

# 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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## The Alimentary Canal and its Correspondence in the Alchemico-Organic Macrocosm.

There are seven distinct divisions of the digestive tract, beginning with the stomach. The alimentary canal is the tract through which the food is prepared for its absorption into the body. The process of digestion commences with the stomach, and continues through the entire length of the tract. In the passage of the aliment through the digestive organ it is subject to seven distinct metamorphic influences, through which the *ingesta* is adapted to seven distinctive absorbent processes. In every one of the seven divisions of the alimentary canal there is the creation of a special and distinctive quality of lymph corpuscle, to effect which the aliment, as it passes along the tract, must meet the seven qualities of excreta eliminated from the body in the exudations of the alimentary surfaces. Corresponding to, and presiding over, the functions of the alimentary canal, are the seven divisions of the inferior gyrus of the frontal lobe of the cerebrum. This gyrus or convolution has so many distinctly marked subdivisions as have been defined belonging to the digestive tract; and they definitely perform the same number of functions of perceptive metamorphosis, as mental channels of absorption and elimination, as we find physiologically operative in the alimentary tract of the body. In

fact, the seven phrenological organs of the inferior gyrus of the frontal lobe of the cerebrum constitute the alimentary channel for the appropriation of mental pabulum, and effect for the mental field what the digestive tract of the body effects for the assimilative processes of that more material though not more substantial domain. The optic, olfactory, and gustatory nerves are the prime channels of ingress to the gyrus of mental perception; and whatsoever passes these portals to the citadel and dome of thought, reaches the point of conscious possession through these seven steps of the temple of intellectual construction.

Every organ of the cortical area, or every grouping of cortical substance outlined by the sulcus of its own environment and limitation, is a complex alchemico-vital laboratory for both the generation of mental energies and the generation of the animal and organic essences which, through the fibre, communicate with and supply its corresponding physical organ in the body. Every cell (spherule) is the generator of intellectual lumin (mental light) and of affectional cal-orine (mental heat). These two comprise the principles of wisdom (light) and love (heat), and correspond to the light and heat of the sun. These spherules are not merely elaborators of conscious intellectuality (let the reader never fail to discriminate between the terms intellectuality and intelligence; intellectuality being the possession of knowledge, and intelligence its communicator, conveyance, or impartation); they are elaborators of the cerebral essences which traverse the fibres either to the cavities of the brain or to the parts of the body over which they preside and with which they communicate.

Those acquainted with the literature of Koreshan Science already know that visual energy, or that substance proceeding from the mind through the visual organ, the eye, is generated in a group of cortical cells situated behind the ear, and is carried forward from that region through the optic tract, decussating at the commissure; following the optic nerve, it focalizes from the expanded inner sheath (the retina) of the eyeball within the vitreous humor, whence, passing through the lens and pupil, it comes to another focal point just outside the eye. From that external focus it radiates in every direction, touching every object by which the ray is obstructed. So far, the visual energy has not



produced vision. When these radiations touch objective things and are reflected back to the external focus, thence through the pupil to the focus within the vitreous humor, back to the retina and thence to the cortex, the mind is said to perceive. The lines of radiation become the *wires*, so to speak, over which the impression of the object is pictured upon the retina. Vision is not complete to the mind when the impression of objective things is planted from the retina upon that cortical area where the visual force is first generated. The impression is transmitted from cortical area to cortical area, through the gyri or spirals of the cerebrum, till the perceptive organs define the impressions. At the points where the last impressions of the mind are made, where conclusions are reached, there the beginnings of the corresponding actions in the body are instituted.

That portion of the cortical area mapped out by the inferior gyrus of the frontal lobe of the cerebrum stands under and comprises the support of the upper region of the lobe. It is the basis and continent of that which rides upon it, hence it is the region of the understanding. It cannot be supposed, because the fibres of the optic tract are not traced beyond the visual cortex at the posterior region of the cerebrum, that communication is not made from that portion of the cortical area where the fibres terminate, to other portions of the gray matter. Impressions of external and objective forms and qualities made upon the retina are conveyed to and impressed upon the orbit of the spherule. The cells comprising the primary visual surface are the receptacles of innumerable imprints, which, by endosmic impulsion, are conveyed from the spirals or gyres of one cerebral realm to another, till they implant themselves upon the phrenophysiological centers of each special quality of differentiation in what is denominated the perceptive region, —the absorbent tract of cerebral alimentation. The afferent fibres determining from this region as the spokes of a periphery to its hub, or as lines from a circumference to a common center, pivot in what the phrenologists denominate the organ of alimentation or alimentiveness. It is the liver of the head, and corresponds to the liver of the body; it bears the same relation to the digestive tract of cerebral and mental alimentation as does the liver of the body to the digestive tract of the body.

The reader will understand that every organ of the brain being the center of an intellectual faculty and function, is also the center of the corresponding physiological function; for the process of elaboration which is active in the generation of energy, and which passes out from the mind as intelligence, is also active in the elaboration of serum, which passes through the fibre to its corresponding organ in the body. The organ of individuality operates physically to divide and unite; to disintegrate one kind for the integra-

tion of another kind. It is the disorganizer and the organizer, the tearer-down and the builder-up. It acts indirectly and involuntarily to disintegrate, but directly to organize and integrate. The organ of form acts physiologically upon the digestive tract, and through this upon the body, to formulate or to create form; it acts mentally to determine and differentiate forms. The organ of size, as a physiological organ, adapts the limitation of size to other proportions of the organism, and determines the adjustment of the relations of parts to the whole, solely upon the basis of the size of proportions. As a mental organ, it discriminates regarding size and proportions as related to space. We note the functions to which special allusion is made merely to illustrate the law of mental and physiological relationship in the co-unity of mental and physiological function.

If the human body is the microcosmic structure, or the universe in its least form, which is a settled fact, according to the principles of Koreshan Science, and the microcosm has an alimentary canal or digestive tract, then the macrocosm, being the expression of the organo-vital microcosm; and a co-ordinate organic and corresponding structure, must also possess an alimentary canal or digestive tract.

Can we find the digestive tract of the alchemico-organic macrocosm? "The epigastric or solar [sun] plexus supplies all the viscera of the abdominal cavity. It consists of a great net-work of nerves and ganglia, situated behind the stomach and in front of the aorta and *crura* of the diaphragm." Maintaining that the cellular theory of the universe is the correct one, and that the metallic laminae or plates comprising the circumferential shell are so related in their contiguity as to provide interstices for the transmission of liquid and semi-liquid ingesta, we successfully locate what in the alchemico-organic domain corresponds to the alimentary canal in the physiological.

The universe is a shell or egg. Life is in process of development within the shell. We care not how much the pseudo-scientists and crank philosophers of the age urge to the contrary. The universal or grand man, the man in his greatest form, is the organo-vital structure incubated (in-cube-ated). That which hatches from the shell, though modified in form to adapt its relations and functions to the convenience of performance, must embrace, in the modified structure, all the properties and relations of form, and the corresponding and co-ordinate functions contained in the incubated egg.

It is a fact that the organic constituents which conspire to form the circumferential area of the ovum, when incubated, form the inner structure and framework of the modified organism. In the universal shell or ovum there are seven metallic strata or laminae, composed of the seven primary metallic substances. They are



contiguously juxtaposed, and are acted upon alternately by the actinic force of the four primary energies; namely, photoine, scotoine, calorine, and cruosine. These are the primary energies of the solar radiations, successively projected upon the surfaces of the laminae or plates of environment during the course of the sun's orbital motion. The alternate expansion and contraction of the laminae—occasioned by the alternate projection of the solar cruosine and calorine (cold and heat energy), this projection describing a circular or circumscribed plate—provide a circular cavity between the plates or laminae, which is continually impulsed forward around the circumference. This, following in the sun's course, describes a spiral circuit passing around between the laminae through the interstice north and south, and south and north, as the sun moves toward the tropic of Capricorn and toward the tropic of Cancer. These discular cavities are filled with liquid mercury, which becomes more and more semi-solid as it progresses through the interstice of the plates, passing from one plate to another till it finally passes out and discharges from the outermost interstice into a great river or sea of liquid fire, thence, through sublimation, to be carried back to resupply the origin of the mercurial current.

(CONTINUED.)

