

# 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 have decided to enlarge the FLAMING SWORD to twice its present size, making it a Religio-Secular monthly, and suspend for the present the publication of the PLOWSHARE AND PRUNING HOOK. The SWORD will be sent to our PRUNING HOOK subscribers for the remainder of their unfinished term, and they will lose nothing by the change, as, in its enlarged form, the SWORD will make up in quantity of secular matter for the loss of the HOOK.

## The Law of Atonement.

[CONTINUED FROM DECEMBER NO.]

Let it be understood that every animal and everything sacrificed in the Jewish priesthood represented some specific principle of the human mind. These animals and things were types of the tendencies of the mind. If these tendencies, as symbolized by such sacrifices, militated against man's inclination toward God, the truth may be readily comprehended that to insure conjunction (covenant relations) with the Father in the heavenly degree, the human mind must be divested of all its sensual and human tendencies, by the eradication of all the fleshly lusts or desires. This of course involves the sacrifice, the killing, of those desires, and the transformation of their potencies to a new and higher use.

The love of the divine Father is of the same substance

as the love of the natural son, because the love of the Father is that principle which before went to the propagation of natural offspring, but is now transformed to the love which flows toward the Father.

Let the ram be taken as a type or representation of one of the kinds of love to be sacrificed—the love of the child merely because it is "my child." This love is purely animal. Every animal possesses it. It is no more divine in the human race than in the lower animal life. It leads to various kinds of extravagance in the higher, as it leads to corresponding selfishness in the lower animal nature. The ram is the sign or symbol of the desire for offspring, and, back of that, the love of begetting, and behind that the lust of the flesh merely for the gratification of desire. This is its application as pertaining to the sensual nature in the unregenerate state. There is another, a supreme, sense in which animals apply symbolically to the higher processes,—the processes of supreme mental action. For instance, the first great and supreme desire of the Lord Jesus was to enter into absolute unity with the Father; the second desire was to beget the children of regeneration. This last desire was to be accomplished through the communication of the Word (which was himself) by translation. This was by the very implantation of Himself in the race, through which should come the offspring, the literal sons of God, at the end of the age. The desire to beget the children of regeneration, the Lambs of the flock, resulted in the dissolution of His acquired life. In this higher sense, the ram signified the love of begetting the children of the resurrection through the process of regeneration; and its sacrifice implied the necessity for the death or planting of the one perfected form to insure the propagation, through the regenerative process, of the many forms which should proceed therefrom.

The sacrifice of the ram did not point to the sacrifice of the Christ as a whole, but only to the one attribute of the humanity, or to the double attribute, the relative love of Father and Son, and that which proceeded from it,—the love of begetting by regeneration, a love inhering in the desire to propagate or promulgate the truth for the sake of the life which it inculcates.

Jesus was called the Lamb of God, in this higher sense, because he was the product of the virginal determination which had been perpetuated through the different ages of the world; a principle so governed by the divine providence as to reach a climax in the Virgin Mary, the mother of Jesus. The mere fact that Jesus overcame, and that some will believe on him in the sense in which men are supposed to believe, will not save any



one. His overcoming that love, and all other sensual loves, as symbolized by many typical and symbolic sacrifices, enabled him to become the archetypical man, the germ or seed man of the new or coming genus, and to pass through the process of incorruptible dissolution by which the race, through the manifestation of the church which he inaugurated, should become impregnated with the germ or seed of the new, the anointed or God life. Men will be saved through Christ—the Anointed One—because, by his planting in the race, such as received the Christ germ from the outpouring occasioned by his translation will in the end of the age be like him, because born of him, therefore they will apply the same laws that he applied.

To *profess* to believe in and love the Christ is one thing; to *possess* a saving love or belief is quite another. “If you love me,” said Jesus, “keep my commandments.” These commandments are summed up in the two great ones; namely, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” This is the first and great commandment. And the second is like unto it, “Thou shalt love thy neighbor as thyself.” If a man fails in these two demonstrations he fails to believe in Christ, or to come into the perfect law of love; therefore he fails to attain eternal life. Eternal life is not reached till this law of life is comprehended and applied.

It is by the planting of the God-man in the race of men, and the culmination of this planting in the fruit of the age, the God-men or the sons of God, that this perfect law of love may be understood and applied. When those who are coming into this fruitage reach the knowledge which Jesus possessed, and by it are enabled to make application of the law that he applied, they will then have the same power over death which he had. In them the last great enemy is destroyed. They will be at one with God, and will acknowledge him as the one and only Father, and the redeemed human family as the common brotherhood.

The law of sacrifice and at-one-ment is directly antagonistic to the general Christian idea of the vicarious atonement,—that the innocent should die for the guilty. All the merit there is in the death of the Christ resides in the fact that by his death—his dissolution without corruption and his consequent impartation of the Holy Spirit—he communicated his life to the world; and when this life has been operating, through the law of reproduction (regeneration), sufficiently long to reproduce itself in the race by the resurrection, re-embodiment, or actual re-incarnation of those who first received the Holy Spirit, the substance of the body, and hence the life of the Christ, then those in whom the Christ is reproduced will perform the perfect will of God.

The virtue of a kernel of wheat when planted, as pertaining to other kernels, is that the planted wheat imparts its life to the reproduced wheat. The virtue of the life of the God-man is in the fact and law that by his implantation in the race the God-life is reproduced, regenerated in the many; but the regeneration is not complete till the cycle of that life is completed. “For the

earth bringeth forth fruit of herself,” said Jesus; “first the blade, then the ear, after that the full corn in the ear.” “Declare unto us the parable.” “The good seed are the children of the kingdom; the field is the world” (*aion*, the church, the age), “the harvest is the end of the world;” that is, the end of the age. The harvest does not mature till the age completes itself.

We have merely hinted at the fact that Jesus, as coming through the lineage of David and House of Judah, and being the high priest after the order of Melchizedek, could not fulfil the law of the Levitical priesthood except through some mysterious principle not known to the world and church. We will now undertake to make plain the fact of such a mystery and its principle, one purpose of which will be to show how it is possible for the Levitical order to be made the type of Christ's priesthood, in any sense.

The inquiry may first be made, Who provided the sacrifices in the Levitical order? All the sacrifices came from the people; they being the product of the effort and husbandry of the people for whom the sacrifices were made. If they were a type of Christ, they indicated this: that the substance of Christ, the offering, came originally from the people as the product of human effort, and that the sacrificial body to be immolated came up, by some process, as the aggregation of human desire and the husbanding of human aspiration. It is by virtue of this centralization of the human desire as the universal will of the human race, that Jesus was the Son of man. It is by virtue of the purification and transformation of this centralized human desire, by the metamorphosing potency of the divine life from the Father, that he was and is called the Son of God.

If the reader will again call to mind the great truth that desire or affection is actual substance, something of a conception will be gained, by the thoughtful student, of how the desires or thoughts of humanity could be collected and aggregated in the one central objectivity, and be made the redemptive force of the humanity that had breathed forth those aspirations through the hope of a coming Messiah. When it is also understood that at the end of the age, when the centralization of human aspiration came as an incarnation or embodiment of those desires aggregated in the Son of man, there came also a re-embodiment of the people who had sent their desires up or toward the center, then the law of Messiahship will begin to be made manifest to the mind.

In the offering of animal sacrifices, the high priest killed the animal and sprinkled the blood upon the various parts of the tabernacle or sanctuary. By this process the sanctuary in time became polluted; therefore, at the end of every year, one official act of the high priest was to cleanse the sanctuary. The high priest went in for his own sins and the sins of the people. So must the Christ do to fulfil the antitype. We cannot comprehend the law and application of this symbolic reference, without knowing to what special thing the tabernacle pointed.

