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THE ❖ GUIDING ❖ STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

Blessed are they that wash their robes, that they may have authority over the tree of life."

(Rendered from the Greek Text, Rev. xxii, 14.)

VOL. II.

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No. 1.

UNITED LIFE.

"Facts for the people. The best means to a living. A way to material freedom, independent homes, and the highest earnings for labor and capital.

(Unity is the salvation of the poor people).

A social system which gives to the people the necessaries of life, with all its higher enjoyments and culture, and moderate wealth with four to six hours labor a day, will be the crowning work of our civilization and century.

The end of christianity is the greatest production of love.

The end of capital and labor is the greatest production of life.

We employ \$1,000 capital to each man's labor. At 5 per cent. interest, capital earns annually \$50; labor \$400 to \$600. Nine-tenths of all the life is produced by labor. It is the great source of our wealth and prosperity; it is the real and practical minister to life and love.

True social and national economy and leadership consists in leading the people upon the shortest and easiest way to life. The great struggle and anxiety of each person, family, society and nation is, first, material freedom, a safe home, a foothold upon this earth; secondly, the shortest way to food, shelter, fuel and raiment; thirdly, how to obtain the most enjoyments, recreation, culture and education with the least expense.

By what leverage can we raise the people most effectually to a higher level? How far can we advance our social and national life? What improvements can we make on our social fabric?

Unity is power, division is weakness. From hearsay we all know that. But how much power is there in unity? How much are we weakened by division? Very few can give a definite answer to these questions.

The heights of virtue, and depths of vice, are but little realized!

In order to improve the social fabric and determine intelligently the best ways and means by which the life and happiness of the many millions may be produced, it is necessary to order and clear our minds first, that we may reach the bed rock of the problem, and obtain a grip on those things only that are pertinent, vital, organic and essentially important.

There is a powerful evil of a very besetting nature, which diverts the minds and life of weakminded people, from main principles and truths to worthless trifles. On the essential truths of life, all rational beings agree; only upon principles of doubtful value men disagree, fight and oppose each other, wasting time and powers. Senseless sectarianism in religion forcibly illustrates this fact.

In considering social or national life, the production of life for millions, let us firmly confine and direct our efforts to the production of the main and essential wants of life. They are few and simple. Don't try foolishly to split hairs of national or international economy as long as social economy is not fully established in its simplest form. Let us not confuse and disorder our minds with senseless trifles. Simplify truth. Keep the truths of social economy and all other truth simple, so that a child may understand the same. Strikes, riots, bloodshed and war come from ignorance and confusion of truth. Truth is of heavenly childlike simplicity. It is worth while to guard and keep it as such.

The order of heaven is maintained by the observance of the few essential truths.

Life is the end, the only thing for which we labor. *Food, shelter, raiment and sustenance of mind and soul*, are the four prime elements of life.

If we consider the family life and wants of mechanics and farmers, and multiply the same by the 100,000,00 in the land we shall thereby obtain a fair conception of the main facts required for the consideration and management of the social and national life.

The average quantity and cost of living per family of five persons annually is:

Food, 5,000 pounds cost 4 cents per pound.....	\$200
Shelter, 4 rooms cost \$8 per month.....	96
Raiment, 60 pounds at \$1 per pound.....	60
Fuel, 12 cords of wood or 6 tons of coal.....	30
Laundry, light, water, doctors, medicines, education, recreation, etc.	34
	\$420

The quantity and cost of living for an incorporate society of 6,000 families, 30,000 people in the United Life are per year :

Food, 30,000 pounds at 4 cents per pound.....	\$1,200,000
Shelter, 24,000 rooms at \$8 per month.....	576,000
Raiment, 360,000 pounds at \$1 per pound.....	360,000
Fuel, 72,000 cords hardwood at \$2.50 per cord.....	180,000
Laundry, light, education, doctors, etc..	204,000
	\$2,520,000

Our national life in quantity and cost per year for 10,000,000 families or 50,000,000 people is :

Food, 50,000,000,000 pounds cost.....	\$2,000,000,000
Shelter, 40,000,000 rooms cost.....	960,000,000
Raiment, 600,000,000 pounds cost.....	600,000,000
Fuel, 120,000,000 cords of wood or its equivalent 60,000,000 tons coal cost.....	300,000,000
Laudry, light, education, doctors, etc....	340,000,000
	\$4,200,000,000

True co-operation is simply association of many families, to employ by united means, the most productive and effective appliances in the production of life sustenance and wealth. It is a family of 30,000, instead of five persons.

United production, equitable distribution and consumption of the above life sustenance is social or national co-operation, or *United Life* as I propose it.

The comparative importance of the prime elements of life are in proportion as they require time and labor.

Food. Its production and preparation demands of our time and labor.....	48 per cent.
Shelter and fuel	30 per cent.
Raiment.....	14 per cent.
Other necessities.....	8 per cent.
	100 per cent.

The ways of living vary. Between Jay Gould and a section hand on his roads there is a vast difference in living, For our purpose the above is a fair estimate and shows the principal and comparative wants of our life as a society and nation.

How to produce. How to make this living with the least labor or capital is the real problem of natural life.

In proportion as we love life and wealth so we are interested in the ways and means by which it may be produced for less expense.

I. Land possessed of the most natural resources for life, is the first necessity for its production.

Land is the source of all life. [Land is the mother but not the father.—ED]. From it we derive our food, material for raiment, material for shelter and fuel, and land is necessary to build homes and cities.

The value of lands, raw materials and natural resources are in proportion as centres of population approach them. The land value of the United States is \$25,000,000,000. Without the people, land has no value.

The land which 6,000 families or 30,000 people occupy in cities is worth, aside from all improvements \$500 to each soul \$15,000,000. They increase also the value of farm-land around the city to a considerable distance. Real estate wealth is created by the business trade and traffic necessary for the living of the people. High store rents come out of the people's living. It is not the land that creates real estate wealth. It is the working and common people who consume the most life substance, and pay interest and high rents, on high priced real estate. The common people as a rule don't own the land, but pay high rents and prices for the values which their own living creates.

The following facts will show what people may do by settling land in co-operation.

Six years ago Mr. Pullman with others in company, bought, 15 miles south of Chicago, 3,000 acres of land for about \$100 per acre. He built carshops and settled 2,000 working people with their families upon the land. To-day after six years time the land sells for \$3,000 to \$6,000 per acre. The 10,000 working people increased the value of the land \$14,000,000. Farm-land around Pullman City was raised \$10 per acre, farmers were benefitted \$6,000,000 to \$8,000,000. Workingmen's houses and lots which cost only \$400 bring \$168 rent annually.

The settling of the land by the working people created \$20,000,000 real estate wealth. But the working people and storekeepers received only high rents and a higher price for farm produce. Fellow workingmen and capitalists learn a lesson from these facts to your own advantage.

The living of the people is taxed to create real estate rents in cities, and high prices on farmlands around cities. In the face of these facts I propose to organize and incorporate \$6,000 families, claim for each 160 acres free government land, locate a city for 30,000 people, occupy the same as soon as possible and divide the real estate, forest, mineral and all other natural wealth equally among the people. We can obtain 960,000

acres of land, the location of the city is worth \$15,000,000. The land around the city in its wild state will be worth \$10 per acre, \$9,600,000; and the common wealth of the community will be \$24,600,000, about \$4,000 real estate wealth to each family.

An acre of woodland containing 15 cords hard wood, is worth \$30 clear money. Settling land in co-operation is tenfold cheaper than settling in division. By co-operation we create centres of population at once, raise the value of the land in the shortest time, and in unity it requires only \$100 capital to each soul to build up united communities with all the improvements of advanced civilization. \$3,000,000 capital will build a city, cultivate the necessary land, and manufacture the principal necessities of life for 30,000 people, providing, of course, that all work is performed in co-operation, which is the actual labor and capital saving power.