### The Brotherhood of Man.

If we should imagine every one in the world comfortable and happy, each occupying his own proper sphere, no one at variance with his fellow man, we would imagine God's kingdom come in earth. "Each occupying his own proper sphere:"—this means each occupying the position in which he can be of greatest and highest service to his fellow beings; finding this state he also finds his own greatest happiness. If a man devotes his talents to defrauding his fellow men, he is not occupying his legitimate sphere of life work, because he thereby is not rendering any service to mankind, but rather dwarfing and perverting his own talents and those of others to useless and evil ends. However small a person's talent for being really useful may be, he is far greater in exercising that talent than in successfully maneuvering the most gigantic deals of this age of fraud.

The establishment of the Brotherhood of Man and the setting up of the kingdom of righteousness in earth means the reduction of humanity to absolute order. To be able to perceive what use a person can best perform in the human economy, and to be able to induce him to willingly perform that use, requires the power of divine discrimination and divine execution. No reform party can effect reform worth attempting, without this divine wisdom and power. The divine kingdom in earth comes through the institution of order in humanity, effected by the grouping of society into natural orders

or groups, each having all the necessities and recreations for the highest development of that order, and willingly performing the uses of the order. This grouping will gather into various orders all the people of the world, from the least developed or most primitive, to those who are to be "redeemed from among men" and raised up into eternal life at the last day or end of the age.

In a general sense, all men are brethren and all the world is one vast brotherhood. So, in a general sense, all that are called men are men. But, to be specific, only those are men who have reached the full development of which mankind is capable; namely, the perfect being, involving in one form both man and woman. Such a man was Jesus the Christ, the God man; such will be those who will awake in his likeness when the end of the age is fully come and their regeneration is complete. Such men will constitute the real Brotherhood of Man, the divine brotherhood. Though the lower orders of society will dwell together for a season in peace and harmony, yet only the perfection of man to the deific character can elevate him into the bond of the divine brotherhood that endures unbroken and unassailed throughout the ages. This is the brotherhood that exists eternally, the order of Melchizedek, without father or mother or beginning of days or end of years; not always visible in external manifestation, but always existing in perfection of quality and numbers in the spirit degrees of existence. Into this order aspiring humanity ascends and becomes absorbed according to the laws of conjunctive unity.

The idea that man, imperfect and immature as he is, can form a *universal* brotherhood—as would-be reformers fondly dream—is fallacious and unreasonable. In the first place, few realize what perfection is necessary to make a perfect man. Only those can be made perfect who ardently aspire to and seek perfection in the appointed way. Jesus said, "I am the way." "Be ye therefore perfect even as I am perfect." Not all humanity desires perfection or inclines toward it. Some are always looking up, others, at the same time, are looking down. This is a law of existence. Hence the impossibility of humanity being all perfected at any age, and thus forming a *universal* brotherhood. Only a certain number in the maturity of each cycle desire or can reach perfection of mind and body, and are united with the eternal divine brotherhood. But in the endless roll of the cycles, each being comes to his point of aspiration and conscious ascent; each also through his ascent baptizes the lower orders for their regeneration. Through this two-fold operation is insured the perpetuity of the highest or divine order and the redemption of the next lower order.

Koreshanity supports the doctrine of the universal salvation through the cycles, but not the universal sal-



vation during any one cycle. It may seem a disappointment to some that the divine brotherhood cannot be universal, that all people cannot at the same time come into equal knowledge and equal love of each other. Yet when we consider the complex character of society—see how variously it is made up—we cannot fail to see how absolutely necessary it is that different orders should always exist at the same time. The very needs of life itself necessitate the existence of different grades of mind to supply those needs. Man's highest good and happiness lie not in the establishment of one brotherhood, but rather in the perfection of the highest humanity to its deific state and, through the instrumentality of this brotherhood, the orderly arrangement and direction of the balance of humanity. The grouping of humanity into legitimate orders removes the hindrances to development and insures to each one the possibility of advancing into higher orders. This means, not a universal and equal brotherhood, but the upliftment and happiness of the whole race.

Man's highest happiness lies in the willing performance of the best service he can render his fellow men. Every man's and woman's work and pleasure lie within his or her own proper sphere of activity, and it is far better for the race to be put in proper *orders*, no matter how low or high those orders may be, than to live in chaos, sighing for universal brotherhood.—*Alice Fox Miller.*

### Lift Up Your Heads, Ye Gates!

WHITE HORSE ARMY ANTHEM.

[Music, "Anvil Chorus."]

Grace to the King who is rising victorious!  
Out of the bondage of hell he comes,  
Into the liberty, deathless and glorious,  
Waiting to crown him that overcomes.

Lift up your heads, ye Gates! receive this King of glory!  
Ye everlasting Doors, repeat the wondrous story—  
All things now shall be restored,  
In holy Zion,  
In holy Zion,  
Fair city of the Lord.

Hark! how his voice from the heavens is thundering!  
Wide flash his lightnings! his arrows fly!  
Vengeance to earth he is righteously rendering—  
Great is the might of the Lord Most High.

Lift up your heads, ye Gates! etc.

More than the dwellings of Jacob, he loveth ye,  
Bright gates of Zion, where angels war!  
Power in heaven and earth shall be given ye;  
Truth shall reign in ye for evermore.

Lift up your heads, ye Gates! etc.

—*Ella M. Castle.*

The Koreshan school of science is differentiated from all others in the fundamental truth that the personal Jehovah is confessed as the source and center of life.

### The Vivisection Controversy.

An altogether disproportionate amount of energy is being expended upon the question of vivisection, as practiced at present for the further disenlightenment of the medical profession. Lady Isabel Burton flounders over eight or nine pages of a recent English magazine in her endeavor to put on record her efforts and theory as an anti-vivisectionist. She starts out by saying that she can never lie down to rest at night "till she has prayed for God's mercy and protection on every man or woman or child or beast, or other suffering living thing, in whatever scale in the link of creation,"—whatever that may mean,—“from the highest to the lowest created creature,”—here is an example of tautology to turn the maker of a text-book on Rhetoric green with envy,—“who may be secretly in the hands of torturers and tyrants, and may be goaded to despair by cruelty, meanness, and injustice”; which is doubtless very pious, and conducive to a sense of self-righteousness in the devotee, but does not amount to very much as a preventive of vivisection, or any other form of evil. As to why she confines her sympathy to those who are *secret* victims of wrong we are left to grope in the dark. She first claims that vivisection is useless, and then advocates the use of condemned criminals for that purpose, which is neither consistent, nor, in so great a lover of mercy, becoming. However, she contends that it will be a benefit to the criminal, because if he dies under the operation he will be saved from dying a felon's death. As vivisection is never, under any circumstances, according to her theory, to be practiced on other than felons, it is difficult to understand by what course of reasoning she arrives at this conclusion. For crimes of cruelty toward animals, she would “inflict twenty strokes of the ‘cat,’ well administered;” and yet she prays every night for God's mercy upon various objects. She believes that the putting into practice of these two measures would greatly abate crime and drive cruelty out of the country. She is but one of many engaged in the same cause, and her logic is a fair sample of that of her class.

That vivisection is an unnecessary cruelty, we acknowledge. We know that it has never contributed one iota to the cause of true science. It is one of the many sins that are today crying to heaven for vengeance; but neither it nor any other evil of the age can be abolished by praying hysterical prayers in bad English. True prayer is desire, and if desire be strong and earnest it will direct all one's actions toward the accomplishment of the desired end. If that end be the abolition of the cruel practice of vivisection, it behooves the anti-vivisectionists to search for the causes underlying the practice, and, having found them, to work intelligently for their removal. Prohibitory statutes against evils accomplish nothing toward the removal of causes; therefore labor to secure such legal enactments is labor



thrown away, and consequently does not come under the head of intelligent effort.

The practice of vivisection did not have its origin in a high and holy effort toward a comprehension of law, but rather in a morbid and insolent curiosity—the Paul Pry instinct so largely developed in humanity, and which is the very antithet of the earnest desire for truth. The wonders of physiology can never be learned by cruel meddling with the delicate machinery, any more than the North American Indian could secure the tick of the watch by pulling the watch to pieces. He fancied that it was something which he could hold in his hands, and such a fancy was no more absurd than that of the vivisectionist who fancies that the workings of the marvelous law by which the organs of the body perform their functions can be learned through fumbling among the live tissues, or that the law itself can be grasped with his grossly materialistic intellect. God's law is hidden from such.

