to crucify the old nature, "the flesh," "the old Adam," our godless, independent, selfish, proud being. The one is to slay the other. Truth must triumph, but oh, the crucifying, the casting out of the "old man," the plucking out of the right eye, the maiming self of the right hand, the mortifying of the deeds of the body, are beyond our endurance if we are not strengthened by the consciousness that we are enduring for righteousness sake; no holiness is won by any other means than this—that wickedness should be slain, day by day. Long lingering agony may be ours, the heart's blood may pour from every vein, we may be cut through the life and being of sinful self even to the piercing, to the dividing asunder of the thoughts and intents of the heart, the perfect crucifixion of self; yea, we may give one eye that has seen only selfish advancement, self-aggrandizement, the lust of the flesh and pride of life, and whatever else of this life that is required, for one draught of the pure water from the deep fountain of wisdom. We can but feel how small the price.

It has been observed, by a celebrated mind, that "God in great wisdom hath so ordered the frame of the whole universe that each thing will have its appropriate receptacle

to which it will be drawn by the mighty forces of irresistible affinity." As all heavenly bodies press toward the common center of gravity, so is all sin, by a strong magnetic influence, drawn toward the center of evil; while on the other hand, all holiness is continually being drawn upward to embosom itself in the divine center. This is the great store-house of all love and wisdom, but as there is a reciprocal relation established between heaven and earth, God and man, whereby supplies are exchanged, we are enabled to draw from him who guards the well of wisdom, in proportion to the price we bring. Send up your tithes unto the store-house, and I will pour out my blessing upon you. Heaven is not a *place* to be found; it is a condition within us; it is the likeness, the enjoyment, the service, of God,—that which every sincere believer in Christ has drawn into himself and carries in his bosom now, and will fully enter hereafter when he is made perfect in love. The image of God will then be upon him, the likeness of Deity reflected from his face. Oh the bliss of that condition where the faculties of the mind, inconceivably expanded, shall let in the full stream of divine beneficence and open themselves to the uttermost to comprehend the breadth and length, the depth and height, of that love that passeth all knowledge; when divine goodness will so act upon the soul as to raise it to a state of holy enjoyment; when divine wisdom will make of each one of us an appropriate receptacle to which shall be drawn, by the mighty force of irresistible affinity, the spirits of love and wisdom which will become the power of progress in our souls toward the celestial felicity of eternal unity with God! In those who are brought to a consciousness of their need, those who will buy the truth and sell it not, also wisdom and instruction and understanding, there is now a power in the germ of life within them of which their immortality shall be the proper fruit. The dawn of heaven is thus begun in all who are to rejoice in its noon-day glory or its even-tide repose.

Koreshanity—as a beautiful and sacred flower growing on the banks of the river of living waters that flow fresh and clear from the head-spring of all Intelligence—draws its nourishment from the crystal depths, while exhaling the divine fragrance of love and wisdom. It is now unfolding in our souls, permeating them with its fine diffusive quality of intellectual power, the subtile aroma of genius, enabling us to comprehend the wonderful laws of life and inciting us to make them the standard of our development. This will prove the anointing oil that will sanctify us as the temple for the indwelling of the powers of the kingdom for which we have so long and earnestly prayed. Koreshanity now speaks in the solemn words of prophecy, saying, "Let all the inhabitants of the land tremble, for the day of the Lord cometh; it is nigh at hand." Then again we listened to the resonant chords of revelation. It is a joyful message from God's chosen Messenger. It is a heavenly communication to all the world from the source of all light, the fountain-head of all truth. We are led by our Shepherd in the path of wisdom where the knotty problems of life are being loosened and dissolved in the crucible of the great Alchemist by the power of this all-pervading light; the base metal with which we are yet encumbered will be transformed into the purest gold. We are brought to the banquet and are fed from the heavenly store-house, while "his banner over us is love."

The river of the water of life, clear as crystal, is flowing before our eyes, "and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the *sanctuary*: and the fruit thereof shall be meat, and the leaf thereof for medicine." The spirit of all truth will interpret this picture—so wonderfully embellished with the wealth of prophetic imagery—with exquisite clearness and grace, to all who desire its benefits. Now have prophecy and revelation met and embraced each other. All the majesty of the Law and the Prophets, that has been half shrouded in mystery, is now being revealed as it stands embodied before us in the Messenger of the Covenant, who speaks not in symbols but with vividness, unity, and completeness, unfolding the thoughts and plans of eternal love, justice, and wisdom in a sublime oratorio in which there is one oft recurring air: "Behold: the Lord cometh!" It is the last message, the last invitation to partake of the life-giving water. "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely."

Let every one who will gladly pay the price of truth, wisdom, and understanding, respond joyfully, "Surely, I come quickly: Amen."—*Mary Everts Daniels.*

FATALISM.

"And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom the justified, them he also glorified." "But ye believe not because ye are not of my sheep, as I said unto you."

An old Greek philosopher beat his slave for stealing. The slave cried out, "Master, why do you beat me? It was fated that I should steal." "And that you should be beaten," retorted the sage.