I propose the issuing of interest bearing bonds to the members of the co-operation first, and outside stockholders second, with the \$24,000,000 real estate property as security. Cheap or free western lands, with good natural resources, and centres of population to utilize the same, with new city real estate, are better than any other form of property as security for money.

Through well organized, united and predetermined occupation and population of lands, it will yield to capital the safest and highest returns in the shortest time.

The lands and buildings of cities containing 30,000 people are worth as a rule \$30,000,000. The proposed city for United Life, is an essential improvement, while its buildings are simple, the construction of the city is better adapted for the highest culture and enjoyment of life, than any of which we know; and we know from practical experience of the cities of Europe and America. We can raise a united city for 30,000 people at a cost of \$1,200,000. The land we have free. The market value will be \$30,000,000. Such is the power of unity. All this and much more is possible to united labor and capital. Building cities in division is very expensive, wasteful and senseless. We pay millions for taxes and interest on speculative real estate, which is of no benefit whatever to the people. In a well organized and improved city the population of Minneapolis would occupy only six square miles of land costing \$2,000,000 per square mile or \$12,000,000. Real estate gambling forces the extent of the city to 36 square miles, and the people pay interest and taxes on \$72,000,000 real estate. Water works, sewers and street improvements are abnormally extended, and the people must pay the cost, repairs, interest, and the increased value of the lands.

II. Homes of United Cities and communities.

A city and social order in which human life may develop and blossom into the highest physical, social, mental and moral life is of the highest importance. The perfect man, woman and child is the end for which we labor; and the necessaries to a perfect life should come to them, as sunshine comes to flowers.

The community should provide and possess all possible means to develop each limb, muscle, nerve organ and function in the body; it should provoke and incite to higher action each faculty of the mind, and call for the active exercise of each attribute within the soul.

Stone, wood, cotton and silk ornament in dress and building, is well enough for the heathen; we build and ornament bodies, minds and immortal souls.

The first requisite for a city is a pure invigorating air, a high location where the atmosphere is never stagnant, but always breezy and changing. A high location affords at the same time effective draining for liquid impurities.

Next of importance to pure air is healthy, pure water. Vienna at the river Danube, conducts its water 36 miles from springs in mountains. Paris at the river Seine is supplied by artesian wells. In American cities we take a vile swill from the river, and imagine the same pure, while it is only fit for pigs to drink, but never for man. Many diseases originate with foul air and filth in the water. The purity of both is a great luxury, and must be guarded as much as the life we love and worship.

I have lived in many large cities of Europe and America, found in them many conveniences, but also great defects. We should combine in united life all improvements which experience and reason have taught us, and avoid all inconveniences which harm or annoy us.

Instead of smoke, dust, sewer gas and horse manure, in our atmosphere, we must insist upon its purity, and saturate it with the fragrance of flowers, roses, plants, grass and desirable trees, cool and sprinkle it with fountains of springing water. Instead of rattling wagons, and the noise of tramping horses, cars and railroads, we need quiet, to give natural rest to our nerves, with only a few singing birds to make music for our babies. We want a tower full of chiming bells, which shall ring out in the morning, noon and evening, an inspiring thought, tune or song, to cheer, divert, raise and save our minds and souls to a happier and higher life. Sidewalks we want covered to avoid rain, mud, wet, excessive heat in summer, snow and ice in winter. Our hallways should extend all over the city, be covered and heated in winter, where we may keep singing birds and plants,

and enjoy a warm city in winter. when temperature is 30 degrees below zero. The hallways should have channels with simple covers for water, gas and hot air pipes and wires. Therèby water pip s will never freeze, and we never need to dig down 10 to 20 feet into the ground for repairs.

Covered and heated hallways for communication in cities, will save us from excessive and sudden colds, wet feet, etc. Many children sit for hours in the school in wet clothes or shoes, and suffer consequent diseases. Education, social, mental and moral culture need never be interrupted by cold, snow or rain. We don't want to be cut off from our meals; but mind and soul are more important than the stomach.

All this and many more improvements and conveniences are provided for in a simple way in the city proposed for United Life. The charm of a flower, the beautiful of nature will save a man after the minister has given him up to the devil.

Surroundings have a gentle but positive power in forming the characters and minds of people. The slums of Chicago, New York and large cities will never create anything else but filth, in the minds of the people which live in them. They must lower, and will never raise the people. Nature is bountiful with flowers and plants, to delight our eyes and senses. A cagefull of singing birds is a cheap but good enjoyment. The happiness and joyful song of birds is contagious and dispels gloom from our minds. In our poverty where so many people are homeless, without an inch of ground to rest their foot permanently the question is, how to build cheap cities aud homes.

Upon our land we find timber, clay, limestone and sand. In United Life we propose to set up our own saw mill, brickyard and limekiln. With timber at our doors we can cut and saw lumber at \$4 per thousand. In cities we pay \$20 to \$30, 600 per cent more. The actual cost of making brick is below \$3 per thousand; in cities we pay \$6 to \$8. With cheap fuel at our doors we can burn limestone for 8 cents a bushel; we pay 30 cents. Producing building material on a large scale, saves transportation, useless handling, profits to manufacturers, dealers and contractors. By co-operate living, wholesale buying of life-substance for workmen, we can put up houses and buildings for \$200 which cost as a rule \$1,000 in cities.

Common people pay \$8 to \$14 per month rent, \$100 to \$170 annually. Paying 7 per cent. interest on capital and 12 per cent. for taxes, wear and tear, our rent for better homes will be only \$3 per month or \$36 annually.

United Life will save a family annually \$100 on rent in 50 years life-time the difference is \$5,000, to 6,000 families it amounts to \$30,000,000.

The savings on rent for five years will pay for all the improvements of United Life; it amounts to \$3,000,000 in five years.

Fuel, its production and distribution.

The 100,000 families of Chicago require for domestic purposes 600,000 tons of coal annually. They pay over \$6 per ton, \$3,600,000. The actual cost of coal is 75 cents per ton to the miner, 75 cents mining expenses, transportation to Chicago by train loads is less than \$1 per ton, the total cost is \$2.50 for coal in Chicago, only \$1,500,000. Co-operation will save the people in Chicago \$2,100,000 annually on coal alone. Division is more expensive than the actual cost of living. What the people have not in their brains they must supply with their muscle and sweat.

A co operation of 6,000 families requires 72,000 cords of wood for domestic, and 40,000 for manufacturing purposes. The waste from our saw mills will give us heat cheaply. We propose to heat Unity City from central heat generators, with large furnaces. We may thereby cut our wood into 6 to 8 feet lengths, and dump it from the cars into the furnaces, and save a great deal of cutting and splitting. In a good furnace a sixteen inch log will burn as well as a two inch stick, and the heat which costs us in division \$30 may be easily produced in United Life for \$10 and less. 6,000 families pay for fuel \$180,000 annually. In Unity we can have it for \$60,000 and save \$120,000 for better purposes. In 50 years lifetime it amounts to \$6,000,000. This will set up two communities as I propose them. It will supply every room in the city with warmth.

We propose to force the air through glass houses full of different odoriferous plants and flowers, and charge it with natural perfume and fragrance, and show the people what United Life will and can do for them, if they fulfill its laws and requirements. The sweetest scent and odors of every known plant upon the globe, may delight your senses, feed your lungs and invigorate your blood and life. Unity is the only thing we need! Division is our weakness indeed.

III. Food; its united production and preparation.

Food requires nearly one-half of all our labors; it supplies our bodies with organic material; and for those two important reasons its cheapest production, cheapest and best preparation, in the greatest variety are demanded.