But why waste energy in hacking at this one little branch of the tree of evil? Even should you succeed in cutting it off, it would grow again. The tree of evil *must* bear just such fruit, and a branch will always be provided for the fruit to grow on. Why not uproot the tree itself and let it fall to the ground? Oh, but we like the fruit which grows upon our own branch! It is only the fruit of this other branch which is distasteful to us. This is just the weak point in this anti-vivisection movement, and in every movement which seeks to lop off evils here and there, while cherishing the tree which bears the evils, watering its root, and protecting it with all vehemence. Oh, the hypocrisy of these would be reformers! And Oh, their blindness to the fact of their hypocrisy!

The preparatory step toward the destruction of evil, any evil, all evil, is to locate the root of the evil. The majority of these pseudo-reformers of today are Christians, so called; hence may be assumed to take the Bible as their guide. According to the Bible, the love of money is the root of all evil. If the love of money be the root of *all* evil, it must be the root of the evil of vivisection. The name of the tree of evil is Competition. The whole competitive system with its countless evils has grown from the love of money, beginning in the sex domain and spreading thence through all domains. If it were not so pitiful, it would be amusing to see a class defending the branch of this tree by which they are supported, while trying to chop off another branch, which is in turn defended by those to whom it affords support. A few observing ones have seen that, whenever the choppers succeeded in getting rid of an offensive branch, one bearing fruit seven fold more evil has grown in its stead; and if these observing ones have been brave and true, they have straightway taken themselves out of the evil tree, and, heedless of the peltings of those in its branches, have begun the labor of destroying its root, knowing that then it must fall of its own evil weight. At the same time, by its side is growing a beautiful tree, the seed of which was planted nineteen hundred years ago by Jesus, the Christ of God. The root of this tree is love to God and the neighbor;

its name is Christian Communism. Already its branches are blossoming, and soon the world may taste of its fruit.

Through the divine system of communism, about to be re-established in earth, humanity will be restored to a state of balance, whereupon the mind and will of man will assume their normal direction. Then the practice of cruelty in the name of a false science will be a thing of the past, for true science will be the possession of an enlightened humanity. In the universal readjustment of social conditions to follow the eradication from the human heart of the love of money, the question of vivisection will settle itself without any special attention being devoted to it. Destroy the root of evil, and you have destroyed all evil.—*Ella M. Castle.*

### Obedience to the Law a Necessity for the Accomplishment of God's Purpose with Man.

The origin and destiny of man are questions which have agitated human thought in every epoch. Though the problem of life is one upon the solution of which depends the happiness of the race, to all outward appearance the mystery of our being seems as far away from scientific solution as when, in the remote periods of evolution, now and then some distinctive characters stood in prominent amazement before the antiquities of still more remote and significant ages.

The text of life's great mystery has been within our grasp from the days when Moses, on the summit of Sinai, received the tables of the covenant from the presence and hand of his Creator. One man kept that law, and by its fulfilment demonstrated the possibility of immortal attainment; by it He was made the Saviour and Redeemer of his people, and by it he entered the very soul of a fallen humanity to exalt again, by the power of his flesh and blood, appropriated unto life, this same fallen humanity to its inheritance at the right hand of God.

While the law of life has been within our grasp, and its mystery handed down through the ages, it has been obscured by human ignorance made doubly dense through ecclesiastical bondage; and though the Lord fulfilled the law and solved the problem of life for himself, thereby making our redemption possible, the world has yet to learn that the demonstration of human belief is in man's obedience to the commandment which the Christ came to consummate and to fulfil.

However much the turpitude of man may strive to exculpate him from the responsibility of obedience to the commandments of Jesus, the Christ of God; however much he may attempt to justify himself in the disregard of almost every human obligation,—the fact still remains that the Creator will hold him to a rigid accountability, and will finally compel him to fulfil the letter and the spirit of the law.

A belief in the false interpretations of the Lord's gospel by modern Christianity will not justify us. The Lord obeyed the law; we must obey it. The Lord was made perfect through suffering; our destiny is fulfilled in God when we, through the possibility that he has committed to us, consummate a service equally efficacious. The great obstacle



now precluding the progress of genuine Christianity is the modern church. Once cripple the power which ecclesiastical ignorance ordains, and the road is easy to God's accomplishment of his purpose to establish righteousness.

### The Faith of the New Age Not a Creedless Faith.

The future faith will be a creedless faith. That is, it will not impose the binding authority of any creedal statement upon either pulpit or pew. Each man will be left free to follow truth wherever it leads him and make his own creed.—*Rev. R. A. White.*

As reported in the *Chicago Herald*, Mr. White used, in his sermon on "The Religion of the Future," the above language. He likewise said, "The future faith will rest for its authority upon the intrinsic reasonableness of truth itself. 'Truth for authority, not authority for truth.'" Speaking of the spirit of the early and only real Christianity, Paul says, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit even as ye are called by one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all." According to this flaming theological light, the church of the new age—which will be the evolution and involution of the early Christian church—will have, not one spirit but many, not one homogeneous faith, but a multitude of heterogeneous faiths, not one Lord, but as many lords as there are independent, thinking minds, not one Spirit, the same in all, but more legions of spirits than there were demoniacs possessed of evil spirits in the time of Christ.

But the most astonishing statement is that "the future faith will rest for its authority upon the intrinsic reasonableness of truth itself." Whose reason is to determine what is reasonable? There are as many reasons in the world as there are men and women who reason, and as a rule these all differ from each other. What is eminently reasonable to one, is just as entirely unreasonable to his neighbor. In this Babel of conflicting reasons, no authoritative reason will determine what is reasonable, according to this wise man. The highest and only true and pure reason is one and inseparable. Being one, it must take its rise and have its dwelling-place, at first, in one personality, as did the one spirit that animated the early Christians, nineteen hundred years ago. Subsequently, when by his teachings, and more, by his change to spirit,—theocrasis, translation, a change of his whole body, soul, and spirit, to spirit, and the reception into themselves of that spirit by those who desire it,—these will come to have one spirit, one reason, and that reason will determine for them and for the world, authoritatively, because according to truth, what is reasonable. The teachings of that one unerring reason will establish for humanity the one truthful creed before which the multitudinous false ones of the present will flee away as do the mists of the morning before the full-orbed splendor of the king of day.

The prevailing religion of the future will not be creedless, nor will it have a multiplicity of creeds. The propositions of its simple belief will be the fundamental truths of being, as they will be known in the light of a new and scientific age.—*O. F. L.*

The consequence of sin will be removed so soon as man ceases to do violence to the law of life.

### Lift Up Your Heads.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

To lift up the head, was the customary form of judgment among the ancients, when the bound, or they who were in prison, were judged either to life or death; if to *life*, it was expressed by, "Lift up your heads," an illustration being Hezekiah's prayer to lengthen his term of life; the judgment to death is illustrated by Pharaoh's baker, as his dream was interpreted by Joseph: "Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree."

We believe from all signs and prophecies that the time of judgment is at hand. What can we do that the judgment may be for *life*?

In this psalm, the *gates* are told to *lift up* their heads, and the *doors* to be *lift up* that the King of Glory may come in. What are gates, and who are doors? A gate is an avenue or passage into an enclosure, as of a city or grounds. A door is a passage into a house or building. Swedenborg says that a gate is the passage to the rational mind, and signifies introductory knowledges of what is good and true out of the literal sense of the Word, and that the literal sense of the Word is called a cloud because the internal sense which is called *glory* cannot be comprehended by man, unless by one who is regenerated or in illustration; he also says that a *door* signifies that which introduces or lets into the Lord himself, who alone opens the door.

In the universal sense, the gates correspond to the twelve dispensations, called, in Revelation, "the twelve gates of the city." There were twelve gates to the ancient city of Jerusalem, known by the names of Fountain, Water, Old, Valley, Dung, East, Corner, Horse, Prison, Fish, Sheep, and Ephraim. From facts gleaned from Josephus and the Talmud, we find that seven of these gates led to the temple, and were *double* gates; one especially is referred to as "The Great Eastern Gate." It is supposed to be the same as the one referred to in the New Testament as the "Beautiful Gate." Hence, while a gate leads up to the city, the double ones or *doors* were the avenues to the temple. When John was taken up in the spirit (or was in illustration), a door was opened; he was shown a throne in heaven, and "one sat upon it who was like a jasper and sardine stone." The double gates or doors show that they performed a twofold action,—not only collecting the knowledges of the previous dispensation and carrying them into the next, but also distributing those knowledges; this can only be performed by theocrasis or translation.