The two departments of the tabernacle proper, as symbols, related specifically to the two principles and



regions of thought in the mind; namely, the seat of the intellect and the seat of the desires. The first may be denominated the truth, and the other the life. As these two domains of thought or mental action cannot obtain independently of an organic structure, they must have a human embodiment. Hence, the tabernacle or sanctuary must refer to the humanity of God. The tabernacle was the repository of the two tables, one of which represented the *Elohi*, the God principle, and the other the *Yehovah*, the Lord principle and form of God, as intrinsically the human form.

If the tabernacle was a symbol of divine truth and its correlated desire or affection, as manifest in the God-man, or as Swedenborg says, the divine good, then the transformation of the divine truth and the divine affection or desire to a state of pollution would be the sanctuary taking upon itself, through the High Priest's office, the sins of the people. If this tabernacle was a portrayal of the humanity of God, then the pollution from which it must be clarified must be that of the divine-human, and the transformation of that humanity to a sinful humanity. This being true, we may see the consistency of the doctrine as set forth in the type, and as prophetically taught by the Christ and his apostles.

[CONTINUED.]

### God Is In Thee.

*The labour of Egypt, and merchandise of Ethiopia shall come over unto thee, and they shall be thine: in chains they shall come over, and they shall make supplication unto thee, saying, Surely God is in thee. Isa. xlv:14.*

God is in thee, and thy praise we sing!

In our sorrow thou hast found us,

Cast thy loving care around us;

God is in thee and thy praise we sing!

Sing thy praise!—Sing thy praise!

Sing thy praise through all our days!

Sing thy praise!—Sing thy praise!

God is in thee and we sing thy praise!

God is in thee, and our thanks we bring!

To our pleading thou hast harkened,

When the clouds of trouble darkened;

God is in thee and thy praise we sing!

Sing thy praise!—etc.

God is in thee, and our love we bring!

When as goods the merchants sold us,

Waiting was thy love to fold us;

God is in thee and thy praise we sing!

Sing thy praise!—etc.

God is in thee, and our thanks we bring,

That for thy work thou shouldst need us,

Come thyself to wisely lead us;

God is in thee and thy praise we sing!

Sing thy praise!—etc.

—E. M. Castle.

### The Sweating System.

In another column is a word picture of the workings of the sweating system. It is a horrible, a repulsive picture; but it is necessary that such disgusting facts be held up to public view, that humanity may be repelled from the system of which such a condition of things is the logical culmination. Too long has the nation resolutely turned its face away from such facts as these, refusing to contemplate them. We have been exhorted from the pulpit and the rostrum, through the columns of the daily press and the pages of the magazines, to look upon the bright side of life, to ignore the dark side, and to be happy. Pessimism has been reviled until we have grown into the belief that optimism is a divine doctrine. But the truth is that there is a doctrine of optimism as blighting to the natures of the *doctrinaires* as the most pronounced pessimism could be. It is easy to think all things for the best while we ride on the crest of the wave,—it is easy, then, to forget that any are wallowing in the trough of the sea,—it is easy, but it is not wise. It gives a false sense of security, which neglects to ward against danger, till too late; and while there are crests and troughs, there is storm and commotion, and true peace is not possible. At the same time that many are blindly optimistic, there are those whose environments are such that unless they were pessimistic they would be miraculous. There is no better or best for them. Their state is evil and each event makes it worse.

The easy-going optimists are being startled out of their complacency by the disclosure of danger to themselves lurking in the filth and disease of the slums where the pessimists dwell. The selfishness in humanity must needs be touched, to rouse it to a sense of how evil is the system of competism. It is founded upon avarice, and the disregard for human life instanced in the sweating system is not strange in such a system. It would be strange indeed were it otherwise. Let the disclosures be made, let men and women be taught that there is no security in a social system whose foundation—the industrial mass—is wallowing in noisome misery, any more than health is possible in a house—however immaculate its upper stories may be—whose cellar is filled with damp and rottenness.—E. M. Castle.

How long will a blind church—blind leader of the blind—shut out the truth, that regeneration means reproduction; that to be regenerated from Christ the Lord, through the operation of the Spirit, means to be quickened by the planting of the seed of God, and reproduced as a son of God? How long will these blind leaders of the blind hinder the people from awaking into a knowledge of the truth that the resurrection of the dead means the new birth, which cannot and does not take place till the end of the age, when man, as to his soul, spirit, and body, is made alive, renewed in the image and likeness of God?



## Dr. Herron's Lecture.

In the First Methodist Church at Omaha, we had the pleasure of listening to quite a remarkable lecture, considering the time and place. The speaker was Dr. Herron, Professor of applied Christianity, in Grinnell college, Iowa. His theme was "The Political Coming of Christ."

Said the speaker, in substance: The existing order of human things is doomed. Present political conditions will soon come to an end. The reform movements of the present are those of a vast, disorderly army, without visible leaders. The revolution of the present, from anarchy to order, bears only a superficial likeness to the past. There is no individual freedom except through unity. Humanity is one and inseparable. The disclosure of the cross is the disclosure of the law that all must obey. There is no justice but love. Society is organized sacrifice. The communion of the Holy Ghost, the social order of heaven, is the organizing spirit of the coming order upon earth. The social Christ is the actual leader of the thought of the present. The world is gone after Christ, yet the world is not aware of it. It may be that crucifixion again lies before the truth. The great peoples have found the Christ. In an hour when we thought not, the Son of man has come and is sitting in judgment. The judgment of the world is come, whether we know it or not. Now is the crisis of this world. We must be getting ready for the baptism of fire. The present state of affairs must pass away in some great cataclysm. The king in Christ is judging and ruling civilization. If we reject him, not one stone of our American church or civilization will remain.

If the speaker could understand how literally true his words are, and that the very thought to which he gave utterance was substance, which could not have entered his own mind unless it had first been originated and thrown out by a thinking mind (inhabiting a material, human body) which understood it with all it implies; feeling that he was being judged, in all consistency, he must needs begin looking for the judge. Judgment on the physical plane implies nothing less than a judge on the physical plane. If the speaker has found judgment,—and that is what his words declare and what the facts proclaim,—then the judge must be somewhere to be found.

In the end of the Jewish age, as now, the Jews found themselves come to judgment, but when asked to recognize the judge, they said:—"We know that God spoke to Moses, but as for this fellow, we know not from whence he is." Rejecting him, they found, in the fateful words of the speaker, that "not one stone" of their, the Jewish, "church and civilization" remained. The anarchistic newspaper of today, viewing Professor Herron through its own blear-eyed and warped vision, pronounces him an anarchist. Should he, in practice, come to recognize and live the logic of his own utterances, he will be found among the practical followers of the great Communist of the past and present.—O. F. L.

## How Is the Love of Money to Be Eradicated From the Hearts of Humanity?

To render emphatic the impression that Koreshans entertain no doubt of the not far distant destruction of money and the money power, we state that it is one of the fundamental beliefs of the Koreshan System that it is both possible, and a part of the divine plan for the progressive evolution of the human race, that the love of money be eradicated from the human heart. In fact, we cannot rationally see how the race can progress much further until this degrading love, this "root of all evil," is removed. We also believe that, primarily, this change of heart will be effected by direct influence of the divine spirit, baptizing with the divine purpose those who received the baptism from the Lord at the beginning of the Christian dispensation, and who have passed down the age in successive embodiments preparing them for this final change. With a number of persons existing in the world, possessed of divine wisdom and love, and also divine power, it is not difficult to see Daniel's prophecy fulfilled, when the kingdom of the Lord should be set up and "break in pieces and consume" all other kingdoms; or the materialization of Christ's prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." That this kingdom *must* come, not so much in fulfilment of prophecy or prayer as in fulfilment of the laws of the universe, is one of our fundamental doctrines.

The hearts of humanity embrace various degrees of desire for money, yet it is safe to say that exceedingly few have *no* desire for money or what it can procure, while with the majority it is the ruling motive, or at least one of the main desires. We can easily see that those whose growth enabled them to receive a direct divine impulse would soon overcome desire for money. But the mass of humanity cannot receive such impulse.