From a detailed investigation I am convinced that the food for which we pay 4 cents a pound may be produced by united living for one cent and less.

No business is more mismanaged than agriculture. Intelligent co-operation in the production of food will prove most successful. There are

intelligent men who nurse the opinion that small farms are better socially and financially. I consider it nonsense to carry freight across the continent by two horse concerns; a thousand horse-power locomotive is demanded in our times. The same applies to the production of food. When the small farmer works for 50 cents a day, and the large farmer pays \$1.50 in wages. the small farms may pay; but when both pay the same wages, the small farm costs over 100 per cent. more work.

We cultivate in the United States 300,000,000 acres of land. If we plow with eight horses, the labor costs us \$37,500,000 for a days' work; plowing with two horses it costs us \$150,000,000 for a day's work. Division of land cost the people \$112,500,000 more in plowing only. Seeding, harrowing and cultivating, with intelligent application of labor and power will show the same advantages. Is there any sense in wasting \$112,500,000 annually in plowing our lands and keeping up high cost of food? Are not many farmers physical wrecks from overwork? Are not many millions of poor people hungering for cheaper and better food? Fencing 300,000,000 acres into 10 or 20 acre tracts for keeping stock costs over \$3 per acre, or about \$1,000,000,000. 7 per cent. interest on capital and 5 per cent. for repairs, costs us for capital on fences over \$100,000,000 annually. Our national meat bill amounts to \$300,000,000, one-third of the cost for fences. Stock must be watched and cared for within fences; watching each 10 or 20 heads separately, costs us more time and care, than herding 30,000 to 40,000 heads by a few boys on horseback upon the large pastures of 100,000 acre farms.

From 1870 to 1880 small farms increased 10 per cent. in number, farms over 1,000 acres increased over 8 per cent. Why? Because food, grain and stock can be raised cheaper on large farms in spite of the small farmer who works from 4 o'clock in the morning till 8 o'clock at night for 50 cents. We want life-substance cheap; let the small farmers co-operate and manage agriculture in the most productive way. There is power in unity, and no good in division.

A 100,000 acre farm, good land, managed in mixed and most productive farming, yields on the average in food and material for raiment:

Meat.....	4,000,000 pounds
Milk.....	24,000,000 pounds
Flour.....	24,000,000 pounds
Vegetables.....	24,000,000 pounds

Total.....76,000,000 pounds

Per acre 760 pounds of food. 30,000 people require annually 30,000,000

pounds of food, and we have a surplus of 46,000,000 pounds. For raiment it produces 144,000 pounds of wool. Exchanging one-third for cotton we obtain 192,000 pounds of clothing material, which gives us 30,000 four pound suits annually. For footwear we have 6,000 cattle and calf skins, about 20,000 sheep skins, material for 48,000 pair of common footwear for men, women and children.

The stock required for the production of this quantity of food and clothing material are :

4,000 milch cows at \$30 each	\$120,000
24,000 sheep at \$3 each.....	72,000
7,000 cattle at \$20 each.....	140,000
8,000 pigs at \$4 each.....	32,000
1,200 horses at \$100 each.....	120,000
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44,200 heads; average value \$11 per head. Total.....	\$484,000

The 100,000 acres are farmed in :

Grain.....	40,000 acres
Garden and vegetables.....	2,000 acres
Potatoes.....	1,000 acres
Carrots and beets.....	2,000 acres
Hay	30,000 acres
Clover.....	14,000 acres
Pasture (hay and clover field are pastured also)....	11,000 acres
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Total.....100,000 acres

The capital in such a farm would be :

100,000 acres of free government land, improved \$6 per acre....	\$ 600,000
44,200 heads of stock.....	484,000
Barn and stabling with necessary appliances.....	80,000
Implements, aside from horses.....	100,000
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Total\$1,264,000

With the most powerful labor-saving appliances it requires only 12 hours labor per acre to work this farm, and about \$12 capital per acre. The actual cost of producing food on the largest scale is in allowing 10 cents per hour for labor :

Labor, 1,200,000 hours.....	\$120,000
7 per cent. interest on total capital.....	88,480
14 per cent. wear and repair on implements and outbuildings, \$180,000.....	25,200
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Cost of 76,000,000 pounds of food.....\$233,680

Seed is deducted from the actual produce. Cost of producing food 3-10 cents per pound about 1-3 cent a pound. The retailmarket price to families is above 2 cents a pound. Mismanagement of farms, useless transportation, handling and profits amount to five-sixths of the cost of production.

Preparation of food.

The preparation of food is more costly to families and less thorough than the people think as a rule. A family of five persons requires about 14 pounds of food per day. Buying and preparation cost 4 hours work; at 7 cents per hour the time costs 28 cents; 2 cents per pound.

In United Life, with the most improved cooking, baking and butchering appliances, preparation of food costs only one-seventh of a cent, seven pounds for one cent. The quality and variety may be improved a hundred-fold in unity.

Cracker factories can afford to make 120 different kinds of crackers, snaps, biscuits, jumbles and cakes. By United living we can produce and gratify every shade of smell and taste. A variety of selection is possible to the poorest person, prepared and superintended by cooks which only kings and millionaires can employ.

God has created almost a numberless variety of meats, poultry, fish and many different kinds of grains, nuts, fruits and vegetables. Each may be prepared in a dozen different ways. We may produce thousandfold combinations in food.

Freight from Italy across the Atlantic, costs only \$15 a ton or $\frac{3}{4}$ cents per pound. From California to Minnesota \$20, 1 cent per pound. In buying fruits, coffees, teas, etc., directly from producers in the largest quantities, we may enjoy them at a very low cost. One family cannot buy a carload, but a family of 30,000 souls may buy a shipload of grapes, figs, bananas, dates, oranges, and the like, and thereby obtain the promise of God and enjoy every good thing which is on the face of the globe. In United Life we may have better table music than the sultan of Turkey, and at a cost which everybody can afford.

Why should the American laborer with his wife and children not live as well as an emperor? We call them princes and princesses of the foremost nation; let us strive to treat them as such.

A hash factory, bakery and laundry in every family is about as great nonsense as a flourmill and woolenmill in every family. In unity we can raise and prepare food for one cent a pound, in division it costs us four cents; in variety and quality we lose more.

Grapes cost in California \$20 a ton or one cent a pound; it costs \$20 per ton for transportation, and we may enjoy fruits at 2 cents a pound; now we pay 12 to 20 cents. 6,000 families in United Life can be well fed for \$300,000 annually; in division the cost is \$1,200,000. Division costs us \$900,000 a year or 300 per cent. more than the actual cost of food.

In 50 years lifetime the difference to a family amounts to \$7,500; for the co-operation it amounts to \$45,000,000. The savings on food for three and one-half years pays the capital required for United Life.

Exclusiveness and division is a foolish sport. Politically in war, for the destruction of life and wealth we are united. In the production of life and wealth we are divided.

IV. *Raiment.*

A 100,000 acre farm, well stocked, yields material for raiment to 30,000 people. If it is refuse from meat and milk produce, we have only the cost of manufacture to consider. It will cost us 14 cents to make a pound of cotton or wool into textile goods. Sewing girls get from 6 to 10 cents a pound for making it into garments. The total cost would thus be 24 cents per pound. In market we pay \$1 to \$6 per pound.

Footwear costs about \$1.50 per pound in the market. The cost of production in co-operation, avoiding all profits, transportation and handling, will be about 50 cents a pound.

Three hundred and fifty thousand pounds of raiment which cost over \$360,000 to 6,000 families, may be produced for \$100,000 or less; saving \$260,000 annually, \$13,000,000 in 50 years. The savings on clothing alone made by co-operation will pay up in 12 years the entire capital of United Life.