The twelve tribes were sealed, but *seven* seals are to be opened. There have been six translations, six doors opened. Jesus said, "I am the door of the sheep; if any man enter in, he shall be saved and shall go in and out and find pasture." By the opening of the door, entrance is given into the house which, in its supreme sense, means the divine human, as shown in "the Word of God," speaking through Nathan to David,— "I have not dwelt in an house since the day I brought up Israel unto this day, but have gone from tent to tent and from tabernacle to tabernacle." The seven doors to the house or temple correspond to the Holy waters that Ezekiel said issued out from the utter gate, that looked eastward; also, to the troublings of the pool.



We may, in one sense, consider ourselves as gates if we will exalt our thoughts and conform our lives to the doctrines that are set before us, believing God's promise,—“Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come;” “He shall deliver thee in six troubles, yea in seven there shall no evil touch thee,” for the Lord loveth the *Gates*, and whom he loveth he chasteneth, and to him who *overcomes* is given a crown of life.

“More than the dwellings of Jacob, he loveth ye,  
Bright Gates of Zion, where angels war!  
Power in heaven and earth shall be given ye;  
Truth shall reign in ye for evermore.

“Lift up your heads, ye Gates! receive this King of glory,  
Ye everlasting Doors, repeat the wondrous story—  
All things now shall be restored  
In Holy Zion,  
Fair City of the Lord.”

—Elizabeth.

### The Dogmatism of Ignorance and Unbelief.

Infidels have been loud-mouthed in their condemnation of the dogmatism of the class theologians, but there never has been a time when they could not discount them in the very thing for which they censure them. Take as an example the following from one of this class:—

“*Christianity is not true.* But if it were, your Koreshanity would not be true. For there can be but two logical interpretations of Christianity—that of the Catholic church, which inherited and preserved the acts and stories of the twelve disciples, and which as a church is the only authority on the terms of Scripture; or the interpretation of such men as Tolstoi, the Russian, who finds in Jesus no immortality, but simply the teaching of fraternity and community. This is not the time to either reconstruct the great society, or to build a sect upon a religious basis.”

This man knows nothing of Koreshanity except what he has learned in reading a very few copies of *THE SWORD*, and no more of real Christianity. Even though he had the capacity to understand what was contained in the very little Koreshan literature which he has read, from so brief and fragmentary an investigation he could not possibly determine the falsity or truth of the Koreshan System and be entitled to pass judgment on the same. On what principle, and by what right, does he determine that “there can be but two logical interpretations of Christianity”; one, that of a church that, according to Paul, is only an apostasy from the early and only real Christianity, and the other, that of a great-hearted humanitarian, it is true, but one who is no more entitled to be considered competent to settle the great questions involved in Christianity and Koreshanity than any one of thousands of thinkers and writers, living and dead, who widely differ with him in their views?

When Jesus came in earth, all the recognized and duly authorized interpreters of Judaism—whose prophecies minutely described, centuries beforehand, the manner of his coming—denied him and set at naught his claims, and were a few years afterward wiped off the face of the earth by the Roman power; philosophers and doubters like Tolstoi and Renan, whom the writer quotes, who did not become convinced of the truth, mostly shared their fate. How does

this man, who condemns that of which he has no adequate knowledge, know that, “this is *not* the time to either reconstruct the great society, or to build a sect on a religious basis”? The history of the past shows that “the time to reconstruct the great society” is when its methods have become worn out and its oppressions intolerable; when the period of chaos and confusion, as at the present, has been reached; and that the time for the establishment of a new religion, not a sect, is when all the old ones manifestly have become destitute of any power to save men either spiritually or temporally—which time is now.

The true religion that can and will save men in the entirety of their being is one that will enable them “to see eye to eye when the Lord shall bring again Zion.” Zion broken down, divided, and cut up into thousands of warring sects, as today, is a sure indication that we are nearing the time of the final reconstruction of human institutions, secular and religious, which has been the burden of prophecy for ages. No irrational and ignorant doubt or dogmatic denial of the agnostic or the infidel can in the least retard or hinder this glorious consummation of all the involutions and evolutions of the ages of the grand cycle.—O. F. L.

### Progress Versus Law.

BY JOHN BOYLE O'REILLY.

[From the Poem, “Wendell Phillips.”]

“Fanatic!” the insects hissed, till he taught them to understand  
That the greatest crime may be written in the highest law of the land.  
“Disturber!” and “Dreamer!” the Philistines cried when he reached  
an idle creed,  
Till they learned that the men who have changed the world, with  
the world have disagreed;  
That the remnant is right, when the masses are led like sheep to  
the pen;  
For the instinct of equity slumbers till roused by instinctive men.  
It is not enough to win rights from a king and write them down in a  
book;  
New men, new lights; and the code of the fathers the sons may  
never brook.  
What is liberty now were license then; their freedom our yoke would  
be,  
And each new decade must have new men to determine its liberty.  
Mankind is a marching army, with a broadening front the while;  
Shall it crowd its bulk on the farm paths, or clear to the outward  
file?  
Its pioneers are those dreamers who heed neither tongue nor pen  
Of the human spiders whose silk is wove from the lives of toiling  
men.

It was Ernest Renan's fortune to be surrounded with the most inspiring feminine atmosphere all his life. As he himself said: “In general, women have understood the respect and sympathy that underlie my affectionate reserve. After all, I have been loved by the four women by whom I most needed to be loved—my mother, my sister, my wife, and my daughter. My portion has been goodly and shall not be taken away from me: for I often imagine that the judgments that will be passed upon each one of us in the valley of Jehoshaphat, will be none other than the judgments of women, counter-signed by the Eternal.”—*Kate Field's Washington.*



## The Mystery of the Pleiades.

"Many a night I saw the Pleiades,  
Rising thro' the mellow shade,  
Glitter like a swarm of fire-flies  
Tangled in a silver blade."

While the religions of ancient Greece and Rome are extinct, the so-called divinities of Olympus, not having a single worshiper, still hold a place in our memory; they are woven too closely into the finest productions of poetry and art soon to pass into oblivion.

When fear, born of guilt, extinguished the light of holy love, and superstition usurped the place of devotion in the hearts of men, they transferred the monsters of their own darkened and morbid imagination to the skies. They peopled the bright and peaceful plains of heaven with Gorgons, Hydras, and dire chimeras. They gave them a place among the celestial host, whom they had made arbiters of their own destiny, worshiping them as gods in place of Him who holds the stars in his right hand. They burned incense night and day in worship of the host of heaven, bowing in adoration to the god of day, whose light the true God hath chosen for his shadow. It was supposed that these gods dwelt on the summit of Mount Olympus, where they subsisted on ambrosia and nectar. "A gate of clouds kept by goddesses named "The Seasons," opened to permit the passage of the celestials to earth and to receive them on their return. Among these were inferior gods and goddesses, earthborn, who presided over inferior affairs of men; they were subject to those whose throne was in the blue dome of heaven.

Venus, Jupiter, Mars, Mercury, and other prominent deities, with a host of inferior gods, are mentioned, whose respective powers were designated; but there are lesser stars, set more obscurely, that are wrapped in a robe of mystery, of which little has been said. These are oft represented as children of the gods by a mortal mother; after they performed their earthly mission they were transformed and set in the heavens as stars. Among these there are none around which cluster more strange or sacred mysteries, or which have been more obscured, than the Pleiades, those pale, sweet sisters, the daughters of the famous "Atlas, who attempted to storm the heavens; for this supreme treason he was condemned by Jupiter to bear the vault of heaven on his head and hands—the sting of this mythological punishment being, that he was compelled to support what he had thirsted to destroy." This myth is somewhat rationalized by modern writers who state that Atlas was a mighty king who had great skill in astronomy, and tried to storm heaven intellectually that he might fathom its mysteries.

According to Greek mythology, the seven daughters of Atlas were pursued by Orion, he having become enamored of their beauty. In their distress they prayed to the gods to change their forms. Jupiter, in pity, turned them into doves and translated them to the sky, where they were transformed to stars. Only six of these stars are visible to mortal eye, for the seventh hid herself for shame because she, of all that celestial group, had married a mortal, while her six sisters were the brides of divinity. Their names are Electra, the hidden star, Maia, Taygete, Alcyone, Celæno, Sterope, and Merope.