The word fate is derived from the Latin word *fari*, which means to speak. That which has been spoken is that which is certain to come to pass, yet not certain to come to pass *because* it has been spoken; but certain to come to pass, hence, has been spoken. There is no element of cause in the speaking, but the speaking is conditioned upon the operation of cause. Jesus chose certain disciples for the accomplishment of his own purposes. His choosing them did not make them his sheep and the fit instruments for his especial use, but he chose them because, from the operation of previous causes, they were his sheep and had an imperfect, it is true, but yet a real and necessary development in themselves, fitting and preparing themselves to be chosen. But for this inner development and preparation they would not have been qualified for the Saviour's uses, and therefore their places would have been filled by others who had developed in them the needed qualities. Had they said: "Now that we are chosen, elected, we need not perform the duties or put forth the efforts necessary to be saved; now

we are elected, fated to be saved, there is no need of effort on our part," they would have made it evident, as one of the twelve did, that they were not Christ's sheep, and would have made a failure to reach the great end for which they were there—Christ's salvation. The qualities in them which were effectual in causing them to be chosen made it perfectly certain that they would put forth all the effort necessary to work out their own salvation, while Christ worked in them both to will and to do all that was necessary to achieve the desired result. Although the result would be the same as though blind fatalism directed all, yet fatalism would be responsible for no part of the result. If the result was fated, then, as with the philosopher's slave, the means or causes which led to that result were also fated.

To foreordain—before the result or consummation comes—is to put some one or some thing in an order which, in the fulness of time, will cause him or it to arrive at the order desired. To foreordain one to eternal life (beforehand, by the implantation of the cause element, the seed, which will bring about that result) is to make it certain that, in the evolution and involution of that cause or seed, eternal life, in the end or harvest of such cycle, will certainly be reached. There is no element of fatalism or mysticism in the case. It is simply a natural, rational process all the way from seed-time until harvest. Because the time of such metamorphosis is long and the memory of former similar changes is blotted out by time, the mass of men, in whom the elements of such change do not exist, stoutly affirm that such changes are impossible on the human plane.

Fatalism, in the sense ordinarily understood by that term, exists only in the conception of disordered or ignorant minds.—O. F. L.

LISTEN TO THE WHEELS!

Dr. Cyrus R. Teed Figures Out a Kingdom During Cleveland's Reign, and Also Some Startling Reincarnations.

Dr. Cyrus R. Teed preached to a large audience at Plummer's Hall, (Sunday morning, June 17,) from the text, "God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life." Dr. Teed is an extremely rapid and fluent expounder of the Scriptures. His discourse included expositions of the prophecies concerning Judah and Joseph, the history of the Jews in the wilderness, the absorption of the Israelites by the Medes, Persians, and Assyrians, and the derivation from these amalgamated peoples of the modern Germanic and Anglo-Saxon races. At least, this is Dr. Teed's theory. The speaker thinks that a revolution is impending, and that it will come during Cleveland's administration. It will end in the establishment of a kingdom in America. This will be the kingdom of righteousness. It will be run on communistic principles, the sovereign will be the king of righteousness, or Christ come in the flesh again. Dr. Teed is sure from the prophecies that Christ was a reincarnation of Abraham. Abraham is now in earth in another incarnation.

The Second Adventists believed that Christ would come again in 1845, and they prepared for the end of the world.

They looked for Him to descend from the heavens in a chariot of fire, while really, Dr. Teed figures, He was born into the world at that time. This would make Him forty-nine years old at present. When the revolution begins, He will be ready to assume his place. The body of Christ at his death was dissolved to spirit, with which he baptized his followers, leaving the seed of the spirit in the world. This seed has been germinating, and is now ready to spring up at the beginning of the new dispensation.

In the course of his lecture, Dr. Teed took occasion to say some very severe things about newspapers and the reporters thereon. He said he had never found a reporter in the course of his whole life who had not lied about him, nor a newspaper with honor enough to retract its lies. He paid his respects to *The News* by denouncing it as having printed a scurrilous attack upon himself, which he claims was a lie from beginning to end.—*Denver News*.

A PREJUDICE.

I was climbing up a mountain path,
With many things to do—
Important business of my own,
And other people's, too—
When I ran across a *Prejudice*
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed;
My strength and time were limited—
I carried quite a load;
But there that hulking *Prejudice*
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit
And let me travel by.
He smiled—but as for moving—
He didn't even try!

And then I reasoned quietly
With that colossal mule;
My time was short—no other path—
The mountain winds were cool;
I argued like a Solomon—
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore;
I pelted and belabored him
Till I was stiff and sore;
He got as mad as I did—
But he sat there, as before.

And then I begged him on my knees—
I might be kneeling still,
If so I hoped to move that mass
Of obdurate ill-will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless,
In an ecstasy of woe;
The mountain mists were rising fast,
The sun was sinking slow,
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair;
I approached that awful incubus
With an absent-minded air,
And I walked directly through him,
As if he wasn't there!

—*The Outlook*.

Open Letter to Editor of Chicago Tribune.