V. *United manufacture of the principal necessities of life, as building material, shelter, food, raiment, implements and machinery.*

The principal elements in manufacture are labor and capital. Their relative importance is their cost. The average capital employed per man's labor is \$1,000. At 10 per cent. interest the cost of capital is \$100 annually; at \$1.50 per day for labor the cost is \$450 annually; at \$2 per day it is \$600 annually,

The cost of living to workingmen, which is the cost of labor in manufacture, has thus far received very little consideration from manufacturers, but in that direction is the greatest saving possible. Labor constitutes four-fifths if not nine-tenths of the cost in manufacture. All useless expenses and exorbitant profits on the workingmen's living are paid from the products of labor and capital in manufacture. High rent to laboringmen

is a direct expense of manufacture, so it is with fuel and all other necessities of life. The first essential step in manufacture is, the cost of labor or living at the bedrock at the cost of production. The principles of production are not fully realized as yet. The cost of living determines the cost of labor. Manufacturers have thus far shown little interest in the cost of their labor. In United Life the cost of living will be \$150 instead of \$400, and the product of one man's labor and \$1,000 capital will cost \$250 instead of \$500, thereby defying competition in manufacture.

The annual product of 1,000 men and \$1,000,000 capital costs as a rule \$500,000, for labor \$400,000 and for capital \$100,000. In United Life the cost will be \$150,000 for labor and \$100,000 for capital. We can sell 10 per cent. below the common cost of manufacture, and make \$200,000 besides clear profit. We can thus pay dividends to capital and better wages to labor. The laboringmen must look to the clear profits above the cost of living. If a man makes \$400 a year and living costs him \$400 there is no profit; but when living costs only \$150 there is \$250 clear money. The cost of living principally determines the success of labor and capital.

Workingmen should have the best meats, vegetables, milk, butter fruits, and receive the highest physical, mental and moral culture. A well fed and educated workman is like an improved machine. By his alertness and wits he accomplishes thrice as much labor.

In United Life 6,000 workmen with families and \$3,000,000 capital, by occupying free government land, create \$30,000,000 to \$40,000,000 real estate wealth, and save annually on the cost of labor or living \$1,500,000. How long can capital and labor afford to ignore these advantages.

Six years ago when Pullman & Co. settled Pullman City, it was considered in certain quarters, which is always prominent for its narrow minds and shortsightedness, a fanciful, hazardous undertaking, and was unsparingly criticized as such. But what is all criticism in face of the fact that the Pullman land company made \$14,000,000 in real estate thereby. And greater things are possible in the future to *united labor and capital*.

Competition will force a recognition of these advantages. The pioneers of United Life, and co-operation on the largest scale, must bear the want of confidence from too conservative minds, and contend against inconsiderate ridicule and attacks. In the end, united labor and capital will be the victors in the production of life.

VI. *United culture of physical, social, mental and moral life.*

We propose the permanent engagement, of professional men and women, for fixed salaries, demanding a regular service from them. In

United Life the living for professional men will be only one-third of the present cost, and we shall have the services of doctors, nurses, teachers, lecturers, musicians, and actors proportionately less on this basis. Mechanics and farmers spend about \$21 annually for recreation, amusement, education, doctors and church life. But in division they get very little for their money, a few good books and papers. A few visits from a doctor with medicine cost \$20.

Six thousand families have \$130,000 annually for the culture of their life. How can they obtain the most for their money?

Forty musicians may be hired by the co-operation, for the necessaries of life and \$600 besides to each musician. Food, fuel, shelter and material for raiment, cost us \$150 per family. The cost for music will be \$750 per musician, \$30,000 annually, \$1 to each soul. In division two good concerts cost a dollar, in United Life we have 300 concerts for one dollar.

One dollar in unity is equal in power to \$150 in division to recreate and amuse the people. This rule applies to all kinds of amusements; operas, dramatic, circus or any other performance. We hire performing companies for a fair price, and all the people will have enjoyment in unity, old and young, poor and rich.

For *physical culture*, physicians and nurses may be hired with equal advantages. A physician or nurse may make in six hours 18 twenty minute visits to guide and direct those in feeble health, thereby a visit will cost us 12 to 15 cents instead of \$2; a good till of medicine is sold for 50 cents which is worth only 5 cents. [United Life destroys the necessity for doctors and druggists.—ED]. 15 cents in unity are equal to \$2 in division for physical culture.

A powerful and real inspired moral teacher may feed with his truth and spirit 6,000 to 12,000 people as well as 30. The division of Christianity in sectarianism is the greatest cause of weakness. Sectarianism represents the spirit of religious leaders and not of Christ or God. We have fifty christian sects, while we have only one Christ and God. The young, the ignorant, the infidel and the heathen, must be confused by this chaos of Christianity. What an inspiring thought to have 24,000 souls in one body sing, praise and pray together to one God. There is but little spirit power in half a dozen Christians, with a church on each corner, coming together in a lukewarm spirit to praise God, and save the world. A half dozen angels can never equal a legion of angels in singing praises to God. Unity in spiritual life is a hundredfold cheaper and ten thousand-fold more powerful to give the world an upward turn. Division is costly, wasteful and weak.

Mental culture.

The highest culture of our minds and life demand every day contact with the best men and women in the land. There is a power in personal presence, speaking and acting under a high, pure and personal spirit, that can never be equalled by written or printed thought. The spirit of Napoleon I. lead his mighty army and swept down the military forces and aristocratic powers of Europe. It pervaded his generals and extended itself to the last soldier in the army. The printed words of Napoleon are little in comparison to the power of his spirit over man. It is the spirit that giveth life and quickens us to actions. To make our lives great and productive, they must be inspired and kindled by the fires of noble emotion and feelings from the best men and women.

The moulding, shaping and raising of human life should be the highest aspirations of all great men and women. And the people should pay the highest wages for such labor, and honor it as much and more as they honor greatness in themselves.

One family is unable to pay \$6,000 to \$12,000 annually. The best men and women cannot be hired for less, except they love men with an exceptional love. The poor people thus who need culture and inspiration to a higher life mostly, must unite. Only kings can afford exclusiveness; the common people must live in unity to realize the higher enjoyments of life. We need to see the perfect life, acted out upon the stage every day in the week, and drink in the true spirit of manhood, grace and virtue of womanhood, and thereby become like it, and if possible excel it.

The stage is to a certain extent demoralized, feeds often the lower nature of men, but the good men and women are here in this world to right that which is wrong, and it is their duty to make the stage, the true representative of life as we should live it. In United Life men and women between 21 and 60 years are well able to perform all labor in 4 to 6 hours per day and each boy and girl below 21 may have a college and universal education and develop body and mind completely before any burdens of life are laid upon them.

We never harness or yoke a horse or ox before their bodies are fully developed. But millions of children only half grown are ground in mills, stores and shops in an excessive way. The development of beasts is considered; the culture of helpless girls and boys is disregarded by the world. How much is a universal education for each boy and girl worth to parents and to the country? \$20 in unity are equal in power to \$2,000 in division, for education, recreation, culture and higher enjoyments of life. I propose no saving or economy in the culture of life. Instead of \$20 we want \$60 for each family annually, and

\$360,000 spent in unity will give us the best music, operas, dramatical performances, the best physicians, nurses, lecturers and moral teachers; and we shall enjoy for \$60 what we cannot buy for \$6,000 at present in division. Our social machine is a good thing for the junkshop and many of our social engineers may go there also. Our age and times demand social improvements. Humanity hungers, cries and perishes for the want of the higher enjoyments of life; our social engineers waste means by the wholesale.

It is high time for the leading men in the state, church and society to wake up and build a social fabric which shall give life to mankind at the lowest cost of production."