Orion was the son of Neptune. He is described as a handsome giant and a mighty hunter. "His father gave him the power of wading through the depths of the sea or, as others say, of walking on its surface. He dwelt with Diana whom he was about to marry. Her brother was highly displeased. Observing Orion wading through the sea, his head just above the water, Apollo pointed it out to his sister, saying that she could not hit that black thing on the sea. The archer-goddess discharged her shaft with fatal aim. The waves rolled the dead body of Orion to the land. Bewailing her fatal error, Diana placed him among the stars where he appears as a giant with a girdle, sword, lion's skin, and club. Sirius, his dog, follows him, and the Pleiades fly before him."

Hesiod, 1,000 years B. C., sings of the Pleiades:—

"There is a time when forty days they lie,  
And forty nights concealed from human eye,  
But, in the course of the revolving year,  
When the swain sharpens the scythe, again appear."

We will quote a few words of knowledge gathered by one who has evidently sought to fathom the mystery of the Pleiades: "As they announce the opening of the season for navigation, their name has been interpreted (from *plein*, to sail) the sailing stars; even from old legends, or customs of letting fly a pigeon for auspices at the time, they are "doves" (from *peleia*, a dove), though almost certainly their Greek name—like their Arabic and Hebrew—means simply "cluster" (from *pleias*, full). Their Latin name was *Vergilae*, from "Ver," the spring, for their heliacal rising in Italy was in the beginning of May, and their setting early in November.

The Polynesians used these stars not only for determining their seasons but also as a guide at sea. When setting out on a voyage, some star or constellation was selected as their guide. This they called their "Aveia," and they now designate the compass by the same name. Of all aveias the Pleiades was the most popular. In South Africa they are the hoeing stars; they are the chief items in the calendar of the Solomon islanders, and their last visible rising after sunset has been celebrated with rejoicing all over the Southern hemisphere as the waking-up time to agricultural activity. With November, the "Pleiad month," many primitive people began their year, and on the day of the midnight culmination of the Pleiades, Nov. 17, no petition was presented in vain to the ancient king of Persia. Thus they have entered into the life of man. Charming him by their beauty, and aiding him by their position, they have passed into the world's storehouse of myths and become a part of the imagery of poets.

The prophet Amos in his exhortation to Israel to repentance, says: "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Among the many things said by the Lord to Job, when he answered him out of the whirlwind, we find the following: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of water may cover thee? Canst thou send



lightnings that they may go, and say unto thee, here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom, or stay the battles of heaven?"

Is there not One now in our midst who can reply to all these questions, One who by the power of inherent might will resurrect and reveal the mystery of those pale stars—together in the neck of Taurus—regarded by famous astronomers as the central group of that luminous tract composed of innumerable stars, blended so as to be distinguished only by the most powerful telescope? Like God's bow in the clouds upon which is written so plainly in glowing colors, "I will remember thee," the galaxy appears amid the darkness as a bright pathway guarded by an angelic host, leading into that mysterious realm which imagination fails to portray; a way mid which stands fair Alcyone, the brightest of the Pleiad sisters, a star of that third magnitude, said to occupy the apparent position of the central point round which our vast universe of stars and planets revolve.

God's mysteries are not all revealed. Orion is still girt with his blazing bands as he climbs the Eastern sky, though the poet, in his famous "Occultation of Orion," says,

"Down fell the red skin of the lion  
Into the river at his feet,  
His mighty club no longer beat  
The forehead of the bull, but he  
Reeled as of yore beside the sea,  
When, blinded by CEnopron,  
He sought the blacksmith at his forge  
And climbed up the mountain gorge,  
Fixed his blank eye upon the sun."

The sweet influences of the Pleiades are still unbound; drawing the veil of mystery closely around them, they bide the time when each single star of that sacred group shall shine brighter than the sun in glory. The signs and seasons are still numbered in mystic characters on the glittering belt of Mazzaroth. Is there One to guide Arcturus with his sons?

"And God said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." The command has not been annulled. This language is symbolic; only the key in the hand of Wisdom can unlock the mysteries of creation and enable us to understand the voice which comes from the untroubled deep where the sons of the morn sing upon their sapphire thrones.

It was a favorite idea of the old poets that the goddesses of innocence, purity, and justice would some day return to earth and restore the golden age. Even in the Christian Hymn, the "Messiah" of Pope, this idea occurs:

"All crimes shall cease and ancient frauds shall fail,  
Returning Justice lift aloft her scale,  
Peace o'er the earth her olive wand extend,  
And white-robed Innocence from heaven descend."

Perhaps those pale stars that enabled the Polynesians to determine their seasons, and served as guides at sea, will glow with increasing brightness as beacon lights, the "Aveia" for God's people who have been so tossed and tried amid the raging billows, and who need to be guided into that safe harbor for which they have struggled so valiantly. These same stars, set by Jupiter in heaven, may again be transformed to doves and be sent as auspices of that glad and glorious

day for which we wait, when, spreading their white wings, they will descend to earth, bearing the olive branch that will be a token of "Peace in earth and good-will to men."

The dove is a symbol of the Holy Spirit. Then why may we not consider the seven stars as typical of the seven spirits of God? Set in the heavens, they diffuse their light throughout the earth; but when they descend they will be transformed again to doves and will enter into the temple of Deity on earth.

When she who has so long been hidden within a mortal body—as if to conjoin him to the sphere to which she belong—has performed her mission, she will no longer be spoken of as the "Lost Pleiad, seen no more below," but will be conjoined to her sisters and they shall be one body. Then will the mystery of the Pleiades be fully revealed and their appearance in one form will be celebrated with rejoicing throughout the earth, since it will be token the awakening time of all life to highest, holiest activity, the time when man reaches the zenith of perfection, and creation's work is done.

The foundations of the first recorded creation were laid with gladness; so now, when the glorious dawn of the resurrection morn reveals the new heavens and the new earth, the morning stars will again sing together, and all the sons of God will shout for joy, for the *mystery* of Godliness will stand revealed.—*Mary E. Daniels.*

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#### Egypt.

First-born of nations, Egypt; son of Ra,  
Thine early labors ended, thou dost sleep.  
Lulled like a giant by the crooning deep  
Ages ago; yet, by the natural law  
Of rest, thou shalt arise; in time, though far,  
Again inherit all thy glories old.  
Again be foremost and again be bold  
As when the mighty Rameses, like a star,  
Blazed in the East with dazzling light serene.  
Then shall the Nile with prouder lotus bloom  
And all her banks awake to richer green,  
The sad Sphinx smile, and every lofty tomb  
Give up its secret with a happy voice;  
Memnon shall sing and Isis, glad, rejoice.

*C. G. B.*



## CORRESPONDENCE.

NATICK, MASS., JUNE, 1894. MY DEAR SISTER IN KORESH:—First, thanking you most cordially for your kind and interesting letter of May 31, I feel to send most hearty greeting to you and to all the members of our beloved fellowship under Koresh. What I have learned from you and others since I came to know of our Shepherd through the teachings of THE FLAMING SWORD, strengthens, comforts, and fills me with joy unspeakable. With faith, hope, and love, I am enlisted henceforth with you under the beautiful flag of "The Red, Green, and Gold."

When I came to this town, three years ago last January, I had then for some time been vaguely hoping, and wishing, and half believing that the time would soon come in which the Lord would raise up some one to enlighten the darkness of our time, and give us divine Leadership. I had been in Natick but a few months when one day an acquaintance of mine, then employed in the *Citizen* office, said to me, "Mr. C., a curious paper comes to our office as an exchange, which I should like you to see. There are some queer things in it, which sound something like what I hear you talk about; but which are all Greek to me." "Well," said I, "lay the paper by, and sometime when I come in, let me see it." Not long after this I was in the *Citizen* office, and asked for the paper. He soon found it, and handed it to me. I looked at the heading first, and its title, THE FLAMING SWORD, flashed before my eyes. "That's pretty loud," said I to myself. "Nothing in this paper for me," thought I. However, I began to read the first article on its title-page. It was good,—contained things that riveted my attention, and kindled my curiosity to read further, and know more of it. I think I did not lay down that paper till I had read every article in it. After this I became, naturally enough, its constant reader, watching eagerly for its regular weekly appearance.