DENVER, COLORADO, JUNE 13, 1894. TO THE EDITOR *Chicago Tribune*, CHICAGO, ILL. DEAR SIR:—I enclose a letter in reply to an editorial which appeared in your paper on the 7th of May. I dictated the reply on the 17th ult., just before starting for Washington to attend the Convention, intending, while in Chicago, to call at your office and request you to publish it. I did not have the time, so handed the manuscript to a friend who took it to some member of the editorial staff, and was informed that it would have to be submitted to the managing editor, who was then out of the city. My friend had it put in type, and has mailed me a number of copies.

A great paper like the *Tribune* should treat all questions fairly, instead of, as in this instance, indulging in billingsgate and an unjustifiable attack on private character. The editorial is untruthful and misleading throughout, and the writer is either ignorant or malicious.

A subsidized metropolitan press has made it possible for the gold oligarchy to fasten its fangs upon the throat of every legitimate calling; its poisonous virus has paralyzed every industry, until the nation is in the throes of a revolution, peaceable or otherwise as the money tyrants may elect.

In your work as a public educator, it is strange you have never asked yourself how long the Government can endure under present conditions. It is apparent to every thinking mind that, unless an immediate and radical change is effected in our financial and economic systems, the glorious American nation, founded in wisdom and justice, will share the fate of other extinct republics; when the awful day comes, journals like the *Tribune* cannot escape their share of the great responsibility, their influence having contributed toward the result.

If you are willing to treat the public fairly, and perform an act of justice to myself, you will give the enclosed a place in your columns. Yours truly,

A. C. FISK.

From "Rabbi Ben Ezra."

ROBERT BROWNING.

Then, welcome each rebuff that turns life's smoothness rough,
Each sting that bids nor sit nor stand but go!

Be our joys three parts pain! strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

For thence—a paradox which comforts while it mocks—

Shall life succeed in that it seems to fail;

What I aspired to be, and was not, comforts me;

A brute I might have been, but would not sink i' the scale.

When the world comprehends the law of cycles obtaining in the domain of anthropotic existence, as in the production of fruit in the vegetable kingdom, it may be observed and understood that the fruit of the kingdom was not looked for by the Lord and his disciples till the end of the age, when the fields should ripen and the angels should be sent forth to gather the harvest.

The religious principle has two specific offices—first, to bind man to God; second, to bind men together.

Tap-Root of The Nation's Ill.

"The Saloon, the Tap-Root of the Nation's Ill," was the subject of the sermon preached (Sunday evening, June 17,) by Rev. H. A. Delano, pastor of the First Baptist Church, Evanston. Rev. Delano said in part:—

Old women of both sexes are still infatuated with the idea that the rum curse can be prayed out of the land. The church that has put its theology away, embalmed, and under lock and key, still deludes itself with the idea that religion will govern drink. It never will until it governs sense. It cannot until the church knows enough to quit the whole business of indulgence and patronage of the saloon. Ethically, the church is still in the dark ages on this question. It still believes in hell and licenses it.

We pretend to hate cruelty and crime, and yet the man who votes with a saloon party knows that he votes to make the saloon master of the whole situation. This apathy, this torpor and deadness, is a legitimate part of a theological code which has eliminated love, enthusiasm, humanity, and sweet altruism from the great mass of so-called Christians. The cold storage method has been applied to a Calvinistic creed, and so many thumbs up have decreed the fate of any teacher who refused to accept all the harsh, irrational, and chilling edicts of a pagan theology. When love fully comes into the church, the saloon will go fast enough. Great, heart-sore, struggling humanity is at present wounded and half-dead by this red dragon, flattered and licensed,—the saloon.

Your Hull Houses, grandest of everything and noble every way, your city missions, your leagues, your children's missions, your Woman's Christian Temperance Unions, your evangelical stations and wagons, your Salvation Army, and for most part your churches, in all their agencies, their anxieties, their army of workers, lecturers, homes, alms, prayers, and tears, are only following the infernal battle of the saloon upon humanity, and attending the wounded, stricken by its poisonous shafts and felled by its hellish artillery.—*Chicago Herald*.

Our American Republic has enjoyed such unparalleled prosperity from its very birth, that it has seemed impossible that any serious evil could overtake it. It has forgotten that "righteousness exalteth a nation," and that "sin is a reproach to any people." In its pride, it has thought that God could overlook, in America, sins for which He has humbled and destroyed nations of the old world. While boasting of our civilization, we are guilty of sins which would make barbarians blush. While sending missionaries to the heathen, we are also sending them rivers of "fire water," which renders their Christianization an impossibility. We have no truly civilized government in the world. True civilization seeks the moral, mental, and physical improvement and development of every member of society. Our Government has degenerated into a promotor of partisan and sectional greed. Our Congress has become a vast incubator for hatching what Isaiah calls "cockatrice's eggs." In other words, Congress sits to legalize schemes concocted by monopolists and rings to enrich the few, regardless of the many. Why the present Congress has found it so difficult to accomplish anything, is because so many eggs (schemes) have been sent in to hatch, that it could not arrange them in a nest so that it could cover them and warm them into life.—H. F. C., in *Messiah's Advocate*.