(CONTINUED IN FEBRUARY NUMBER.)

WHAT IS KORESHAN SCIENCE?

(CONTINUED FROM PAGE 304, NOVEMBER NUMBER.)

Should there be a reduction of taxes? If so, it should not affect luxuries. Upon whiskey and tobacco the tax should be increased till these poisons can be totally eradicated. Those who are able to pay taxes should be made to augment the *common* treasury of the *Commonwealth*, through a surplus which should be a pro-rata income of a per-centum increase, its augmentation being in an accelerated ratio at least doubling on the second \$5,000, trebling on the fourth, quadrupling on the eighth, etc., till the tax should entirely eat up the capital above a certain amount of wealth beyond which no man should be allowed to accumulate.

All the great enterprises for public improvement, necessity and accommodation, should be in the hands of the people, and regulated to subserve the public interest, through the properly appointed channels of service.

The state and national treasuries should be devoted first of all, to the amelioration of the woes incident to poverty among the people.

One of the greatest farces is the pension bureau. Those who remained at home in poverty while sustaining their beloved ones in the army by their patience and encouragement, are entitled as much to the government sustenance as those who fought its battles. Let the government furnish every family a home, not merely a piece of land. Let it be well stocked and implemented, and a systematic supervision arranged to protect in their interests those who do not have the business capacity to compete with their more thrifty, enterprising and naturally speculating neighbors.

Before any public improvements are made let the government provide homes for its people, and establish such a system of supervision as to insure their prosperity.

Accelerate the increase of taxation upon wealth above a given amount, increasing the burden of tax upon the rich, and lessening it upon the poor for the purpose of enforcing an equilibrium.

Men cry for more labor. The demand should be for less.

Economy is one of the primary laws of being. All uses should be practically economized. Labor, recreation and culture should be so regulated that the performance of uses should involve these three degrees, and they should constitute a cycle of activity every degree of which should be of essential use.

The more rigid the economy the less demand for labor. The curse pronounced upon man as a consequence of his fall, was that he should earn his bread by the sweat of his brow. The restoration of man to his paradisaical state will be his elevation above the curse of labor, and this will be accomplished when man returns to obedience to the laws of his true being, when he shall love God with all his heart, *and his neighbor as himself*.

Labor-saving machines should be devoted to their legitimate uses, namely, to save the labor of man and not to manufacture beyond the demand for the goods created, and to increase the wealth of those who speculate upon the blood of their fellow-men by diverting these means of industry from their legitimate channels.

The great demand of the age is a reduction of labor and the establishment of an equilibrium of labor, recreation and culture. This can never be accomplished through any system which has for its sole object the protection of the interests of the men who grind the face of the poor.

Suppose we make a critical analysis of the question of protection as advocated ostensibly in the interests of the laboring man. In such analysis the question arises, in whose interests have the men legislated who have been elected to *public service*, on the plea of protection, and how much interest in the laboring masses have the manufacturers demonstrated in whose interests legislation is operated? The manufacturer has but one aim, and that is to amass wealth at the expense of his fellow, his only interest in him being the extraction of his heart's blood. Any system of protection to the laborer founded upon such an interest we may rest assured is fallacious.

Is the question of free trade agitated from any less selfish motive than that of protection? Why have we these two diametrically opposite interests, and efforts; and why in a country like America should there be this division of interests and sentiment?

It is a fact that the advocates of free trade and protection—so-called—are about equally divided. What is the reason of this? There is but one reason and that is because the interests of a certain half of the people of the country are best subserved by free trade, and the other half best by—so-called—protection.

If the interests of one portion of the country, or one class of its people, are subserved at the expense of the other portion or half, there is something radi-

cally wrong either in our system of government or the way it is administered, and it is the obligation of a wise legislator to analyze the administrative application and indicate the remedy.

The party opposition upon the question of taxation and tariff does not arise from the difference in opinion with the profound thinkers and reasoners upon the question, but from the difference in interests that each may possess toward his own section or his own class. The only remedy for the settlement of these differences, is the destruction of the competitive system, and the introduction of the *law of uses* now governing the heavenly domain, into the performance of uses in the natural. Or in other words, the establishment of God's kingdom in the earth, and the execution of His will in the earth as it is executed in heaven.

The Divine purpose in the development of human ingenuity for invention, and especially in the production of labor-saving apparatus and machinery, is the saving of labor. It is through such means that the curse, and drudgery of excessive effort is to be removed, but this is not accomplished when such development is diverted from its legitimate use into the channels of speculative commitment, and made to increase the power and authority of the so-called capitalist, and to increase instead of diminish the degradation of the laboring mass.

If the government was administered (as it surely will be ultimately) upon the principle of co-operative or united life, the common treasuries of the states, and the state or general government would be guarded in the interests of the masses to whom they rightfully belong, and the surplus accumulations would return to the mass indirectly from this central accumulation, through the state centers as channels of distribution from the central treasury, and when the common demands of the people were met, their necessities provided for, and their comforts insured, then would be the time to turn the surplus towards general improvements.

When the common people learn, through their education to the standard of their political prerogatives, that the treasury fund in the mints and coffers of every state and the United States is their possession, they will institute measures to gain a genuine representation of their interests through the public servants sent to the service-center of the government by their own elective franchise.

The moment the system of competism throughout the government is eradicated through legal enactment and regulation, and labor upon the basis of united interests instituted, the people will all clamor for the greatest freedom to the importation of all commodities of foreign production, because it will be for the interest of the general government to supply the demands of its people so cheaply as possible, with the necessaries, comforts and even luxuries of life.

The first and general application of any surplus beyond the liquidation of the public debt—as these obligations mature—should be to provide a system by which every person in the government above seven years of age, male or female, should be self-sustaining. This must be done through a classified industrial arrangement in which is involved the establishment of the educational or school

system upon the basis of practical use, so that every child above the age of seven years while being educated in all the essentials of culture, should be practically maintaining itself. This *juvenile-scholastic-industry* should be so ordained as not to assume the characteristic of laborious effort; but on the contrary it could be made so recreative that children would enter upon their scholastic performances with enthusiastic delight.

The great system of industry should be in the hands of the general government, and so regulated that no person should be out of legitimate employment whereby the necessaries and comforts of life could easily be procured.

In the scientific regulation of the industrial system there would be an equitable adjustment of labor, and also an equitable distribution of the products of labor, insuring universal freedom from that solicitude which so generally pervades the thoughts of the common people especially, and which is not altogether lacking with the affluent.

Constant solicitude of mind is one of the great causes of the unrest and exhaustion to which is largely due much of the nervous prostration to which so many are subject.

The disease-producing element is continuously fostered in the mass, by the corrupt mental tendencies engendered through the unbalanced state of society. The mental (spiritual) as well as the common atmospheres are vitiated through the propagation of lustful corruption which would be largely dissipated through this one radical transformation, namely, equitable adjustment of labor, its products and distribution.

It has been said, "In that elder day to be a Roman was greater than a king." It should now be said, to be an American is greater than to be either a Roman or a king. This greatness to the citizen of the sovereign government, that to be established through Divine regal investment, possession, and control of the American continent, will be insured through our entrance upon the great *rest* to be inaugurated by the baptism about to be shed forth, by which the heart of the people is to be prepared.

In recapitulation it may be said, the treasury of the commonwealth belongs to the people.

The people have the right to equitably adjust labor and the distribution of its products.

The land should be owned by the government, that is, by the aggregate body and not by the *vidual*.

Every obligation of the government should be represented by its note, on paper, the general wealth of the government constituting the security for the liquidation of every financial obligation.

The government should enforce a comfortable and self-sustaining home for

every person under its jurisdiction, and protect these homes in such a manner as to insure their perpetuity.