There are two ways of eradicating desire. The first, and most effectual, is by transforming the desire to desire for something else. The second is by rendering the desire impossible of attainment; in which case the mind naturally gives up the futile desire and seeks some other object of pursuit. Minds differ. Some can be moved by direct impulse from the divine center. These receive the fullest and clearest understanding of the divine purpose for the race; and this naturally makes them leaders and teachers of the highest order. They must of necessity lose all love of money, and work for the overthrow of the money system.

The next grade of mentality will receive impulse and instruction from these leaders. Those who cannot respond to reason or impulse must yield to the inevitable, because they cannot help themselves. Often such people, when they see the practical good of a thing, become staunch supporters. If there are any who persist in opposing, they will have to suffer the fate of others who have tried to oppose the divine will,—as Uzzah, and Ananias and Sapphira.

It undoubtedly is best to yield through rational acceptance; but if a person has not reached the dignity of



a rational mind, he must be treated as a child. When we consider the vast range of intellectual and affectional development, we know it must take various methods of treatment to turn all minds in support of one system, especially when that system is directly opposite to the one the world has supported as far back as record goes.

Humanity in the mass has one of the traits of sheep—that of following a leader without knowing where he is going, or what he is going for. This trait can as well be made to operate *against* the money system as for it. So long as money kings rule the world, the masses look up to them and support their system; and although they may hate the money kings for the burdens they lay upon them, yet they would love to be money kings *themselves*. The love of money is no less in the hearts of the masses than it is in the hearts of the classes. Sweep away this money power! Let the leaders of the race be people who advocate and institute the system of equity and common interest, doing away with the oppression and usurpation of rights by the wealthy class, and giving every man and woman their just reward of labor; then we would see the sheep following a new leadership, and they would have more *reason* for following it than they ever had for following any other.

The masses are not very wise, not very far-sighted, but they sometimes appreciate a good thing when it is forced upon them,—especially if it seems to lead in the direction of more material comforts. Perhaps when they have found relief from anxiety about the necessities of life—in the abundance that they will earn under the new system—they will begin to understand that there is something even better than being a money king. The love of money will begin to die out of their hearts.

Thus, through one channel and another, the great impulse given forth from the divine center, in which dwells no love of money, will descend and descend until it reaches the outermost human circumference, and so fill the hearts of humanity with love to the bountiful giver of all good things and love to the neighbor, that there will be no room left for love of money.—*Alice Fox Miller*.

### We Need the Great Physician.

The statement that the diseases of the people do not demand added numbers of physicians, but rather added skill in the existing numbers, is a truth in its degree, and will be generally accepted as exhaustive, while some will recognize in the following the all-embracing need: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh."

The perfected man—the Lord Jesus Christ, the Son of God—is not on record for pain nor ache.—*A. T. P.*

It should be remembered that when the dispensation—through which the world has just passed—culminates in its fruit, a fruitage involving the divine government, such fulfilment will be the evolution or unfolding of the Book of Life.

### "A Little Cloud."

"The heavens are as brass"—millions of weary eyes look up and down, and within and without, for some sign of coming relief from the heat and burden of the day. Burdens grow heavier and heavier. Men live to keep alive, compelled by their instinctive dread of death. For the multitude, life has become a continuous agonizing struggle for existence. The masses are without God and without hope in the world. Oh, for a time of refreshing, for a day of rest and gladness! "The heavens are as brass," and humanity is like the parched soil in an August drought, when all verdure is withered and dry. How our ears ache to hear "the sound of abundance of rain!"

Is there no eye of clear, far-seeing power keen enough to see a little cloud of promise, afar on the horizon's edge? Can no ear attuned to nature's harmonies of awesome stillness detect vibrations that betoken coming showers?

In its heart of hearts, how poor humanity longs for the still small voice to speak to it from above, in tones of authority, the welcome announcement of coming, quickly coming, relief. The voice of God's prophet is heard in the land; and on the ears of those who "despise not prophesyings, fall the words: *"There is sound of abundance of rain."* How welcome they are to the hearing ear and the understanding heart! How they send the thrills of awakening life through every fibre of our being!

"Sound of abundance of rain." Whence comes it? There "ariseth a little cloud out of the sea, like a man's hand." Out of the bosom of our common humanity rises the desire of all nations. To our sin-dimmed vision He seems but a little cloud, dark and unpromising to some; nevertheless the cloud infolds deliverance. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." The sun seems to sink into the ocean's depths. In the darkness of night, we cannot find him, but in the dawn of a new day he rises with healing in his beams. The little cloud, discerned by the servant of Elijah, was like a man's hand. Hand is the symbol of power. A man's power is in the truth of his living word. The Logos with whom he is one is the measure of his power. If his Logos is God, then God is in the man, and the man is in, and is one with, God, and the personality of God is known by and through the man of the living word. One word is eternal and fundamental, without it nothing is. It holds the universe in orderly arrangement. The living word is *love*. The man of power is the man of mind potent enough to bring all things into harmony with the law of love. He may rise from humanity,—he *must* rise from humanity, for on what other bosom could he rest and sleep and grow, by what other could he be nourished as the perpetuator of its life? He must have drawn from its great deeps. He must have looked on its opened heart, and learned all the mysteries of its secret life, else he could not know its God, its *love*. What a man knows, he is. Possessing a memory of recorded facts is not knowledge. Knowledge is the fruit



of experience. When a man knows God, he will have lived love, he will have obeyed or fulfilled all its law. Only one can awake to a memory of the fulfilled law of love. Only one can awake in the image and likeness of Jehovah, and he alone can hear the sound of abundance of rain. He alone can infold himself in a little cloud, the power of a man's life, and descend from the heavens as a great flood of blessing. The eye of the true servant of God, the confessor of the prophet Elijah, the little cloud of God, announces the coming of the latter rain. The power of the man to bring to earth the blessing of heaven is due to the inherence of divine love in his being, a power of attraction to draw all men, as it lifts him up and up above the masses of men as the sole enunciator of the God of Israel, the desire and deliverer of all nations. Christ rises in that cloud, and descends from that cloud, known as Elijah the prophet. He alone can bring the time of refreshing for which the world hungers and thirsts and waits.

All the prophets of Baal are making a great noise in the world, today. Each one thinks himself the great rain maker, about to flood the land with his own potential refreshments. Cry as loud as they may, their efforts are doomed futile. They can bring neither water nor fire. The Elijah alone can end our sore troubles. He alone is the baptizer who can bring water, and call down fire to consume our offerings, and make our peace with God. This nation is sorely troubled, but God hath not left himself without a witness, for the saving truth of Koreshan Science is all we need to know. It reveals the mysteries of every domain of life, declares the origin and destiny of man, and the processes of attainment. It indicates and portrays the central man, the Messiah of the age, and scientifically demonstrates his evolution and involution, and prophesies the unfoldment of his mind in the revealed plans of the ages to come.

The apostle reports the Lord as saying, "Behold, I come as a thief." The secret of his presence is revealed in the "sure word of prophecy." He comes with clouds, and as a little cloud, heavy with water for all that is parched and dry. "As panteth the hart after the water brooks, so panteth my soul for thee, O God." Jesus, Jehovah, and his anointed Elijah, reveal the at-onement of God and man, by the obedience of Jehovah to the law of the cross. Always with us, Jesus has walked in the *via crucis* to open unto us, as the living Sun, the *via lucis*. He stands today as the door of its portal, wearing the blood-dyed royal robe of his Fatherhood, the Father's name written in his forehead. The humility of our origin is its title to greatest exaltation and glory. The love of Jehovah is revealed in the revelation of the laws that demonstrate that he stooped to share all our woes, that the iniquity of us all was laid upon him, to the end that, when revealed as the man of sin, he might go forth conquering and to conquer all the powers of sin, death, and hell, and quicken us with the victorious spirit of his all-conquering wisdom of love. Perfect love is revealed today to all ready to bear the revelation. The Lord slays to make alive. He makes captive to set free, he comes to establish his kingdom in

the natural earth, to lay its foundations in righteousness, to organize it after the pattern of the perfect man, to make it the answer of the prayer of the church in all ages: "Thy kingdom come; thy will be done in earth." He comes a man, with a man's power which, in its ultimate, is God's love. This power is all-sufficient, for it gives supreme wisdom, involving the science of life and immortality. The science of life is the knowledge of truth in every domain, and is creator of a perfect church and a perfect state.