CORRESPONDENCE.

TABOR, IOWA, JUNE 18, 1894. EDITOR FLAMING SWORD:
MY DEAR SIR:—You ask for the feeling as to the proposed change,—the PLOWSHARE AND PRUNING HOOK as a secular, and the FLAMING SWORD as more particularly a religious paper for the dissemination of your peculiar religious views.

I like the idea. There are, I apprehend, a great many who, like myself, are so thick skulled that it is no use to try to comprehend your religious ideas, so we will have to worry along and do the best we can with what religion we have. But when it comes to your political views, I think we can all understand them. I do not say we all think you are right in them all. For myself, I think you are a good way from right on your free trade ideas; but on finance and the principles which underlie our system of government, there is no paper published, that has come to my knowledge, so clear, so radically clear, so bold, so aggressive, so truly Cromwellian in its style, as you have made the political part of the FLAMING SWORD; so that I have often wished, not as the Brahmin at the recent World's Congress of Religions, for "a little more head and a little less of Webster's civilization," but, for a good deal more bold exposition of true foundation principles, and a little less Koreshanity.

I delivered a lecture before a Methodist Sunday School some years ago, the preacher being present. He did not know whether what I was saying was true or not, but of course he concluded it ought to have his endorsement, so at the close he said, "We have all listened to Bro. Vincent's lecture, and what he has said is all so." I might say all you say about Koreshanity is "all so," but I do not know anything about it. I do claim, however, to know something of the political villainy that the American people have patiently submitted to for the last thirty or more years, and most heartily do I rejoice that you are about to lay on more strength to help "turn the rascals out," and urge on the people their duty more strongly than ever to "take matters into their own hands." So let us have the PLOWSHARE run down beam deep; and as to the PRUNING HOOK, sharpen it up and wield it so that it will cut so close to the bark or hide that there will be no chance for sprouting again.

Is it so? Did Isaiah have his mind's eye on our time, and on the work of the PLOWSHARE and PRUNING HOOK when he said, "Prepare ye the way of the Lord, make his paths straight. Every valley shall be exalted, and every mountain and hill shall be brought low; the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it"? Did he? Did he have your work in mind, or Coxey's, or both? Well, never mind, something is about to happen, and to the PLOWSHARE AND PRUNING HOOK, to Coxey, and to all who are stirring up the people to "take matters into their own hands," I bid a hearty Godspeed!

JAMES VINCENT, SR.

The Impossible is not Expected.

"And He Said, Unto You it is Given to Know the Mysteries of the Kingdom of God; but to Others in Parables; That Seeing They Might not See, and Hearing They Might not Understand."

LOS ANGELES, CAL., JAN. 23, 1894. GENTLEMEN:—When I subscribed for your paper I did so because of some radical articles on our social system and the wrongs of society, and not because of the religious rot and that visionary nonsense called Koreshanity; for I am a radical and uncompromising infidel, and regard much that the paper contains as so much absurdity. The paper was continued after the time paid for, so I am in your debt, but unable at present, because of Cleveland's object lesson, to remit it. As most infidels are honest enough to pay their debts, I shall send what I owe as soon as possible, and then you can discontinue the paper.

Very truly yours, C. S.

LOS ANGELES, CAL., JUNE 4, 1894. EDITOR FLAMING SWORD:—You publish a letter from the *Evening Telegram*, and seem to endorse it in an editorial comment; by so doing you reveal how anxious you are to make the Scriptures predict something not intended. In the fourteenth chapter of St. Matthew, those awful events predicted in the twenty-ninth verse are limited to that generation, as any one can see who possesses the ability to read: "Verily I say unto you, *this generation shall not pass away till all these things be fulfilled.*" And yet you and E. C. Bronough apply the twenty-ninth and thirtieth verses to the year 1899, or thereabouts. Such juggling with the Scriptures makes me not only weary but disgusted. Do you think your readers are all fools? C. S.

"The fool hath said in his heart, there is no God." The fool cannot discriminate between grain and chaff. The fool cannot perceive that the religious and social systems of a time walk hand in hand, hence, to the fool, religion is "rot." The fool essays to advise a publisher upon the conduct of his paper. The fool's vaporings should win for him about as much attention as one bestows upon the moth whose singed wings have set him spinning in one's ink well. "Do you think your readers are all fools?" O no! So far but one on our regular list has formulated and forwarded the credentials to that rank, and since we are in a way forced to advertise his proposed resignation, it is in order to state that we are not soliciting applications for the vacancy.

The few of our subscribers who fail to comprehend the more vital teachings of Koreshanity, but continue their study of the bread-and-butter, the clothes, shelter, and culture line, have the wit to perceive that the personality engendering this unique literature embodies his convictions in his work, and that it is his province to dictate knowledge rather than to scavenge opinion. For the information of our readers we will say that this is not the second time this fellow has "rushed in where angels fear to tread," in proof of which read his *amour propre* contained in a letter commented upon under the title, "The Prevailing Party," in THE FLAMING SWORD, Vol. iv: No. 4, page 2.