Gold and silver should be used and exchanged as all other commercial commodities for their true commercial value, but never as a basis for the representation of wealth.

If to-day a man owns three hundred acres of land, well stocked and cultivated, with valuable buildings, and implements of industry, and is said to be on such a basis, worth one hundred thousand dollars, he may write his *promise to pay*, not on pieces of gold or silver to the amount of ten, twenty or fifty thousand dollars more or less, but upon the cheapest thing at his command, namely, a piece of paper, and it passes at par for the amount written. The government's *promise to pay* should be written in the same way, the general wealth and integrity of the country being made the basis of security, and the true standard of value being the legal power of the government as fixed in the integrity of the same.

(TO BE CONTINUED.)

TESTIMONIAL.

CHICAGO, January 18, 1888.

MRS. R. JORDAN:—I take pleasure in writing you a few lines in regard to your treatment. I have been suffering from dyspepsia for the last ten years, and at times I have been so bad it was almost impossible for me to eat the plainest food or drink the smallest amount of water without great distress.

I have employed many of the best doctors, and tried all kinds of patent medicines, without receiving any permanent relief.

After three treatments by you, I find myself *cured* of dyspepsia, and can eat all kinds of food without any fear of distress.

I can cheerfully recommend your treatment to all who are suffering from dyspepsia and wish to be cured.

Respectfully yours, HENRY DUNSTER,
536 West Huron St., City.



THE-GUIDING-STAR.

EDITED AND PUBLISHED BY C. R. TEED, M. D.

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Man's Purification from his animal propensities and instincts, merges him out of his animal existence into the domain of his divine life.

Entered at the Post Office in Chicago, Ill., as second-class matter.

PROF. O. F. LUMRY.

THIS ABLE AND ELOQUENT WRITER AND SPEAKER DELIVERS ANOTHER ADDRESS, WHICH HAS BEEN ESPECIALLY REPORTED FOR THE COLUMNS OF "THE SENTINEL"—THE WAY, THE TRUTH AND THE LIFE WHICH LEADS TO RIGHTEOUSNESS—THE WAY FROM JERUSALEM TO JERICHO IS STILL BESET WITH ROBBERS—INSTEAD OF THE OLD-TIME BANDIT AND PIRATE IT IS SHYLOCK AND MONOPOLIST--"USURERS HAVE BEEN THE RUIN OF EVERY COUNTRY THAT TOLERATES THEM"—A DOCUMENT THAT SHOULD BE READ BY EVERY MAN AND WOMAN IN CHRISTENDOM.

[From the Chicago Sentinel, Dec. 29. 1887.]

Again it is our pleasure to present to the readers of *The Sentinel* an address delivered by that eloquent writer und speaker, Prof. O. F. Lumry, of Wheaton Ill., as full of pathos, eloquence and humanity as any that has ever been put into print. Every man and woman in the nation should read it. It is as follows:

THE WAY, THE TRUTH AND THE LIFE.

"Every way of a man is right in his own eyes but the Lord pondereth the hearts.—Prov. xxi., 2.

Ladies and Gentlemen of the Literary Societies of Wheaton College: You are students. By your coming to this college you confess that you are not quite

equal to the task of walking wisely and well the way of life.

As the dweller within the vale can see but a little distance, and, if he has never traveled beyond the hills that bound his horizon, and has held no converse with the dwellers beyond the border, may imagine, as did Tacitus when he said of the limit of the explorations of Drusus to the north of Britain, "Thus far is nature and true report," so you, seeking to emerge from the miasms and death-damps of the low-lands of ignorance and superstition, probably, supposed that the extreme limit of the way you had to travel to reach the temple of Truth was not far distant, and the expenditure of a year or two at most would plant your feet firmly upon the highway of true science that leads onward to all earthly good, and, in the gloaming, into the gold-paved streets of the New Jerusalem.

But as you press onward and upward "hills peep o'er hills and Alps on Alps arise" until you now almost despair of ever reaching the "highlands of glory." If you do not fall out by the way and like Bunyan's miser with your face downward begin to rake with your little muck rake to gather in a few golden coins and glittering baubles, while a resplendent gem-lit crown of gold hangs just above your head, you may, yet, after years of patient toil, in the ways of righteousness and wisdom, ascend above the mists and clouds of earthly prejudice and passion, and like Jupiter, from the sunny peaks of "many-peaked Olympus," look serenely down upon the world terrified by lightnings and rocked with tempests.

STILL BESET WITH THIEVES AND ROBBERS.

The way from Jerusalem to Jericho is still beset with thieves and robbers. They are not such repulsive and blood-thirsty looking fellows as those of bible times. No flashing sword nor javelin, nor swiftly-flying unerring arrow, strikes terror to the heart of the unprotected traveler, be he Jew, or be he Samaritan. When he meets you his dread salutation is not "Your money or your life." With the gentlest, most winning of smiles, he takes both your money and your life, for, in a substantial sense, Shakespeare's old Shylock tells the truth when he says, "You take my life when you take the means whereby I live." Withal, he is "the mildest-mannered pirate that ever cut a throat or scuttled a ship." He has changed the harsh repulsive name of bandit or pirate for the euphonious fashionable one of banker, stock-broker, loan-agent, real-estate broker or agent, lawyer, railroad company, mining company, oil company, gas trust, and the like. He owns the most costly and fashionable houses and equipage; sits in the finest pew in the house of God, and pays most liberally towards the pastor's salary and every benevolent enterprise including colleges.

If you ask him what his calling is, he is no more ashamed to tell you than in the early history of Greece, were the bandits and pirates of whom Thucydides

tells us. Don't understand me to say that all the men who wear the above titles answer the description given. If they did it would be easier to put an end to the evil.

RAILROAD CORPORATIONS.

Take as an example one class of these corporate robbers. The railroad act of the state of New York, passed by her lawyers in legislative assembly in 1850 which is the model for the railroad legislation of the whole country, provides in its 85th section, that "at least one thousand dollars of stock for every mile of railroad proposed to be made must be subscribed to the articles of association, and ten per cent. paid thereon in good faith and in cash to the directors named in the articles of association." All the actual cash or credit required to set up a railroad company in business, with all its enormous power to take private property and tax the wealth-producers of the country any amount its measureless greed may dictate, is one hundred dollars per mile. On this slender foundation of actual capital it is prepared to erect a superstructure of "mortgage bonds," "income bonds," "construction bonds" and "car-trust securities," to any height it may in its sovereign pleasure desire.

In 1885, according to the report of the railroad commissioners, 18,820 miles of road were in operation in the state of New York. The total capital stock was \$650,500,000. The bonded indebtedness of these roads was \$557,800,000.

With a cash investment of \$65,000,000 required by law these roads have been able to issue and sell securities representing twelve hundred millions of dollars. It is high time that farmers, crushed to the earth by the extortion necessary to pay interest on this enormous sum of corporate plunder, joined hands with the monopoly-cursed toilers in mines and factories to lift from their shoulders this terrible burden. Certainly so, when you consider that these are the figures for only a single state. Less than a score of years ago three of these robber chieftains united their energies to build a road across the continent, Their united capital was said to be less than \$150,000. The money to build the road was loaned them by the government, none of which has been repaid, and the unpaid interest has more than doubled the original sum. Besides this enough valuable land, belonging to the people, was given them to pay for the road three or four times over. After having absorbed all this they now have the cheek to ask seventy years to pay the debt in.

But what of these robber chiefs? The one, with a little of his \$75,000,000 of plunder, has bought his way into our house of lords, where once patriotism, experience and brains were to be found, now mainly "boodle." In the place where, in semi-barbarous times, age and wisdom and valor and eloquence were wont to be heard, he opens his greedy mouth in the gates.