"The little cloud" is the man for the hour of the world's culminating crisis, the man of destiny.—*Bertha S. Boomer.*

### "Raise Money for the Heathen."

Thoughts in Relation to Four Religions.

[A. T. POTTER.]

Some days since, under our first heading, a popular newspaper informed the public that the "entertainment" given in favor of the sinner beyond sea would be repeated on the following evening. Perhaps it was the surroundings of this notice—its uncanny neighbors of the news page—which provoked the present line of thought. Two of these latter announced: "Bloodhounds on their trail." The successful car robbers were being pursued by the brute which a quarter of a century ago was used to cut short the dash for liberty—and sometimes the life as well—of the colored slave. "Killed by midnight assassins," told of a rap at a door in the dark, its opening, a fusilade of bullets, and an ended feud. The three remaining of these five contiguous notices respectively chronicled a suicide, an attempted suicide, and the marriage of a child of sixteen to her youthful lover jailed for larceny.

Craving pardon if our figures are incorrect, we will say that it costs \$14,000,000 per annum to support foreign missions. The tacit language of this as well as of any other export is, "The needs of home consumption are met, and I am surplus." But is there a surplus of redeeming power in a land of locks, bolts, bars, patent burglar alarms, death-dealing projectile propellers, whisky distilleries, "trusts" that are treacheries, reform schools which fail their intent, jails, prisons, opium joints, gambling dens, houses galore, the character of whose usages one could not reduce to print without courting thunderbolts Comstockian, high places generating the high-handed robbery which separates the population into the plunderers and the plundered, red-handed murder usurping not alone the by way and the inky hour, but the highway and broad noon; a land where love of money is the first love of the human heart, a land where men and women of all grades and classes despoil themselves of health and life by passions which find reform in the brute, and where the innocent issue is oftentimes exposed to the improvidence and abuse of a brutish parentage?

If the Bible and the prayer are worth \$14,000,000 to the people abroad, shall we suffer our public schools—the nation's teachers—to ban them? Shall we lay the



unction to our souls that we have enough and to spare of redemptive power, while the aborigines of our soil are being rendered extinct by the excesses of the whites? while a periodical on American soil will print such language as the following for the delectation of a complaisant patronage?

"Their census shows an annual decrease of from fifty to a hundred. Their general worthlessness and the vices and diseases kindly transmitted to them by the whites may be depended upon to do the business, and the Crow Indians, like the Irish wolf dog, will soon be a reminiscence.

We hear much of the heroism of those who go soul-saving beneath skies alien and torrid, but we cannot conceive of souls more needy of salvatory power than are those of the White Caps of Georgia, among whom are numbered some of the most prominent men of the state. After converting those wolves to lambs, and abating the reign of terror precipitated and perpetuated by those torturing, murderous fiends, the conquering host might move on to Oklahoma and Indian Territory and reduce the banditti of their plains to a God-fearing citizenship.

Scores of souls have been roasted out of their bodies in the holocaust of the thousands of acres of our grand old pines which, over in Minnesota, stand blackened and charred monuments of man's inhumanity to man because Government presents comparatively few obstacles to the cutting and marketing dead timber. Then there is the tenantry of a property in New York City, toward which the remote heirs of Anneka Jans are casting covetous eyes. The pastor of the Trinity parish shifts the swollen fourteen per cent death rate upon the squalor and uncleanness of the sufferers, and yet the rentals of those pestiferous abodes go largely to *foreign* missionary work!

A very pressing need for Christian educational work lies with our babes, who, fifty years hence, will be well nigh the entirety of society. "The heart is deceitful above all things, and desperately wicked," and if in addition to its inborn undesirableness it receive undesirable training, to what maturity does the unripeness tend? These babes have come by thousands, uncalled, the victims of deplorable circumstance; and it were well if self-styled followers remember the words of the Savior of men: "Suffer little children to come unto me." Homes should be established all over the land, where they could be so well cared for and the results be so manifestly satisfactory that within a few decades the majority of our population would willingly resign their children to such nurseries and such training from which would eventuate societal transformation.

Wherever, among the habitations of men, a balloon freighted with reformatory talent should strike American soil, business might at once begin, for nowhere in all the land is the legend, "Christ died to save sinners," backed with the credence and welcome accorded to the supple saying, "No friend is so true as a dollar or two." There exists no avenue of gain not fallen beneath the scourge of a greed limited but by ability, and there is no crime but finds a ready hand for its service.

We are bound to judge a religion by its fruit, which in all fairness is the conduct of its devotees; and if the devotees of modern Christianity elect to ship the whole of their religion, we will simply pity the dark-skinned peoples against whom it slops!

A writer in the *Forum* of December informs us that one sixth of the population of southern India—fifty millions—are below the line of social respectability; that their children, though entitled to the advantages of the public schools, are ruled out by public sentiment, and that until the advent of the Christian missionary, no door of hope had opened to this class. Then he asks, "What would the United States be today if the whole artisan population had been kept in a state of ignorance and social degradation, from the first settlement of the country until the present day?" That such case has not obtained, is due to fortuitous circumstance, and not to modern Christianity. Washington was the wealthiest man of his time, yet his estate lacked \$40,000 additional to constitute him a millionaire. Our country was essentially populated with *workers*. The condition is changed; caste is established in America, as well as in India, and modern Christianity shows itself unable to save its devotees from excessive greed and the declension which inevitably succeeds ponderous individual fortunes.

India is ancient; we are young. India, with a population of three hundred millions, has but fifty million outcasts. Estimating on the basis of the last three decades, before the close of the coming century our percentage of outcasts will far exceed that of India. The wealth—if the present course of events continues uninterrupted—will be in the hands of the few, which, added to the stress of the climatic conditions of the greater portion of our country, will cause the major portion of our people that continued bitter struggle for the necessities of existence which inevitably plunges man far below the reach of education or refinement.

*That religion is nearest unto God which most benefits man.* That the religion of the Orient has more of divine vitality than that of the Occident, is ascribable the fact that considering its age, India's social and moral status is vastly superior to ours. We do not turn to the tenets of these respective religions for the decision, but to their respective fruits—the conduct of the people under their sway. Said Virchand R. Gandhi:

"The reason why our people so readily fell subject to English supremacy, was because we had not learned the art of murdering men."

The Jainists, whom this man represented in the World's Congress of Religions, number five millions. Among this people no murder has been committed during the last three hundred years. Here are numbers doubling the population of New York City; but where in Christendom is the man or woman with the hardihood to bear the comparative record to the throne of the Eternal with a plea to supplant Jainism with modern Christianity?

A few religious enthusiasts threw their babes in the Ganges; Christendom called a halt, and clamored world-



wide; but Christendom did not clamor concerning the millions of its own infants whose lives were and are pinched and warped, or sacrificed by cold and hunger, nor of the tens of millions of its infants whose prenatal murder stains alike the palace and the cot.

Many of the Orientals walk and sleep unmolested in forest and jungle a-teem with ferocious beasts and deadly reptiles. The Jain, particularly, lives the true marital life; he can, unabashed, look beasts in the face; *he is sexually as pure as they*. His language contains no representative for malice, tyranny, or persecution for religious opinion.

God knows not caste. The disciples were upbraided that the Christ of God ate with sinners. If the Hindu possessed the truth that was in the Christ, he would love the neighbor as himself, and the caste curse would be lifted.