"This generation shall not pass away till all these things be fulfilled," was sometime ago explained to a student of Koreshanity by Koresh, in "Guiding Star" of March, 1888. It is scarcely to be hoped that its repetition here will instruct C. S., but it is an opportune occasion to present it for the consideration of those who are capable of being taught:—

"For nearly the last two thousand years, dating from the birth of the Messiah, the world has been passing through

the processes of regeneration (re-production), the end of the age being the fruit time. The Son of God was the seed planted, and consequently the fruit must comprise the sons of God who are now about to stand forth in the resurrection. The kingdom will come in the sons of man as it came nearly nineteen hundred years ago in the Son of Man. 'Ask me of things concerning my sons, and concerning the work of my hands command ye me,' saith the Lord in the forty-fifth chapter of Isaiah. So it seems that God has many sons, as well as the only begotten. 'This generation shall not pass away till all these things be fulfilled.' What generation? God is generating a people. By this I mean producing a people. The production of God's people is not complete till the coming of the Son of Man, now to be fulfilled at the end of the age or Christian dispensation. He did not mean, as is commonly supposed, the generation of men living in his day.

"Men are generated (produced) as men. The generation of the God-men requires a longer period for its completion than the common sensual generation. Jesus did not refer to the process of vegetable generation, nor to the brute generation, nor to the sensual animal generation of men, but to the special generation of the sons of men from his own planting. That generation will not pass or complete itself till all is fulfilled that pertains to the grand cycle or 24,000 year period, which terminates with the movement of the esoteric sign from Pisces into Aries."—*A. T. Potter.*

BEAVER FALLS, Pa., JUNE 4, 1894. GUIDING STAR PUB. HOUSE:—WASHINGTON HEIGHTS, ILL. MY DEAR BROTHERS AND SISTERS:—Enclosed is a postal note. If you have any extra SWORDS of any back numbers, I can make good use of them if you will send me a few, as we have now what is known as the Economic Literary Club, where we read and discuss all reform and religious books and papers. I think the SWORD will be a great leader, and may be the means of obtaining many subscribers. I have the professors at the Lick and the Allegheny Observatories "by the wool" by calling on each of them to give me the angle to the sun at 10:30 A. M. at the Lick, and 1:30 P. M. at the Allegheny Observatory, which is the same time, looking at the same sun from the same earth. Again, when it is just sun-down, we look at the sun almost on a level to the West, while the fellow on the other side looks at the sun almost on a level to the East, for it is just sun-up to him. I have been able to get the best of several very smart men with this illustration. Then they want me to tell them all about the moon and the eclipses. I say to them that I am not going away up in the clouds to try to convince a man of the truth, who has not sense enough to know whether the surface is convex or concave. They say that a man, to believe this, would have to throw away all he ever knew. I tell them they will never miss it.

Yours truly, A. L. McDONALD.

SALEM, OHIO, JUNE 16, 1894. BROTHERS AND TEACHERS, DR. C. R. TEED, and O. F. L.:—God bless you both for your articles,—"Finance and Commerce," and "Those Hated Greenbacks—Let them be Destroyed," in FLAMING SWORD, May 19, 1894.

I write to ask you to reproduce them in two campaign documents. We want them to scatter among the hungry people. Will you not do it?

Thank God for the tremendous awakening in the minds and hearts of the "common" people. C. B.

PUNGENT PARAGRAPHS.

Every devil is a sinner, and every sinner is a devil.

The Golden Rule is the exact measure of an unselfish act.

To muzzle the press, press the muzzle to the editor's face.

The "Golden Stairs" (stares):—The plutocrats watching Coxey's army multiply.

According to orthodoxy, the Lord has a great lot of sheep in their pastures—yes, a sheepish lot.

The stars that shall sing together are the star actors in the divine drama of human redemption.

Every one has some good about him, but with most of us it is too much of the good-for-nothing.

Poverty and plutocracy always go side by side; so long as you have the rich, you have also the poor.

There is no life without love; if not the love of God, then it is the Devil's love that rankles in our bosoms.

We never can get the beam out of our own eye, so long as we have to cross the wide moat in our brother's eye to get at it.

The man who displays any common sense these days, becomes at once a suspicious character, and is liable to arrest for sedition.

Christians have a hard time of it getting by the collection box at church. Why don't they emulate the widow with her mite, and settle it once for all?

Christianity is laboring like a slave to keep the letter of God's commands; unfortunately, it has lost the spirit of them and consequently has perverted the letter.

Christian preachers put their congregations to sleep—to sleep in the false security of believing they are saved, when they are only "salted down" in sin.

Man is ever ready to give his blood in the propagation of the race, but not so ready to give it in the protection of it. Jesus, the Christ, did both, though not in the same domain.

Moody has converted four thousand Washingtonians, but still the city denies the Industrials the right of free speech, the right of petition! Not much patriotism in his religion.