One of the others counts up thirty millions, and the widow of the other seeks consolation for his loss in the trifling sum of \$28,000,000. This is probably worse than the statement of Henry Clewes, the great eastern banker, in his last Fourth of July oration. He says that in building roads the stock is watered 50 or 60 per cent., which goes into the hands of the principal men to make them millionaires.

MONEY MONGERS AND USURERS.

To keep these men in countenance and help on their robber schemes there are great usurers who are now called bankers, a class of men who, as Pliny says, ruined Italy, and, as Rollin says, have been the ruin of every country that has tolerated them. They now have, granted to them by themselves and their attorneys in Congress assembled, unlimited power to contract and expand at pleasure the country's circulating medium, and in this way and by the rapid accumulation of money by usury, to rob without their knowing it our unsuspecting wealth-producers. Although their gains are sometimes in the nature of Ruskin's "occult theft" and are "legal, respectable," they none the less corrupt their possessors "to the utmost fiber of their being."

The mining barons are still another class of these sturdy robbers. The stock in the copper mines of the region of Lake Superior, if mines they can be called, where ore lies piled in huge masses on the very surface, has risen from \$10 to \$250 per share, and yet this infant industry clamors as lustily as ever for the four cents per pound protection. When coal mines and common carriers, the railroads, had combined to keep that prime necessity of rich and poor alike, coal, up to a high figure, combinations of laboring men secured a coal mine in Indiana and another in Illinois, and contracted to deliver coal in Chicago at \$1.50 per ton less than these law-made and law protected robbers demanded for it, but in defiance of the very law of their being, railroads refused to carry a single pound of it. Truly Judge Black was not far wrong when he said that the *Confederate Railroads* had seceded from the Union and set up a government of their own.

THE ROBBERS AND THE ROBBED.

In addition to these stock and grain gamblers, land grabbers, oil kings and numerous other freebooters large and small beset this same Jericho road. Their robbed and peeled victim does not present the same gashed and gory spectacle as he of the olden time. The well-fed priest and Levite, busy with the interests of our Zion, don't get near enough to discover that he is wounded at all, and take him for a lazy, vicious tramp and console themselves with the reflection that if he is wounded he has himself only to

blame for it, and if he would let whisky and tobacco alone he would be well enough off. Not so, believes some good Samaritan Talmage who has freely expended his money to pour in oil and wine to heal his wounds and wearily tramped for days and weeks the streets of some great city to find employment for him.

He says two millions of such robbed ones eke out a miserable existence beneath the starry folds of our country's flag. But he is an infidel; you must not even read the story of his wrongs. We have no record to show that the good Samaritan stopped to enquire whether the wounded man was orthodox in his belief before he relieved his sufferings. Yea more, does not the example of the Master teach that the most easy way to do good to men's souls and correct their errors is to minister to their bodily wants? There is nothing like a little kindly Christian sympathy and aid to clear away the mists of error.

But he is only a tramp! What is a tramp? Is he not a being for whom Christ died? The thief on the cross was probably only a tramp. Our first tramps were only common laborers forced to tramp in search of employment.

Sir Walter Scott says in his *Ivanhoe*: "To these causes of public distress and apprehension must be added the multitude of outlaws who, driven to despair by the oppression of the feudal nobility and the severe exercise of the forest laws, banded together in large gangs and keeping possession of the forests and wastes set at defiance the justice and magistracy of the country.

Of all the liers-in-wait that infest this dangerous way the usurer, of whatever name, is the very worst and most deadly, partly because he is the least suspected from his craftily having changed his name while he retains his old time wolfish nature. In speaking of him in *Ivanhoe*, chapter 7, Scott says: "He advised the Jew to remember that all the wealth he had acquired by sucking the blood of his miserable victims had but swelled him like a bloated spider which might be overlooked while it kept in a corner but would be crushed if it ventured into the light."

Again in chapter 33, he says: "Marvel it is to all Christian hearts that such gnawing adders should be suffered to eat into the bowels of the state and even into the holy church herself with foul usuries and extortions."

Bacon says: "Usury bringeth the treasure of a realm into few hands, for the usurer treading on a certainty and other men on uncertainties, at the end of the game all the money will be in the box."

In a letter in Ruskin's *Fors Clavigera*, Mr. Sillar proposes the follow-

ing law: "Whereas usury is a sin detestable and abominable, the law will refuse to recognize any contract of which it is an element."

He further says: "Not more than seventeen years have elapsed since all restraint was removed from the growth of what Lord Coke calls this 'pestilent weed' and we see Bacon's words verified. The rich becoming richer and the poor poorer, is the cry throughout the whole civilized world."

The process has gone on till in this country two and one-half per cent. of the population own one-half of all the accumulated wealth.

A CASE IN POINT.

But we are told that poor people ought not to borrow. The head of a family in Chicago becomes crippled and has to lay by. In her distress the wife and mother borrows at an exorbitant monthly rate, fifty dollars so as to live till he is able to work. She manages to pay all the installments till the last ten dollars but can raise no more. The jaws of that terrible mortgage close upon her furniture and it is carried away and sold for a moiety of its value to some partner of the money-lender. It was sold at auction, it is true, but there are so many such sales that property brings nothing, or nearly so, at them. An eye-witness of the above transaction lives in Wheaton.

A victim of misplaced confidence in his country's promises goes west to "grow up with the country." A Dakota correspondent for a Chicago paper finds him forced to borrow upon his land that he may be able to live. He insures this money to five times its value and pays the conscienceless professed Christian usurer 4 per cent. a month besides. These thieves, as the writer fitly calls them, sometimes take as high as 7 per cent. a month for that which receives all its value as money from the law, which is the common voice of the people. An objector admits that it is wrong to take usury from a poor man, but some people make money, even get rich from the practice. It must be right to take interest from these. Let us see.

A manufacturer or merchant borrows money at 6 per cent.; he finds that he makes 15 per cent.; surely he can afford to pay interest. Does he pay the interest? Look at his books and observe what entries he makes. Among the items of cost of his wares he reckons this interest, or if he does not borrow at all he reckons interest all the same because other people take it. He charges rent also for the buildings he occupies. The men who buy his products or wares pay both his interest and rent. But certainly among these purchasers are many poor people. If it is wrong to lend to poor people on usury, it is because it is wrong to take usury from poor people. It makes little difference whether you take usury directly on a loan

or indirectly by adding it to the price of what he has to buy. Probably the latter is the more damaging way because more than the actual sum is added to make sure of its collection. Leaving out of the account sales of land as equally against God's law and the good of men, you cannot conceive of a case where usury is taken that in the end, some of it, at least, does not have to be paid by poor men.

If then it is wrong to take usury from poor men, and usury can not be taken without taking it from some poor men, it is wrong to take usury at all, and God's word, which utterly condemns it, and English law, which forbade it down to over fifteen hundred years after Christ, must both be right.

PRINCELY SALARIES.

Among the incidental wrongs of this robber age in which we live are large salaries of officials. Secretary Manning leaves the Treasury department and a salary of \$6,000 per annum, for the presidency of a New York National Bank and a salary of \$20,000. United States Treasurer Jordan left a similar salary for another position of the same kind with the same salary. When you consider the fact that over a million men, according to government statistics in 1885, were without work and without pay, and the low wages of the other millions who made all the money that was made that year, can you possibly believe that any man that has not to keep up the style of living that is required of the highest government officials can possibly earn \$20,000 per year, or indeed one-fourth of that sum? How then can men get such salaries? They are simply a division of spoils by legalized banditti.