We have the members of the Japanese legation at Washington meeting our holy horror over Port Arthur, with the record of Andersonville, Libby Prison, British savagery in India and Africa, with the addition of the Russian ability to keep step with the reddest type of it; then up pops the information that the Japanese atrocity was exaggerated; that the Chinese aggravation was underestimated; and that of two reporters sent out by as many notable Gotham newspapers, one is on his way home by means of endeavor to be in at the other's death! Reckoning from the basis of per cent of representation, Christendom still scores one ahead of heathendom on the line of abominations in Japan, and the little brown man at the Capitol, with a slant in his eye, has the best of the argument.

The before-mentioned writer in *Forum* of December—Mr. J. M. Thoburn—acknowledges that the native converts in India are “regarded with a measure of contempt by many intelligent Indians and Europeans;” but he proceeds to say that they are better known, more respected, and more kindly regarded by the people in general than were the primitive Christians at the end of the first century after Pentecost.

This comparison presents a subtle and, superficially considered, a righteous claim to superiority of the present degenerate teaching over that of the Savior of men. The sophistry yields to the fact that the world—so far as our record of it extends—bows to numerical and financial power; *to these more than to aught else*. In compare with the residue of the world, or with the six hundred million modern Christians of today, the followers of the Lord Jesus were but a handful. The proselytes to *pseudo* Christianity have the backing of the six hundred millions and all of their unlawfully acquired wealth. The higher types of the people of India are non-aggressive. That which they choose not they harm not; but modern Christian doctrine is rarely accepted by them, while their doctrines are rapidly being absorbed by the thinking people of Christendom.

The mind of India is closed against the missions of a foreign religion established in her midst. Of course, thousands of the lower classes, ignorant and dependent, the dregs of Hindu society, may be gathered into these missions and supported by American churches, with a very few of a better class, but the mind and the heart of India is closed against all such ap-

proaches. All efforts to reach the thought of India must, if successful, come from native sources.—*N. A. Haskell, in Christ versus Dogma.*

An intelligent believer in Confucius, Buddha, or Bramha, may well hesitate to change his religion for that of those who reduce their compeers to the verge of starvation, and maltreat and cheat the pagan laborer who strays to our shores. To the explanation that it is the unbeliever who works such discredit, he can consistently reply that it were better we convert the non-Christian at our door, at our fireside, of our color, degree, yea,—if he can penetrate so far—and of our heart.

[CONTINUED.]

### Sectarian Selfishness.

Owing to the hot winds which swept over Nebraska and portions of the neighboring states on the 26th of last July, and the excessive drouth of the rest of the season, large sections of the country have been left with a very short and inadequate supply of the necessities of life. Some churches, imitating the Masonic charity which more than supplied the needs of suffering Masons, many of whom had been partially supplied out of the general contributions, at the time of Chicago's great fire, after supplying the needs of suffering Masons, sent back to the donors a large sum of money, or turned it aside from the purposes of relief for which it had been collected, leaving the profane to suffer or find relief from the unsectarian benevolence of others. These churches, having solicited relief, and been abundantly supplied, probably, mostly by their own sect, have stayed the distribution of this charity within the bounds of their own sect, leaving the outside churches and the world to suffer or find relief from other sources, and have informed the benevolent donors that further contributions were not needed. Yet they imagine that they are the followers of the benevolent Jesus, who gave all,—ease, comfort, the most precious instructions and energies of a life of self-denial and toil, not to his friends, the members of his church or sect, but to all mankind, including the enemies who sought for and spilled his life blood.

The world is tired and sick of such disgusting exhibitions of selfishness and cruelty in the name of the unselfish and merciful Jesus, the Christ of God.—*O. F. L.*

It is not to be expected that a so called Christian system which fosters and encourages the intemperate exercise of the bestial passions, under the cloak and disguise of sanctity and divine appointment, could look with any degree of toleration upon our effort to purify the race from this crying sin of the nineteenth century. Opposition so far has come mainly from professing Christians; but, despite *all* opposition, we shall demonstrate the practicability of the Christian doctrine as exemplified by the martyred Hero of Galilee.

Act well at the moment, and you have performed a good act to all eternity.—*Lavater.*



## The Monist.

The *Monist* for the first quarter of 1895 is up to the usual high standard of this excellent publication. A very fine paper, entitled "The Advancement of Ethics" is contributed by Francis Ellingwood Abbot. He compares the ethical theories of Aristotle, Kant, Hegel, and Spencer. He proposes the substitution of universalism for individualism as the ground principle of ethical theory and practice. He places the individual and society in reciprocal relationship. His social ideal is the organic constitution of the whole as a whole, its organic principle of development to be objective justice through subjective justice, objective good being the organic constitution as such, and subjective good, or health, being conformity to it. Here and there the paper contains rarely brilliant flashes of light. Instance: "The great trouble with the world, the chief reason why there is so much evil in society, is the fact that so many men's moral theories are so miserably bad. Knowledge of good and evil is not virtue; yet there can be no virtue without knowledge of good and evil. Just so far as ignorance works wrong in the world, just so far is the world suffering from lack of a true and universally adopted moral theory." Again, "The common notion that the agent is necessarily blameless, if he does but intend to act rightly, is mischievously immoral [this is not the right word]—Kant and Hegel to the contrary notwithstanding." Also: "The foundation of all good conduct is knowledge."

This number contains the report of a triangular debate before the Nineteenth Century Club of New York, on Christian missions. Mr. J. M. Thoburn, missionary bishop to India and Malaysia, opened; he was followed by Mr. Virchand R. Gandhi, a representative of Jainism; Dr. Paul Carus, editor of the *Monist*, closed.

Moncure D. Conway replies to Professor Von Holst's paper in the October number, "Ought the United States Senate to be Abolished?" The number contains other thoughtful papers, besides book reviews, and an appended poem, "De Rerum Natura," translated from the German.—*E. M. C.*

## Labor and the Church.

The church is not for labor, and cannot be for labor, simply because it is a pensioner on the system from which labor suffers. What do you expect labor to think of the church when, in addition to its utter failure to do something for the amelioration of the condition of the toilers, it is rapidly becoming one of the institutions of wealth, exclusiveness, and aristocracy? According to the papers, Trinity Church, New York, pays \$100,000 for a pair of doors, and in the shadow of the place they adorn, the weary, ragged, homeless searchers for work freeze and starve! Christ did not raise the barrier of wealth between himself and the people. The imposing temples with which you inclose your religion are as sternly prohibitory as iron bars. There is no affinity between a velvet cushion and a pair of overalls; no community of interests between satin and calico. There is nothing so keenly cruel as the patronizing air of the well-dressed man toward his intellectual equal in less fortunate circumstances.—*From address of L. W. Rogers, in Chicago.*

## PUNGENT PARAGRAPHS.

Hell is located in the human heart.

Prayer-meeting praise of God is very poor service to him.

Which do you prefer,—the kingdom of God or the kingdom of gold?

If Christian teachers really believe that death is the gateway to glory, why do they fear it so much, or deplore it so often?

Many nice people, expecting to get to heaven in upholstered pews, will still find that the way of the transgressor is as hard to the sinner in purple and fine linen as to the one in rags.

The atheist, who believes in no God, is no greater fool than the scientist who believes that this earth is a solid ball bowling through space, a thousand miles a minute, or than the Christian who believes that God made the earth out of nothing.

No better evidence of the present depravity of religious belief is needed than the Christian teaching that immortal life is only obtained through yielding to death. Jesus died for all,—went down into the jaws of death, and overcame death, coming out of the tomb alive,—that we might live. When Christians accept this, believe it, live for it and by it, then, *but not till then*, can they hope to attain immortal life, not by dying, but by translation as did Elijah and Jesus.—*J. S. Sargent.*

## My Triumph.

Hail to the coming singers!  
Hail to the brave light-bringers!  
Forward I reach and share  
All that they sing and dare.  
The airs of heaven blow o'er me;  
A glory shines before me  
Of what mankind shall be,—  
Pure, generous, brave, and free.

A dream of man and woman  
Diviner but still human,  
Solving the riddle old,  
Shaping the Age of Gold!