Everywhere is seen increased effort to engage in co-operative labor and communistic life. These things can never succeed as founded on a basis of self-love; get rid of this beam, and success is assured, but not before.

It is said that, on an average, twelve new churches are dedicated each day, and still the country is going to the Devil at a hand gallop! Must be something wrong with the religion of the churches; it doesn't save worth a cent!

Iowa passes a law forbidding the sale of cigarettes to boys under sixteen years of age. Delaware follows with a seventeen year limit. How wise! Give a boy to know that a man has privileges of sin that are denied him, as a boy, and you make that his aspiration for manhood.—*J. S. Sargent.*

SHARP CUTS.

The sad fate of Lot's wife seems to show that it is about as bad to look back as it is not to start.—*Ram's Horn*.

The moment we begin to help somebody, God lightens our labor by causing our hearts to help our hands.—*Ram's Horn*.

We fill God's blue heavens with spires and domes, while his children wander over the cold earth without an attic in which to sleep.—*Mary Lease*.

A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies.—*James Martineau*.

Ask not a prophet where he obtained his authority, or a reformer his delegation. The word was put in the mouth, the handle of the plowshare was placed in the hand, and upon the shoulders was laid the burden of the world.—*People's Cause*.

There are more places for the sale of spirituous liquor on one street in the city of Jerusalem now than were formerly to be found in all Jerusalem, Bethlehem, and Hebron. The pitfalls are the work of people calling themselves Christians. The same kind of work is pursued and encouraged by the same sort of people all over the world. But the modern Christianity—the muddy theology of the pulpit and stupid superstition of the pew—is only a popular social appendage and business convenience, a miserable imitation of heaven's livery, in which the Devil can be most faithfully served without danger of social, business, or political ostracism.—*Times of Restitution*.

Congress Ever True to its Record.

"My house is the house of prayer: but ye have made it a den of thieves."

Congress, the hope of the people, never goes back on itself. The people, whose hopes rest in Congressional enterprises, never get left. They are sweetened again, and with sugar too. The treasury of the United States is never drawn on so hard that Congress cannot go one better for the "dear people" in whose interest it always acts.

Every man who goes to Congress wants power; that power is in gold. He wants gold, and he can get it—for his vote. This last great swindle of the sugar trust ought to convince the American people that the syndicate at Washington, called the American Congress, is a luxury that we ought to forego. We cannot afford to indulge in so much happiness. "Turn the rascals out"—and substitute a more rascally set.

The Koreshan System will not compromise with any power in heaven, in earth, or in hell. Principle must contain, to be useful to humanity, some power to materialize; and whatsoever power arises to contend for mastery with the Koreshan Unity will be compelled to confront a centralized power, the potency of which resides in a determined purpose to righteously fulfil the law of God.

The Way Out.

In dreams I saw a little bat
Within a cave, this way and that
Go flying, as if seeking way
To make his exit to the day.

Anon his winglets weary grew,
Tired of flitting, heart-sick, too,
And, perched upon a friendly stone,
He seemed to say in plaintive tone:

"There's no escaping from this cave;
It is, alas, a hopeless grave.
I've tried the walls, the floor, the dome,
And all in vain, I'm in my tomb."

Surprised to hear this winged mole
Speak thus, when yawned an ample hole,
Permitting egress, had he tried
To pass out at the open side,

I waking mused: and is it man,
This bat, too blind the truth to scan?
Too blind to see his own way clear
And that the light is now and here?

—*Hyland C. Kirk, in Open Court*.

I HONOR the man who is willing to sink
Half of his present reputé for the freedom to think;
And when he has thought, be his cause strong or weak,
Will give t'other half for the freedom to speak:
Caring naught for what vengeance the mob has in store,
Be that mob the upper ten thousand, or lower.

—*Lowell*.

The establishment of the kingdom of righteousness means the utter overthrow of the competitive and pagan systems now operative and controlling the actions and relations of men. It means the utter destruction of the present demoralizing power—called individual and corporate wealth—which comprises the foundation of the commercial and speculative inequalities now grinding the face of the poor; it is condemned by the Almighty, and only awaits God's judgment.

Early in the morning the cry of "Land ho!" was heard, and America was discovered.

A saloon was at once started and the first step thus taken toward the foundation of a republic. From that little timid saloon, with its family entrance, has sprung the majestic machine which, lubricated with spoils and driven by winds, gives to every American today the right to live under a government selected for him by men who make that their business.—*From Bill Nye's History of the United States*.

In a Chinese Sunday-school in Oregon, the contribution plate was passed to a young convert, who looked at the plate and inquired: "What fo'?" "For the Lord," said his teacher. On the next Sunday the plate again stopped in front of him. "What fo'?" he asked again, and once more he was told that the money was for the Lord. Thereupon a look of perplexity came over his face, which found expression in the inquiry: "Lord all the time bloke?"—*Ex*.

We are in the beginning of the establishment of an industry, the proceeds of which go entirely to the producer—a system in which all share equally in the institution's adversity, and will also share in its future augmentation and prosperity.

THE LATEST SPOKEN.