I fancy I hear you asking, "Do you understand what you read?" And I should be obliged to answer, perhaps, something after the manner of a lady I once heard of in Washington. My friend said she was a society woman. She had just returned from hearing a sermon from some one who had been preaching in the church she attended, and she was extravagant in her praise of the minister, and of the fine words in which he clothed his periods. "It was divine," she said. Then some one who knew how easily she was captivated by "sounding brass, or tinkling cymbal," asked her, "But did you understand enough of his sermon to give us some account of it?" "Why," said she, "The very idea that I should PRESUME to do such a thing!" So I will just say, in answer to your questioning thought: "Far be it from me to say that I do understand clearly all, or even a titling of the marvelous things I meet with in the luminous columns of THE FLAMING SWORD, else why should I have sent to our Shepherd the long list of questions to which your letter refers, which are only a very few of the many hundreds I should like to ask and have answered? But while I have ardent desire to know more of the teachings of Koresh,—by which I mean, appropriate the goods and truths that come from his table,—I am not impatient; since there abides with me a consciousness that whatever is *for* me, and *belongs* to me, will ultimately come to me by the law of mental and spiritual gravitation. Is it not so? Why should plant or tree be impatient to bear fruit before it has passed its blossom?"

Like the man coming out of his blindness, who at first could only "see men as trees walking," so, I humbly hope, I am gradually coming out of my blindness; and only crave that you will bear with me till I can see and do better. Like the blind Samson grinding for the Philistines in his dark prison-house, so grind I, but not with Samson's strength. God give me Samson's valorous soul.

But I must close now. Sometime, somewhere, I expect to see you all; and this hope—this firm faith—makes me

willing to bear, and watch, and wait. I am well along in years—have passed my sixty-eighth milestone, but am in good health; and shall try to do what I can before my sun goes down. Adapting myself to the condition of the people where I dwell, I shall endeavor to prepare them for the "great tribulation" that is soon to darken the horizon. The Lord bless and keep us all. With love to all.

Your Brother in Koresh,  
E. C.

The Koreshan's comprehension of the vastness of the field of knowledge which lies before him, does indeed give him a spirit of meekness and a deep sense of ignorance. We are all in touch upon this theme.

Those who have the priceless privilege of listening to our Leader, and the much valued advantage of social intercourse with each other, go out in thought to those who, in the economy of the plan, are at the present time separate from the parent body—separate, and yet not separate while our thoughts commingle and the heart of Koresh environs all his followers.

Our brother will pardon if we misunderstand his meaning in the use of the words, "Before my sun goes down." We suppose him to mean the ordinary death. We do not intend to pass from natural life by the ordinary door. When we go we shall go as went the Lord Christ. From oldest to youngest, we strive for the sonship, and in consonance with the intensity, volume, and continuity of our desire, shall our inheritance be. However, this aspiration of the Koreshan is not new to our good brother, who simply refers to his own case in view of his years; but years are not elected umpire of the Koreshan's destiny.

We asked an elderly sister what we should say to him who had remarked, "Before my sun goes down." The fire of her seventy-one years seemed pent in her eyes for the moment; she stood very erect; she extended her right arm with deliberate but decisive action, then raised it above her head in confirmation of these words, which rang out in tone and emphasis that barred rebuttal: "*Only sixty-eight years old, and in good health! Why, he should be saying, 'My sun, arise thou and shine!'*"

Your sister in Koresh,  
A. T. POTTER.

## A Purpose In Pain.

There is a purpose in pain,  
Otherwise it were devilish. I trust in my soul  
That the great master hand which sweeps o'er the whole  
Of this deep harp of life, if at moments it stretch  
To shrill tension some one wailing nerve, means to fetch  
Its response the truest, most stringent and smart,  
Its pathos the purest, from out the wrung heart,  
Whose faculties, placid it may be, if less  
Sharply stung, sharply smitten, had failed to express  
Just the one note the great final harmony needs.  
And what best proves there's life in a heart?—that it bleeds!  
Grant a cause to remove, grant an end to attain,  
Grant both to be just, and what mercy in pain!  
Cease the sin with the sorrow! See morning begin!  
Pain must burn itself out if not fueled by sin.  
There is hope in yon bright hilltops, and love in yon light.  
Let hate and despondency die with the night!—Owen Meredith.



## REVIEWS.

THE ARENA for August contains a number of bright papers from advanced thinkers. In "The Value of Hypnotism as a Means of Surgical Anæsthesia," James R. Cocke gives an account of some of his experiences as a physician in the use of hypnotism as a substitute for morphia, chloroform, and other opiates. He claims that hypnotism can and will supply the place now held in medicine and surgery by such drugs. "The Present Conflict for a Larger Life," by M. J. Savage, possesses those elements of faith and enthusiasm which render all this writer's contributions so charming. "There Dawned A Light in the East," by B. O. Flower, is the drawing of a parallel between present conditions—intellectual, moral, and social—throughout Christendom, and those obtaining throughout the Roman Empire at the time of the coming of Christ. In only one place does the drawing of the artist fail in accuracy. It is where he claims that while in the older time there arose one lofty, serene soul who taught faith, hope, and love, and gave expression to the divine in daily life, such a one is not necessary in this time because this trinity of human redemption is shaping the lives of millions of human beings throughout the world today. In point of fact, we may look in vain for evidence of such shaping of lives today. There are evidences of just the same "deep heart hunger for something real and sincere, something possessing the power of restoring faith, awakening hope, and kindling that comprehensive love which extends to all sentient beings, and marks the zenith of life's aspirations as boldly as sensualism marks its nadir," of which Mr. Flower finds evidences in the history of the older time; but there is no more light in the souls of the millions today than there was in those hungry souls before their reception of light from Christ, and if at that time one man was necessary as a focal point of light and truth, it is just as necessary today that such a focal point appear in humanity.—E. M. C.

THE MONIST.—The July number of this scholarly magazine contains a number of thought stimulating papers. A paper on geometry, endeavoring to prove that a Non-Euclidean system of geometry is inevitable, is contributed by George Bruce Halstead. The key-note of this paper seems to be that Euclid's system possesses limitations which render it imperfectly applicable to space which "may be boundless, yet finite in size." The mind which can conceive such a contradiction as space being boundless and yet having a boundary is thereby incapacitated to grasp the logic of the clear-eyed Greek. "Monism in Arithmetic" by Herman Schubert, suggests that a greater definiteness be given to the laws of commutation and association in arithmetic by the use of an exact terminology; then endeavors to prove that, after the operations of the first, second, and third degrees, (that is, arithmetic with its inverse, multiplication with its inverse, and so called involution,) no numbers not previously defined can be produced. "The Message of Monism to the World," by the editor, contains valuable suggestions for a better system of education in the schools and in society, and a strong plea for a nobler conception of art. In Part III of this paper, which treats of the message conveyed by Monism in the religious field, he says: "The dual system of religious truth and scientific truth must

go. . . . Science is a religious revelation equally as grand as the Psalms of David and assuredly not less true than the visions of St. John." Whether or not Dr. Carus meant this for the language of simplicity, the simple truth is conveyed by his words. Among other thoughtful papers are, "The Philosophy of Industrial Life," "Leonardi da Vinci as a Pioneer in Science," and "Outlines of a History of Indian Philosophy."—E. M. C.

## Smacks of Religious Persecution.

DRESDEN, TENN., July 13.—W. B. Capps, a quiet, orderly citizen of this county, is being made the victim of what appears to be a case of religious persecution, the only charge against him being that he performed some work on the first day of the week. Mr. Capps was arrested June 8, 1893; at his trial before the circuit court of Weakley County, June 27, 1893, he was fined \$10 and costs, amounting in all to \$51.80. His case was appealed to the Supreme Court of Tennessee, which affirmed the judgment of the lower court, May 24, 1894, at Jackson, fixing the costs at \$58.65, making as a grand total the sum of \$110.45, to be served out at the paltry rate of twenty-five cents a day. This will necessitate the confinement of the prisoner four hundred and forty-two days, or one year and nearly three months.