The love of God and neighbor;  
An equal-handed labor;  
The richer life, where beauty  
Walks hand in hand with duty.

Ring, bells in unrequited steeples,  
The joy of unborn peoples!  
Sound, trumpets far off blown,  
Your triumph is my own!

Parcel and part of all,  
I keep the festival,  
Fore-reach the good to be,  
And share the victory.

I feel the earth move sunward,  
I join the great march onward,  
And take, by faith, while living,  
My freehold of thanksgiving.

—Whittier.



### The Sweating System in Philadelphia.

The prime difficulty in this discussion is to keep within the limits of prudent speech. I have been an almost daily witness of the horrors of the sweating system for the last five years. The iron has entered into my own soul. Within five minutes' walk of where I stand several times a week to preach the gospel of Jesus Christ, there is iniquity enough along this line to call down the wrath of God on our fair city. There is sorrow enough among the victims of the system to melt the heart of a demon. If the reader could see and hear what I have seen and heard, the difficulty of using mild words would be appreciated. Sometimes I have been almost frenzied by the perpetual cry of distress that has come to me. If all the sufferers' voices could be lifted at once, it would make a groan that would shake the foundations of the city and summon all heaven and earth to the rescue.

To get the subject clearly before us, let us have a definition. What is the sweating system? The sweating system is the practice, particularly in the tailoring trade, of employing men, women, and children to make up clothes in their own houses for scant pay. There does not seem to be much in that definition to arouse wrath. But if you could see the filthy dens in which the work is done; if you could see the luckless wretches working like mad, day and night; working sometimes from four o'clock in the morning till ten o'clock at night; working during the busy season thirty or thirty-five hours at a stretch; working without time for meals, eating while they work, working till the blood almost spurts from their nostrils—and all this simply to keep soul and body together; if you could count over with them the paltry prices paid for their toil by prosperous and professedly Christian firms, I think you would feel the sickening sensation about your heart that I often have felt.

There are about seven hundred sweaters' dens in Philadelphia. Not long ago only five hundred were reported for New York. Of the nearly seven hundred that Philadelphia has, nearly six hundred are in the square mile of area in which my church stands. A few squares below the church they are most numerous, in a neighborhood celebrated for foul odors and stagnant gutters. Inside the houses the sanitary conditions are still worse. The rooms are small and crowded. In a room ten feet by twelve, will be found huddled together seven or eight people and several machines. Air space is contracted. I have often stood squarely on the floor and laid my hands flat on the ceiling. The walls are as grimy as though they had never known the use of a brush. The floors are at times inches deep with dirt and scraps of clothing. The whole place reeks with putrefaction. In some of the rooms it would seem that there had not been a breath of fresh air for five years. One whiff of the foulness is enough to give you typhoid fever; yet what you cannot endure for five minutes these people live in from year to year.

In those human stys the creatures who make the clothing we wear work, eat, sleep, and perform all the operations of nature. Sometimes they have not the time, at others they have not the spirit, to clean them up, and some of the abominable kennels no amount of cleaning could much improve. The men and women who bend over the machines and ironing tables are ill fed, unwashed, half clad. Proprie-

ties do not count for much in a sweat shop. Conveniences and common decencies are unknown. Nothing counts there that cannot be turned into hard cash. The dearest things on earth are given for that. Health goes with the rest. The toilers' hands are damp with slow consumption. Their breath is like that of a charnel house.

Even their children's lives are sacrificed to get the work done. The child is set to work just as soon as it can draw a thread. The factory age in Pennsylvania is thirteen years. They know it, and so if you ask them their age, even if they cannot yet speak plainly, their prompt answer is "Thirteen." And sometimes before you ask, they will say mechanically, "I'm thirteen." It is pretty sure to pull strongly on your heart when you see the little children toiling with the look of age on their faces before they are out of babyhood.

What do the toilers get for this work? For overcoats, 45 to 98 cents. Frock coats, 40 cents to \$1. Sack coats, 30 to 75 cents. Vests, 14 to 28 cents. Trousers, 25 to 50 cents a pair. Boys' knee pants of the best quality, \$1 a dozen. Down on Lombard Street a man makes wrappers and is able to earn 60 cents a day. Another earns a dollar a day, but has ten mouths to feed, and pays \$6 a month for his hovel of a home. Another, a young woman with whom I talked, received \$2 the week before and said, "I know not vot I get dis week."

The goods made in this fashion are not simply "cheap clothes and nasty." I am assured there is not a clothing house in the city that is not a patron of the sweat shops. I have seen with my own eyes, attached to the goods, the labels of some of the best houses of the city, firms whose names are household words among us, whose members stand high in Christian churches—Presbyterian, Baptist, Episcopal, and Friends. All sorts of goods are sweated. Letter carriers' and police uniforms are, so is clerical clothing. Ready-made clothing is sweated, of course, but so is custom-made clothing. To pay a high price is no protection to you. I have seen custom suits in those dens of filth, sometimes with the buyer's name on them. The price you pay seems not to be an element in the system.

We are told that in the reign of the Cæsars, Rome's conquests were so frequent and the accumulation of slaves was so great, that in the island of Sicily cultivated young men and young women were sold for twenty-five cents a piece. They were branded with a hot iron on the forehead and cheek and sent to work on the plantation. Their average length of life after they got there was one month. Nobody cared. It was cheaper to work them to death and buy more than to feed and care for them. That was in heathen Rome, but much the same thing goes on in Christian America.

One man was asked to repair the roof over his workmen. It was giving them rheumatism, asthma, and consumption. He said, "Men are cheaper than shingles; no sooner does one drop out than a dozen are ready to take his place." When another, a woman, remonstrated with a Market Street house about a low price offered, the door was opened and she was ordered out with the remark, "It makes no difference to us whether you live or die."

"Alas that gold should be so dear  
And flesh and blood so cheap."

All this goes on, too, within easy hearing of the bell of



the State House where it was declared that all men are born free and equal, and that every human creature has a right to life, liberty, and the pursuit of happiness. It would seem time for a new declaration to be issued.

If we feel no interest in working against this system because of its iniquity, another consideration may weigh. It is the easiest thing in the world for contagion to be carried from these dens into our own homes, and it is constantly done. Sir Robert Peel made his daughter a present of a handsome cloak. She soon sickened and died. Typhus fever was the trouble. They could not understand how she had contracted it. But by and by they discovered that in the poverty-stricken home where the cloak was sent for making, a child was sick with the fever. Bed clothes were scant and the air was chill, so the cloak was used for awhile as a covering for the child. In New York, in one apartment five persons were making cigars. Two children were sick with diphtheria. Both father and mother attended the patients. They would syringe the nose of each child, and then, without washing their hands, return to their cigars. In another, a garment maker's shop, three children were sick with scarlet fever. Work went on just the same.

Of course as soon as the disease is discovered, the Board of Health inspector forbids all work during its continuance. But the harm may already have been done in the spread of contagion. And if not, it is impossible to keep all under constant surveillance, and as soon as the inspector's back is turned the people are again at their work. The small-pox epidemic that lately startled Chicago is said to have had its origin in this fashion in the clothing sweat shops of that city.

Down on Christian Street, Philadelphia, is a man who does only custom work. He is being eaten up with a cancer. He eats, sleeps, and works in one room, and the stench and disorder of the place are frightful. One physician says that he has found in the dust and dirt of these places, germs of diphtheria, scarlatina, erysipelas, measles, and small-pox, and has examined clothing that was infected with the germs. How could it be otherwise? I have seen workingmen wearing the coats given them to make. I have seen coats and filthy bed clothes tumbled together. I have seen a baby half covered with sores lying on a bed of coats, while another stack stood by its side to keep it from rolling off. In this fashion the filth of the slums comes into our own homes, and outraged humanity has its revenge.—*Rev. Frank M. Goodchild, in January Arena.*

"The last great age, foretold by sacred rhymes,  
Renews its finished course; Saturnian times  
Roll round again, and mighty years begun  
From their first orb, in radiant circles run;  
The base, degenerate, Iron offspring ends,  
A Golden progeny from heaven descends;  
O chaste Lucina! speed the mother's pains,  
And haste the glorious birth! thy own Apollo reigns.