THE END COMETH.—The record for the past two weeks has been one of appalling calamity, in the shape of earthquakes and fearful storms, which have swept thousands of people into "Hades." Surely the time of earth's travail must be drawing to a close; for the birth pangs are following one another with greater and greater rapidity. Just a little while, and the hidden sons of God will be manifest.—*Ex.*

A SIGN.—It is a peculiar sign of coming political changes when the beneficiaries of existing wrongs begin to preach patriotism and religion to their victims. The day of retribution is near at hand. When the ministers begin to preach patience, long suffering, and forgiveness, and thus try to "chloroform poverty with promises of heaven while robbers are plundering the world," it is time for the masses to be getting ready for a revolution.—*Labor Advocate.*

TRUE.—Some men, like casks, are held in place by the hoops of influence that guide them. Public opinion is all that keeps them respectable. Only character can withstand temptation. Reputation, in the long run, will loosen, and the staves fall to the ground. "Our sufficiency is of God." Others are held by the restraint of rules. The Japanese say a snake is only straight when imprisoned in a rod of bamboo. The moment it is released it begins to wriggle. There are those who are perpendicular while encased in the bamboo of Canons. The constraint of love to Christ is independent of mere laws, and acts with uniformity abroad as at home.—*Rim's Horn.*

OFF WITH THE MASK!—When God made the earth, did he intend that one of his children should own it and all the others pay for the privilege of living on it?—*Chicago Express.*

No! God's children do not own the earth, and never pretended to. The only one who ever pretended to have a title to it was the Devil. When he took Christ up into a high mountain he offered the earth to him if He would fall down and worship him; and it is just that kind of cattle that are today striving to take possession of the earth. If the professed followers of Christ were not grasping for the world, the real, known devils could not exercise the power they do today.

Strip off the mask, ye pretending disciples of the Nazarene, and have the courage the devils have!—*Coming Nation.*

ONLY ONE.—A mother who had been evicted from a house by one of the Republican citizens of Chicago, carried her dead baby in her arms two miles to the city building and begged to have it buried. And the mother was starved almost to fainting. This is the lovable system upheld by intelligent citizens! This is the great nation where freedom and justice reign! This is the people who love a dollar better than their own flesh and blood; who see people slowly starve to death, and little innocent babes expire of starvation, that a few rich thieves and robbers may live in palaces, have lackeys in uniform, give princely banquets, and outshine the titled robbers of Europe!

This is only one of thousands of instances that come into the daily press. What do the churches think of it? Is there a minister who has not read, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me"? May heaven have mercy on the souls of men who do not denounce this inhuman social system.—*The Coming Nation.*

CONTRAST THEM.—While prayers and praises burden the air, want and misery enshroud the homes. One of the greatest anomalies of the day is the prosperity of religion, and the degradation of all that religion is supposed to represent. Religion means to bind anew, to cement in fellowship a common humanity, but as at present conducted it serves only in isolating one portion of humanity from the other. It requires only the hush of the cathedral organ to hear the groans and curses of half-starved, half-clothed men and women. One can step from affluence to abject poverty in the space of five minutes, in any city. From the lordly mansions to those mouths of hell called tenement houses requires but a turn of the head.

The problem involved in the tenement home is becoming one of the prime factors of the coming civilization. Besides a menace to society and the state, the tenement is the cesspool of corruption and vice. The man who lives in splendor on the avenue would not house and feed his dogs as myriads of human beings are housed and fed in the seething hells of a great city's tenement district. Many a farmer's cows and hogs are better provided for than these miserable beings whose greatest curse is the gift of life. Now is the time to introduce the Buddhist doctrine into commercial Christianity: "The hell of the rich man is most severe because he can find it congenial to live himself in splendor while so many of his fellow beings suffer."—*Light of Truth.*

SWALLOW A CREED AND GO TO SLEEP!—Creeds are narcotics; they are silencers of thought. How nice and restful it must be to have all your questions settled and all your thinking done forever by simply joining some respectable religious body and subscribing to its opinions once for all! This condition must be the eternal Sabbath promised in the Bible as the reward of the faithful; a condition in which there is no mental strain; no need of answering the thousand queries propounded by that restless, incessant thing—the growing brain; a condition, indeed, in which the brain has gone to sleep and cannot ask questions. O ye who long for absolute peace! for unbroken rest!—here it is. Here is your eternity-long anesthetic; warranted to do its perfect work. Swallow it and be at ease; inhale it and go to sleep. Then you will cease from struggling with unbidden problems of thought; never again will come the awakening energy of independent resolve; never the disturbance of the growing ideal; no pride of opinion; no strength of character; no memory of past wisdom; no hope of future knowledge; no scruples about consistency; no conviction upon new subjects to which new occasions are constantly giving birth; no principles but those laid down in the creed; no conscience but that of the creed; no understanding of anything outside of the creed, and no living issue in the creed, and consequently nothing in it worth understanding. O soul! here is a chance for you who have carried the responsibility of your own life so long that

you are tired of it; and who want to get rid of it at any price. Swallow a creed and go to sleep for all the remaining years of your earthly life, and for no one knows how many after.—*Freedom*.