Mr. Capps has a wife twenty-four years of age, and four children, the eldest being only six years old. One of them was sick at the time of its father's imprisonment. His family is left all alone, a quarter of a mile from any house. He is a poor man, and unable to support his family during his confinement. He does not deny working on Sunday, but did so because he had rested the day before, according to the Bible; because he recognized his God-given right to labor six days in the week, beginning on the first, as did his Creator; and because, in acceding to the demands of the State to rest on Sunday, he would be denying his Lord. Hence he refuses to pay the fine and costs, regarding them unjust, since the State is attempting to enforce upon him a dogma of religion, with which it can of right have nothing whatever to do. Therefore he has gone to jail, though a physician stated that he could never live in that unhealthy place the time required by the enormity of the State's assessment.—*Chicago Herald*, July 14, 1894.

Not only does this incident "smack of persecution," but it conclusively demonstrates the bigotry and antichristian spirit of the power which thus interferes with the religious liberty of as moral and sincere a class of people as go to make up the citizenship of the United States. The persecution of Mr. Capps is in direct violation of the Constitution of the United States. This does not matter much, however, as the Constitution is getting to be an obsolete old instrument, binding only where it interests the plutocrat or some great controlling religious organization.

Jesus and his church did not comprise a persecuting power, though it was uncompromising in its influence against evil and fallacy. The modern church is a persecuting power, and demonstrates the fact that it is the power of antichrist. We have had some experience with so called Christianity, and know whereof we speak.

Every word which is used to express a moral or intellectual fact, if traced to its root is found to be borrowed from some material appearance. Right means straight, wrong means twisted. Every material fact is the symbol of some spiritual fact.—*Emerson*.



## PUNGENT PARAGRAPHS.

Creation's centre is where God dwells.

The plutocrats are beginning to be the calamity howlers.

The greatest mistake of a lifetime is the mistake of dying.

If there is no song in the soul, there is no love of God there either.

When capital buries its talents, it is merely to get a chance to bury its talons a little deeper in the flesh of labor.

Experience is the only school in which we really learn anything; for no knowledge becomes ours until we put it to its proper use.

The Scripture heeded the most is: "Godliness is profitable." All Christianity is trying to gather the profits in dollars and cents.

The Devil does not care a whit how pious you are, so long as you love money; for then he has you safely bound to the root of all evil.

"I would not live always." These hard times we are blessed if we can be sure of even one way to live, to say nothing of living all ways.

It is not the rights of freemen that the Government officials are anxious about. It is the danger to the privileges of great men that so exercises their anxiety.

When Pfeffer shall get a bill through Congress, making all the land public domain, to be used by, but not "sold forever" to, individuals, then will return the year of jubilee.

All the world was a stage in Shakespeare's time, and men and women only players. Now, three-fourths of us old stagers are workers at the industrial chariot, while the other fourth is coaching us from within.

Suppose we were under the rule of universal suffrage; would we be any better off? Not much. Man is unfit to govern so long as he knows no higher interest than self. Substitute for that love the love of the neighbor, and we shall have a perfect Government at once.—*J. S. Sargent.*

When thou hearest the fool rejoicing,  
And he saith, "It is over and past,  
And the wrong was better than right, and  
Hate turns into love at last,  
And we strive for nothing at all,  
And the gods are fallen asleep;  
For so good is the world agrowing  
That the evil good shall reap;"  
Then loosen the sword in the scabbard  
And settle the helm on thy head,  
For men betrayed are mighty,  
And great are the wrongfully dead.

—*William Morris.*

The law condemns the man or woman  
Who steals the goose from off the common,  
But lets the greater felon loose  
Who steals the common from the goose.

*Ex.*

The golden age is before us, not behind us.—*St. Simon.*

## SHARP CUTS.

Organization is the soul of action.—*New Charter.*

Be a blessing and you will be sure to receive one.—*Ram's Horn.*

The hands that were nailed to the cross had no money in them.—*Ram's Horn.*

Zeal without knowledge is like haste to a man who is walking in the dark.—*John Newton.*

It was the emancipators of the Russian serf and the American slave who fell by the assassin's hand.—*N. Y. Freeman's Journal.*

The two greatest nuisances in this country are the millionaire and the tramp; the first is the cause, the other the effect.—*Labor Advance.*

For the coming struggle the world has been preparing the minds of men for thousands of years, approaching it slowly and in a zig-zag manner, but ever surely onward and forward.—*Living Issue.*

Religion has not to do with creeds, and hollow, high-sounding prayers and sermons, with churches and church sociables, but with man's every day concerns and with the home life of all the people.—*Independent Pulpit.*

Some people seem to think that when they sell a commodity they must receive for it money that has as much intrinsic value as the commodity they sell. They are advocates of gold, and if they are right then the small amount of gold in the world is practically worth all the other property in the world.—*Farmers' Voice.*

Truth is a virtue that we all admire, but it is not something to be uttered by the lips alone; it is something to be lived, something to be acted in our every day life. Freedom cannot exist without truth; deny to truth a place in our midst and freedom will not enter; drive truth forth from our legislative halls, and freedom follows in her wake.—*National Economist.*

Almost every day I am told by timid but good-hearted people, that they "fear the Industrial Army will never get to Washington," and that if it does, "it will never get before Congress." Good souls, all; do you not know that the Industrial Army has got to a greater than Washington—the World; got before a greater than Congress—the people? —*Western Watchman.*

Among the multitudes with the natural power to think, how few do think! This deplorable condition is owing to the prevalent opinion that only the leaders in science, politics, and religion have the right to think; whilst these reputed leaders of thought refuse to think contrary to popular belief or their own personal interests, but, moved by pride and ambition, defend popular error against unpopular truth. Thus the scheming wrong-thinkers control the deluded non-thinkers, and the ditch will receive both parties. Those few among the masses who dare to think independently, or otherwise than the reputed custodians of privileged thought, are ridiculed, calumniated, boycotted.—*Times of Restitution.*



## THE LATEST SPOKEN.

A DOOMED SYSTEM.—And so you think there would be no incentive to do anything under a co-operative government that would enable all to have plenty—if they would work? Well, judging from newspaper reports, this system you support has too much incentive, sometimes. I see every day where crimes are openly committed in order to cause arrest; then the unfortunate will not starve! I see where men refuse to take the prison commutation for good behavior as they dread the fear of starvation! And this is the incentive you offer! Better not have incentive if that is the fruit thereof. I am so awfully blind that I cannot see one good feature about this monopolistic system. And it is doomed as certainly as was chattel slavery and feudalism.—*Coming Nation*.

THE RULERS OF THIS WORLD.—The men who really rule the world are limited in numbers. They own the gold, and have kings and queens and governments at their call. When a new loan is wanted they make their conditions; the minor details of government are left to take care of themselves, and the people adjust themselves to these conditions as they can. Values go up, or values go down, as suits the interests of the money bags. They are the arbiters of peace, of war, and of the fate of nations. The Rothschilds are the kings of the earth, with their faithful allies and watchful coadjutors in every land. Out of sight, and almost unknown, it is they who formulate the financial policies of the world, which their aiders and abettors ever hasten to carry into effect. By the demonetization of silver they double their power.—*Cincinnati Commercial Gazette*.

MORE REFINED BUT NOT LESS CRUEL.—Horace Greeley saw what comparatively few saw as clearly as he did, viz: that the establishment of the British system meant slavery, not only to the blacks but to the whites. These were the words for which the bankers of New York drove him from the office of the *Tribune* with a broken heart to the grave: "We boast of having liberated four million slaves. True, we have stricken the shackles from the former bondsmen and brought all laborers to a common level, but not so much by elevating the former slaves as by practically reducing the whole working population to a state of serfdom. While boasting of our noble deeds, we are careful to conceal the ugly fact that by our iniquitous monetary system we have nationalized a system of oppression more refined, but none the less cruel, than the old system of chattel slavery."—*People's Cause*.

HISTORY REPEATS.—There was panic in 1857. Soup houses were in full blast; thousands of honest toilers were forced to beg; the slave-holding plutocrats turned a deaf ear to suffering and spat in the face of justice. There is panic today. Again soup kettles are boiling; millions are tramping, compelled to beg or steal for a living; the slave-holding plutocrats laugh at suffering, their demagogic organs and servants in legislative halls ridicule and sneer at the demands of labor, and justice is again outraged.

Buchanan was the tool of the slave-drivers of the South; Cleveland is the pliant tool of the slave-drivers of the North.

Religious fanaticism was rampant in 1857, and today bigoted societies again plot mischief. The Northern and Western sections were in the right in 1857. The Southern and Western sections are right today. In 1860 the Democratic Party split, and war followed. The Democratic Party is split today. What will follow?—*Cleveland Citizen*.