\* \* \* \* \*  
The Son shall lead the life of Gods, and be  
By Gods and Heroes seen, and Gods and Heroes see;  
The jarring nations, he in peace shall bind;  
And with paternal virtues rule mankind."

—*Virgil (Dryden's Trans.)*

## SHARP CUTS.

Corrupted freemen are the worst of slaves.—*Garrick.*

Art and science have their meeting point in method.—*Bulwer.*

Ignorance is less distant from truth than prejudice.—*Voltaire.*

The world is full of religion that did not come from Christ.—*Ram's Horn.*

He who reigns within himself and rules passions, desires, and fears, is more than a king.—*G. Massey.*

You cannot dream yourself into a character; you must hammer and forge yourself into one.—*J. A. Froude.*

Few read, fewer think, less reason, less still reason correctly, and hardly any can apply their thought to life.—*Edna Lyall.*

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—*Cuyler.*

The most sacred right of posterity is to annul the debts with which anteriority has fraudulently tried to saddle it.—*Cleveland Citizen.*

One of the hardest things to do, sometimes, is to believe that the man is honest who doesn't look at things just as we do.—*Ram's Horn.*

The lust of gold succeeds the rags of conquest!  
The lust of gold unfeeling and remorseless  
The last corruption of degenerate man.

—*Dr. Johnson.*

Gather you! Gather you! Angels of God—  
Freedom, and mercy, and truth;  
O come! for the earth has grown coward and old;  
Come down, and renew us her youth.—*Kingsley.*

The eighteenth-century doctrine of essential equality among men is, in my opinion, pernicious. It seems to me that it has been a most fruitful cause of misfortune and misdirected social effort. It nourished false hopes and turns attention away from facts of the utmost moment. There is no more marked social fact, no one more momentous in its consequences, than the essential inequality of men. Men are unequal in power, capacity, requirements; and the more one thinks about it the more marvelous do all these inequalities appear. Any social action based upon an assumption of equality is mischievous.—*Prof. Ely.*

## Should We Covet Hawaii?

There should be a United States man of war stationed at Honolulu until there is a United States territorial government established there. The policy of winking at efforts to re-establish a Negro monarchy is a policy of infamy.—*Chicago Times.*

If its people prefer, why not a Negro monarchy? Uncle Sam has at home a land integral in nothing so much as infamy. It would seem indeed a greater wisdom than he usually keeps on display, to proceed with his winking and let the native government attend to its own knitting.—*A. T. Potter.*



### They Dodge Them.

The hardest work of our ministers of the Gospel, nowadays, seems to be to dodge the passages in the "Book" which have reference to secular life, notwithstanding the fact that the greater part of Christ's time was occupied in attempting to improve the conditions of humanity on earth, while the early prophets as a rule also had much to say of industrial matters in their time, and took no uncertain stand on the labor question. Had the prophets and wiseacres of old, and Christ and his apostles, occupied all of their time in preaching of a future life, as our clergy are so fond of doing at present, they could hardly have been blamed, for it should be remembered that conditions were vastly different eighteen hundred and more years ago from what they are today. Then there was no monopoly of natural resources, no great grinding workshops and factories, and it is doubtful if there was a millionaire in the known world. True, there were poor people then as now, but their wants were limited. They had no use for the hats, clothes, shoes, etc., needed in our day; they built their houses of free mud and stone, for the most part raised their own vegetables, wheat, and corn, made their own wine, and owned a few geese, rams, and other necessities.

Still, the Bible is full of calamity howls in which the agitators and walking delegates vent their displeasure against encroachments of the rich. In Leviticus, Matthew, the Psalms, the Proverbs, Nehemiah, Deuteronomy, James, in fact, in nearly all of the books, passages are found which, if used today by a labor agitator, would brand him as a bomb-heaving anarchist. It is a rare thing, however, for ministers to select some particularly scathing rebuke of the privileged classes upon which to found a sermon. They content themselves and soothe their hearers by theorizing about heaven and by promising eternal salvation to those who patiently bear their burdens. There are not a few who even go so far as to blame God for the misery surrounding them, which is primarily due to man-made laws, enacted in direct contradiction to natural or divine law, the result of cupidity, bungling ignorance, or dishonesty.

In infancy the child is taught that God is good—not mean and revengeful. Why should a just, Supreme Being visit want and suffering upon struggling women and children in the poorer districts of our great cities, the larger part of whose stay on earth is consumed in satisfying the greed of landlords and all forms of monopoly, while their oppressors roll in luxury? They never consider for a moment that an impoverished worker makes a poor church member. They seldom raise their voices against the unjust laws that disgrace our statute books and hem in the workers on all sides, which, after making people poor, place them in the category of criminals, and which, having imprisoned only one person in 3,442 in 1850, when wage-slavery was almost unknown in this country, now imprison one person in only 757.

Where are the local clergymen who dare to uphold human rights when they come into conflict with property rights? Where are the brethren of the cloth who will cry with James:—

Go to now, ye rich men, weep and howl for your miseries

that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Where is the clergyman who will select for his subject the burning words of Matthew:—

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation.

In the twenty-third chapter of Deuteronomy, we find the following anarchistic disregard of property rights when human wants are to be filled:—

When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

Now these early preachers may have been demagogues, as the satisfied class would no doubt argue, but we believe they stood a better chance of salvation than the great bulk of our clergymen of today, whose constant study is to quote only such passages of Scripture as will not offend the influential men in their congregations. And when the working people come to understand this, is it any wonder that they leave the church and attempt to practice Christianity instead of churchianity, on the outside?—*Cleveland Citizen*.

### THE LATEST SPOKEN.

EDUCATION AS A MORAL FACTOR.—Plato said that the foundations of the State must be laid deep in education, and those who know what education means know that Plato was right. Our political and social and personal troubles are due, more than to anything else, to the lack of education; to the lack, in other words, of the steady, harmonious training of character which carries with it that discipline of the individual will, that restraint of the individual desire, that sacrifice of the individual inclination, which secure not only the happiness of the individual, but the safety of society. Fröbel did not seek to organize simply a foundational school which should be a continuation of the family life, and should lay the basis on which all subsequent education should rest; he formulated a noble and vital philosophy of life, which he worked out on the educational side, and the application of which would work a beneficent revolution in modern society. The highest service which can be rendered to any person or class is emancipation from ignorance, weakness, and bad conditions. This means setting the personal force in every child free to command and secure what it deserves in this world.—*Outlook*.

CIVILIZED NONSENSE.—The slaughter of non-combatants in China by the Japanese has excited the indignation of thinking people. But the charge that "Japanese civilization is not deep enough" to prevent such an outrage is all nonsense. So far as her inhumanity in war goes, she gives



no evidence that her civilization is not as deep as any other civilization. War is barbarous anyhow. It is discordant with all the teachings of a Christian civilization. It is the product of the lingering brutal instinct within us, and once engaged in, its tendency is to submerge the better nature of men in a wild, unmanageable flood of brutal passion. With the record of our modern "civilized" wars before us, it ill becomes the civilized Pharisee to prate about his superiority over Japan. There is a good deal in our civilization that would prevent any of us from throwing stones at the civilization of Japan, if nobody except he who is without sin, were allowed to throw the first one. A civilization that will tolerate the rumshops, the present system of compelling the millions to toil and sweat and die for the benefit of the lazy rich, and that practically says that the blood that flows about a plethoric pocketbook is better and redder and richer than that which courses about an empty pocket, is in no position to talk about the surface civilization of Japan.—*Farmers Voice*.