RIGHTEOUSNESS EXALTED.—The Word of God declares that "righteousness exalteth a nation." If from this it can be inferred that the inverse is also true, and that unrighteousness abases or degrades a nation, then the people of this country are on the down grade, without doubt.

Our social system is based upon unrighteousness. This statement is proven by the fruits of the system—wealth, leisure, and luxuries to the few at the expense of the many, but poverty, ignorance, ill surroundings to millions who have the same right to the blessings of life (because they are God-given) as those who have managed to grasp more than they can make use of.

Our system sets up gold as the prize in life, as the one thing necessary to be secured, though it may be at the expense of truth, honor, and virtue. Friends may be sacrificed, the innocent slaughtered without mercy, if in the end wealth is secured, and society honors and worships.

Unrighteousness degrades, demoralizes, and causes suffering among the people. Poverty is the great source of misery and crime. By unrighteous methods and laws the people are being forced into poverty. Real worth, such as honor, truth, sobriety, and intelligence, is considered a secondary qualification to entitle men to the honor and respect of society. The first and necessary qualification for man under the present unrighteous system is money. The people are taught to love it more than all else. The Bible declaration that "money is the root of all evil" is a truth that is quite evident with the American people. Let us learn to love humanity more than dollars. Let us honor and respect men for their moral worth and the good they do for society. Let us go to work to right some of the wrongs that so many of our people are suffering from, let us cut loose from the ideas and laws that have come down from the dark ages, making our present social system a possibility. Let intelligence coupled with righteousness formulate our laws, then will peace and prosperity return to our nation.

Such work ennobles man, and though the way may be full of difficulties and vexations, the assurance that comes from forwarding righteousness outweighs all.

Reformers, take heart, the dawn of the new day is at hand!—*Fresno Independent*.

BEWARE!—If history teaches anything, it is that coercive and tyrannical measures, or ridicule and persecution, will never suppress the rising spirit of social and political unrest. And yet our authorities, in collusion with the upper class, steeped to their eyes in foolhardy egotism, are doing everything that smacks of the tyranny of a Jeffries to ruthlessly put down this spirit of discontent among the masses, which has found its expression in the Coxey movement.

Beware, friends, beware! The boiler may not explode if you allow the surplus steam to escape. But for the love of heaven, don't sit on the safety-valve!—*Labor Leader, Lancaster, Pa.*

MONEY.—"There is legally no such thing as gold or silver money, or paper money. Money is the sovereign authority impressed on that which is capable of taking and retaining the impression. That upon which the stamp is placed is called coin; the coin may be metal, parchment or paper. *The value is in the stamp, and not in the metal or material.*"—*Judge Tiffany's Constitutional Law*.

"Whatever a government agrees to receive in payment of the public dues, as a medium of circulation, is money, no matter what its form may be—treasury notes, drafts, etc. Such bills on paper, issued under authority of the United States, are money."—*Henry Clay in U. S. Senate, 1837*.

"Money is a value created by law (a statutory value.) The value of metallic money is created by law."—*Henry Cernuschi*.

"An article is determined to be money by reason of the performance by it of certain functions without regard to its form or substance."—*Appleton's American Encyclopedia*.

"Money is simply a tool of exchange and nothing more. It is not a 'measure of value' nor a 'standard of value' nor a 'representative of property.' It transfers property conveniently from one party to another, as a wagon hauls goods from one place to another."—*Professor Bonamy Price, of Oxford*.

"We repeat, money is not a substance, but an impression of legal authority, a printed legal decree."—*Attorney Gen'l of U. S.*

If the doctrines of the Lord Jesus are right, then those of modern Christianity are wrong; two systems in such plain and open contradiction cannot both be true. The falsely called Christianity of today is a radical violation of every principle enunciated by the Lord, and the life resulting from its inculcations is that which Satan engenders, and which culminates in corruption and in the grave. We advocate the religion of Jesus the Christ, but abominate its adulterated counterfeit, the religion of modern creed-makers.

Life means the starvation of the hungry maw of the tomb, and the disappointment of the graveyard. Death means that which all Christians of the modern stripe believe in, yet dread, knowing of no means of escape. It has never occurred to the Christianity of the modern make, that life means the destruction of death and hell; that it means to pass out the new and living way sown by Enoch, Elijah and Jesus as earnest of the resurrection, the hope and possibility of those who keep the law.

The Argonaut tells this story of a witty retort:—

Some time ago, at a fashionable salon, the Baron d'Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharaohs of Egypt.

Just then Baron de Rothschild approached the group, and one of its members called out: "Baron, come and let me make you acquainted with the Baron d'Aimerie. He comes of Pharaonic stock, and you ought to know each other." "Yes," said the baron, bowing gravely. "I think," said the Baron d'Aimerie, "you should know our family, as your ancestors took from us certain pledges when they decamped from Egypt." "True," replied the baron, "but those pledges were redeemed by a check on the Bank of the Red Sea."

Church and Society Notices.

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

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 2:00 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 evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 3:00 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

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