OF ONE BLOOD.—The American Railway Union last week passed a resolution to debar colored workmen from privileges of membership in that organization. This is heartless, senseless, and imprudent. It only illustrates how little of the spirit of real charity there is in some labor organizations. They are carried on for the benefit of the insiders, the select few; the man outside the walls may lie there and perish. Good Samaritans are not wanted in the American Railway Union.

What shall be said, however, of that instance in Richmond, Va., where, if report be true, a well-known evangelist announced gospel meetings for *white people only*. Could they have been gospel meetings? Does not the gospel teach that God is no respecter of persons? Would it not be well to go up to the housetop with Peter before we announce a gospel message for whites only?

OF ONE BLOOD GOD HATH MADE ALL NATIONS.—*Ram's Horn*.

NOT FLATTERING.—Senator Allen, the Populist Senator from Nebraska, has introduced in the Senate a bill "To Preserve the Purity of National Legislation." It provides "That it shall be unlawful for any Senator or Representative to own or be concerned directly or indirectly in owning, buying, selling, or in any manner dealing in, speculative stocks, the value of which may in any manner depend upon a vote of Congress;" also, "That it be unlawful to be a member of, or be interested pecuniarily in, any board of trade, stock exchange, national bank, or other organization in which such stocks are bought and sold."

The penalty for violation of this act is expulsion from Congress, in addition to being subject to criminal indictment and conviction. The bill also provides that the oath of office taken by Senators and Representatives shall be made to cover the things prohibited by the bill. It is not flattering to our national pride that such a bill should be introduced; nor is the testimony so far taken in the sugar scandal.—*Fresno Independent*.

WHAT IS LIBERTY? We are wont to boast of the liberty of American citizens, with, perhaps, a not very definite idea of what liberty really means. This is supposed to be "a government of the people, by the people, and for the people." The Constitution of the United States was said to be ordained "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and posterity." Has this Constitution fulfilled its mission? Has it established justice? Has it insured domestic tranquillity? Look abroad over the country today and see if the people are in the enjoyment of domestic tranquillity.

Has the Constitution, or the Government supposed to be established upon it, provided for the common defense? Has



it provided for the defense of the masses against the cupidity of the classes? Has it promoted the general welfare? Look abroad and see. Has it secured the blessings of liberty to the American people? Many years ago Carlyle wrote: "Liberty, I am told, is a divine thing. Liberty, when it becomes the 'liberty to die of starvation,' is not so divine." And yet this is the liberty vouchsafed to a large portion of the American people.—*Topeka Advocate*.

CONTRASTS.—Andrew Carnegie is credited with the following declaration: "The greatest discovery of my life is that the men who do the work never get rich." And the statement is a very truthful one too. More than that, it is one that the "men who do the work" will think about if they study their own interests and have brains to think with.

The "men who do the work" are the men who get up at six in the morning. The "men who get rich" are the men who get up at eight in the morning.

The "men who do the work" are the men who carry to the shop for dinner two cold potatoes and a finger's length of six cent meat. The "men who get rich" are the men who dine at the club or in comfortable homes maintained by interest which others create.

The "men who do the work" are the men who wear patches on their pants and sorrow in their hearts. The "men who get rich" are the men who wear diamonds in their shirts and selfishness in their hearts.

The "men who do the work" are the men who labor ten hours a day in the shop for a bare subsistence. The "men who get rich" are the men who scheme five hours a day in the office; their single problem is "how to skin the other fellow."

The "men who do the work" are the men who eat the cheapest meat, wear the cheapest clothes, live in the poorest houses, and often get buried in ground consecrated by hypocrites to the memory of "God's poor." The "men who get rich" are the men who eat the finest meats, wear the finest clothes, live in the finest houses,—while they remain here, without doing anything, except to study and practice the art of getting something for nothing,—and when they die, frequently repose in tombs so costly that they have to be guarded lest their material bodies (to which they still cling, being of the earth earthy) should be lost to the mean, withered, and microscopic souls that have left them.—*A. S. E., in Coming Nation*.

THE CONDITION OF EUROPE.—A vast European war is today in actual progress—a war of endurance. Every nerve is tense with the strain, every back is bowed with the burden. Not a cannon belches forth its shot and shell; no rattle of musketry is heard: but the war is going on none the less—a desperate, destructive, cruel war, that causes as sickening torture and as certain death as bayonet and saber could possibly cause. It is as if two pugilists, ceasing for the time being to strike blows, had locked themselves in the desperate embrace and were exerting every muscle and nerve to crush each other to the ground. The war budgets have increased at the rate of twenty-three per cent for the last six years, and this year has witnessed a deficit in every budget in Europe. "In vain are more and more taxes levied upon the thickening population, struggling desperately for the means of subsistence," says the leading article in *The Contemporary Review* for June.

"State after state finds itself compelled in time of profound peace to discount the revenue of the future by raising loans which but temporarily postpone the evil day. To the people thus stumbling headlong down to destruction—and stumbling all the more recklessly

because their movements are governed by no settled plan or purpose—it is necessary to address the one imperative 'Halt!' It is the word of the moment, the order of the day for the close of the century: "Halt!"

"Profound peace," indeed! The condition in Europe is one of war, not of peace; only it is a war waged with new weapons. The victims are not spangled soldiery marching to the tune of fife and drum and spurred on by dreams of glory; they are the toiling millions, crushed and dwarfed beneath the industrial burdens placed upon them. Over one hundred and thirty thousand more men are under arms in Europe this year than last; and in one nation—Italy—the burden has grown so great that an income tax of twenty per cent is necessary in some parts; and even so the nation is toppling on the verge of bankruptcy. Every nation is facing the same precipice; it is a silent but intense struggle between them to topple each other over into the abyss. The amazing part of it is that every sovereign in Europe is desirous of peace. M. de Blowitz, European correspondent for *The London Times*, writing in *McClure's Magazine*, quotes these sovereigns as follows:

"The Pope has said: 'Europe must first be allowed to breathe at its ease.'

"The Czar of Russia has said: 'My chief mission here below is the maintenance of peace.'

"The Emperor Francis Joseph has said: 'The hand of God has always impelled me toward peace.'

"The King of Italy said, only the other day: 'Peace is, for Italy, an absolute necessity.'

"The King of Denmark has said: 'I hope to live long enough to see Europe diminish its war expenses in time of peace.'

"Prince Bismarck said to me, and the German Emperor has since made the same remark: 'After such a war as ours, after such a victory as ours, no man thinks of staking his winnings on a single card. The night before a battle who knows who will be the victor?'"

It seems as though the great nations of Europe are being driven on and on by some grim Fate which they cannot resist. A great continental tragedy is being enacted, and a world watches shudderingly for the climax.—*N. Y. Voice*.

CLUBBING THE TRUTH.—Truth has always been compelled to fight its way through venomous crowds of brutal assassins. It never has and never will receive fair treatment at the hands of the "ruling classes." Two thousand years ago an attempt was made to strangle it on a cross. Argument was not attempted, for truth can beat an argument. Ridicule, denunciation, and crucifixion were resorted to, but the truth did not die.

The philosopher who said that the sun stood still and the earth revolved, was poisoned, but the world kept turning around. Columbus was deemed a lunatic by every man who was particularly wise. His arguments were met by tumultuous laughter. But the new world was here all the same. Fulton was laughed at and today would have been called a crank. So would Morse. Phillips and Garrison were rotten-egged. The opponent of the truth has not the ability to meet its advocacy, and lacks the decency to admit it. No new reforms, no reformers, are decently treated by the public press. They are sand-bagged, slugged, spit on, and reviled. The plainest truth is treated as frivolous; the most important truth is ridiculed, and ridicule is a powerful weapon. Men cringe under it and sometimes yield to it when they would stand boldly before the cannon's mouth. Whoever attempts to lead a reform must expect this sand-bagging treatment and be prepared for it, for the successes of slugged reforms and reformers of the past have been brilliant enough to warrant a good deal of inconvenience and sacrifice.

Every newspaper scribbler who today is meeting the advocacy of truth with idiotic sneers, will, if the Lord in his inscrutable wisdom permits him to live a few years, be glorifying this same truth as if he had always been its friend and champion. When better and more intelligent men than he have broken down the fortresses of error, he will be among the first to shout for the victory. Miserable cowards always do this.—*Farmers' Voice*.



## 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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