THE BOND AGE.—The reign of Grover Cleveland may with propriety be denominated the bond age, i. e., the age when the financial bondage of the people became firmly established. The issue of \$100,000,000 bonds means that a mortgage of \$100,000,000 has been plastered upon this country. When and by whom are these bonds to be paid? Evidently it is proposed that they shall never be paid! They are designed as a permanent investment. This is what the money power is seeking in every quarter of the globe—safe and permanent investments.

This means that the masses shall forever pay tribute to the classes. Safe and permanent investments by individuals or corporations against communities, municipalities, or governments mean that the people living within the jurisdiction of said municipality or government must pay interest to the individual or corporation holding said obligations. When the investment is permanent the interest becomes perpetual, and is the inheritance which labor bequeaths to its posterity. Generations may come and go, but this canker worm ceases not its ravages, the child takes up the burden where the prematurely aged father laid it down, and generations without number falter and die serving this enthroned money god.

Labor pays all interest. The demagogue tells his dupes that the government pays the interest on the bonds, but he fails to state that the people are the tax paying end of the government, and consequently they pay it, through an indirect and delusive system of taxation. Every bond that is issued adds that much to the burden of the toiling millions, and increases by that much the power of capital to oppress and degrade labor.—*Western Watchman*.

BLACKLISTING.—We doubt if the crime of blacklisting men who have become the victims of the malice of railroad managers, is fully comprehended. We grasp, almost intuitively, the crimes of highway robbery, burglary, incendiarism, incest, rape, wife beating, infanticide and murder in all degrees of their atrociousness, but blacklisting as practised by railroad presidents and general managers, combines, probably, more of the diabolical elements than belongs to the crimes we have enumerated. It is premeditated death by

torture, not only of the man blacklisted, but all who are dependent upon him for subsistence—wife, children, and often old and infirm parents. The men who are guilty of the crime of blacklisting ought to be heard in their own defense, a privilege that is sometimes granted to a pirate, because a pirate is supposed to have a soul. It is a privilege that is extended to red-handed and black-hearted murderers; it is therefore in order to permit the railroad nabobs who blacklist workingmen to give their reasons for their cruelty. What is their defense? Why do they pursue the victims of their malice, like death, through every lane and avenue of life? Why are they as implacable as nihilists, or the Devil, and as fierce as hell?

The answer is brief. An employee dared to strike, and did strike, nor was this the sum total of his offending. Let us have the whole story. He advised others to strike, and withal was a labor agitator, and to this indictment is added, the employee was unyielding, had the courage of conviction, and would not yield till the battle was lost, when he surrendered like a brave man. For this the railroad managers decide to blacklist the striker, doom him to idleness, to vagabondage, and his wife and children to conditions worse than widowhood and orphanage; to starvation, to rags, to homeless wanderers, to die by degrees by the indescribable tortures of destitution. The blacklisting general manager in whose employ the victim of his hate happened to be when he committed the unpardonable sin of striking, not content with refusing him employment, proposes to see to it that he is never again employed anywhere and shall be doomed to vagabondage, and that even when starvation has reduced him to a condition that he is willing to work and be fed like a dog with the crumbs that fall from the rich man's table, even then the heart of the blacklisting general manager knows no pity but, cruel as a blizzard, dooms his victim to death.—*The Railway Chicago Times*.

THE EVER PRESENT.—It is as impossible to know how to live in advance of the ever present, as it is impossible to understand the Bible in advance of living its contents. The wisest of men can only know life as they live it, from hour to hour. The Bible is divine life, and he who understands the Bible lives a divine life, for the intellect alone can never encompass it, and the wisest men can only understand it in the present as they live it.

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." We may try to think and lay plans for the morrow, but it is impossible, for while "man proposes, God disposes." We cannot, by any human power, encompass the morrow. Mortal man conjures up that which tortures the mind, unfits it for present business, and sorely vexes the spirit; and yet to-morrow never comes; hence, "Sufficient unto the day is the evil thereof," and blessed are they who can keep the mind concentrated on a close line of duty fixed on the ever present, for they are possessed by the power of God.

"Only from day to day,  
The life of a wise man runs;  
What matter if seasons far away  
Have gloom, or double suns?"

\* \* \*



Like a sawyer's work is life:  
The *present* makes the flaw,  
And the only field of strife  
Is the *inch* before the saw."

—John Boyle O'Reilly.

THE "OLD TIME RELIGION."—Christ chose from the common walks of life his twelve disciples, and gave them a common purse which was to be used in common among them. So it was until the crucifixion. After his crucifixion and translation—under the guidance of his Spirit, through the offices of the Holy Ghost—there was a continuance of this manner of life and living among his apostles and followers, for we find that "All that believed were together, and had all things common. And sold their possessions and goods and parted them to all men as every man had need." And again:—

"When they had prayed, the place was shaken where they were assembled together. \* \* \* And the multitude of them that believed were of one heart and one soul. Neither said any of them that aught of the things which he possessed was his own. But they had all things common. \* \* \* Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold, and laid them down at the apostles' feet. And distribution was made unto every man according as he had need."

There were two who sold their lands, but before bringing the price which the land sold for and laying it down at the apostles' feet, were seized with the worldly lust of avariciousness, and kept back a part of the price, which they intended should not go into the common fund. For the doing of which do our readers remember what fate befell them? Its recital may be valuable:—"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou has not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the ghost. \* \* \* And the young men arose, wound him up, and carried him out and buried him."

The fate that overtook Sapphira—who was a willing accomplice of her husband in keeping back a part of the money and not putting it all into the common treasury as the others had done—was not less terrible. We read:—"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the spirit of the Lord? Behold, the feet of those which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carried her forth, and buried her by her husband." Suppose the same fate should befall those of our day who

profess to be followers of Christ, and hold back, not a part, but all of their possessions, and refuse to have a "distribution" made of it to "every man" according as he has need? How many would escape the punishment that befell Ananias and Sapphira? Would not the numbers be so great that the "dead" would be compelled to "bury the dead"?

To the young man who had kept all the commandments from his youth up, and asked: "What lack I yet?" what was the reply of Jesus? "If thou wilt be perfect, go and sell that thou hast, and give to the poor. \* \* \* Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." And as the inequalities of man—the very rich and the very poor—rose up before Him in their vividness, with much greater emphasis and vigor he repeated the assertion:—"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

And yet, how is it in our day? Who are now the *professed* followers of Christ? Jno. D. Rockefeller, Henry M. Flagler, Andrew Carnegie, and others, by the side of whom the ancient Croesus would appear as a pauper. Talk to these men about having a "common fund," a "common distribution" so that "no man should lack," and you would be denounced as an "anarchist" or condemned as a "socialist," which is now regarded next to an "anarchist" and worse than an "outcast."

That the manner of living by the early Christians was completely in accord with the quotations from the Acts, as we have given them, we learn from those who have made a study of the subject, that it is so recorded by nearly all the early Christian writers. Justin Martyr, who wrote A. D. 160, leaves the following testimony as to the manner of living among the Christians of his time:—"We who before becoming Christians had all our happiness in getting all the money we could, now bring all we have into a common fund, and distribution is made to every man who has need." Since this "old time religion" has been swallowed up by the avariciousness that caused the death of Ananias, what do we see in its place? Costly churches and cathedrals, soft cushioned pews, beautiful memorials windows, and high climbing spires; high-salaried preachers, bishops, archbishops, cardinals, and popes; and instead of "distribution" being made "to every man who has need," we meet poverty at every turn. Tramps are becoming so common even here in the United States where our resources are not yet half developed, that they are no longer treated as human beings.

"If Christ came" to this free Christian land of ours, What would he think of his church today, and of our modern religion? Would he not find the heart gone, the soul dead, and even the shell beyond recognition? Suppose he should visit the jails, and see the army of tramps treated with less pity and shown less humanity than common "beasts of burden," and then visit the beautiful churches and magnificent cathedrals, and behold in the front pews the millionaire members. What would be his feelings? What would he say? Would he not cry out in the gall of bitterness:—"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."—*Ocala Banner, Fla.*



## Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 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 Friday afternoon at 3:00 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

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