A monster bank that gathers in its millions by usury, can well afford its actuary, who skillfully guides its affairs, a salary of \$20,000 or more, besides the heavy dividends he gets upon his stock in the concern of which he usually holds a large amount, and besides an occasional bonus of \$100,000. So can the great railroad, coal, oil or other company. But how about the poor people who in the end, in one way or another, have to pay it all? Who will dare to say that in the distribution of the products of their toil they get a just proportion? They know they don't and God knows they don't. Their knowing it might make little difference as, at present, they are powerless to right the wrong. But God's knowing it will make a mighty difference. He has styled himself a God of justice and there can be no compounding the matter by a division of the spoils.

The slaveholder of the last generation who thought that he could atone for the wrong done the black man by selling a baby, perhaps bone of his bone and flesh of his flesh, and putting the price of blood into the contribu-

tion-box to help send the Gospel to the heathen, found that expiation for the crime against humanity demanded the blood of his white children slain on many a battlefield, and the loss not only of all his slave property but often of everything he had in the world with life itself. Let not the corporate or individual robbers of labor of the present time imagine that they will come off better in the end because of some great donation to a church or a college or a mission board or hospital or some other great charity.

AMONG THE PROPHETS OF OLD.

We have been considering some of the tortuous ways of man. In speaking of these ways God says by the mouth of His prophet Ezekiel: "Yet saith the house of Israel, 'The way of the Lord is not equal. O, house of Israel, are not my ways equal? Are not your ways unequal?'" In this connection God had been speaking of the unjust ways of men, and of the just ways of men. Of the latter He had said that he "hath taken off his hand from the poor, hath not received usury nor increase, hath executed My judgments, hath walked in My statutes; he shall not die for the iniquity of his father. He shall surely live." Of the former He had said: "He hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to idols, hath committed abominations, hath given forth upon usury and hath taken increase; shall he then live? He hath done all these abominations; he shall surely die; his blood shall be upon him."

After this specific denunciation of the death penalty for specific sins, and the identical ones we have been considering, he says, "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God."

The ways of wisdom are "ways of pleasantness and all her paths are peace," but God "turneth the way of the wicked upside down." God declares that when a man's ways please Him He "maketh even his enemies to be at peace with him," and of the wicked: "The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace."

Are we conscious of ignorance and blindness? This blessed Jesus, who is the "Way the Truth and the Life," has said: "I will bring the blind by a way they know not." Are we longing for a noble life? "In the way of righteousness is life," eternal and full of joy, "and in the pathway thereof there is no death." Do we desire to be just toward our fellow-men? "The way of the just is uprightness; thou, Most High, dost weigh the path of the just."

Are we well nigh stumbled because men who violate God's law often,

perhaps generally, for the time being, prosper in the things of this world and like Jeremiah cry out: "Wherefore doth the way of the wicked prosper? wherefore are they happy that deal very treacherously?" or with David; "Behold, these are the ungodly who prosper in the world; they increase in riches; verily I have cleansed my heart in vain, and washed my hands in innocency." Let us with David enter into "the sanctuary of God," then shall we be able to cry out as he did, "O Lord, when thou awakest thou shalt despise their image."

WORLDLY PROSPERITY NOT THE CRITERION.

One of the hardest lessons for men to learn is that worldly prosperity is no certain indication of the favor of God. That was the stumbling stone over which ancient heathendom was continually falling. According to the scriptures, the devil is the god of this world and the world is the means by which God permits him to try all Christians. As God did with Job, at some time in his life He permits Satan to try every Christian. When He has sufficiently tried him He may require Satan to keep hands off of him, even though he has very great possessions. If we "commit our way unto the Lord," He has promised to "hold up our goings in His paths." If we "decline from His paths," He will make our "way as darkness" and we shall not see "at what we stumble."

I have dwelt thus long to show you a few of the ways that will be open for your feet and entice you to enter them. As you value your future happiness, at whatever cost of present ease or comfort or life itself, stand away from the entrance to every evil way.

WHAT IS TRUTH?

The three words which constitute our theme are vastly important and wonderful in themselves, and still more wonderful in their connection. What is truth? has been the problem and the puzzle of the ages. Grecian philosophers dogmatized and doubted over it. It threw the contemplative wise men of the East into a profound reverie from which they once only in the world's history emerged with any light beaming in their faces. That wisest of the heathen philosophers, Socrates, gave it up, and said if men ever saw the essential truth it would be when God sent somebody to show it to them. It has come in the lowly, despised Nazarene who is the only being or thing as yet, who could ever say, who has ever dared to say: "I am the truth." Long has the world doubted and been damned because it doubted. Slowly and reluctantly has it come to see and acknowledge the truth, and when its head has been converted, its heart has remained unmoved. "Out of the heart are the issues of life." Long has the world imagined that a cold intellectual assent to the truth would be all that was necessary, that it mattered not if as Jeremiah says, God was "near in their mouth," that

He was "far from their reins." Let us understand this matter for it is of the utmost importance. If my life is in any sense a lie, or requires a lie to make it appear respectable, then, whatever I think of it, it is not "hid with Christ in God." Nothing is with Christ or in God that is not the truth. The railroad company, and that is, in God's account, the men who constitute the company, that publishes to the world that its capital, that is presumably its cost, is so much when it is not one-third of that amount; the bank whose published exhibit declares that its dividends are so much, when by means of inner rings, it is in fact three times that amount; the millionaire who tells the assessor that his property is so much when, in fact, it is, as in the case of the rich men of Chicago, ten or one hundred times that amount—all these and such as these, if they are acting intelligently, do not tell the truth, and, whatever their professions, are not "in Christ." Not even can they be honest men.

In view of fact above stated and the utter and perfect silence of Christian men and Christian churches on this all-important subject, may we not conclude that we have fallen upon the times of which the prophet writes when he says: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets and equity can not enter, yea, truth faileth, and he that departeth from evil maketh himself a prey." And again: "For the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land. By swearing and lying and killing and stealing, and committing adultery, they break out and blood toucheth blood." One has only to take up a newspaper to see that the prophet is speaking of these times. So also when he says: "None calleth for justice, nor any pleadeth for truth."

THE MYSTERY OF LIFE.

God is not only our way and our truth, but He is also our life. In some way to us mysterious He is our physical life. In nothing is it more clearly seen that it is the "glory of God to conceal a thing" than in this thing we call life. No surgeon's knife has uncovered its domicil and discovered to human gaze the dweller within. It is as much unseen as its fountain, God Himself, and yet its phenomena are the most wonderful in all the range of being. As He feeds our bodies with food convenient for them, or by His sunshine and His rain make it possible to do so, so if they are fed at all, He feeds our souls with the bread of eternal life.

He has made it possible for us to secure a well-developed and powerful physical manhood with a puny and undeveloped intellectual and spiritual being. While you are here, my young friends, not to neglect your physical development, your main concern is to develop and train the inner life of the soul. A mighty soul, in whatever tenement lodged, whether weak or strong, whether feeble or mighty, makes a strong man or woman.

You are seeking, benevolently or selfishly, to live a life that shall move other lives. You want above all things, soul strength. One of the first and an indispensable condition of perfect and permanent success is absolute truthfulness.

PHILOSOPHERS, STOICS AND ORATORS.

The false accusers of Socrates, to forestall the effect of his simple, truthful utterances in his defense, warned the judges to beware of his power of speech, yet so powerful was his simple portrayal of the facts, that, as he said, if he had been willing to resort to means such as were in common use then as now to work upon the sympathies of his judges he might easily have avoided the hemlock.

England's great minister, Canning, was wont to say, what you will always do well to remember: "There is nothing so silly as cunning." No affectation of truthfulness, nothing but the naked truth itself, will so develop and endow a mighty, truthful life as to make it all powerful for good to itself and other lives. A truthful life takes account of things according to their real intrinsic merits. Are things of vast importance, such a life is greatly moved by them. It has no use for stoicism or indifference. A shallow nature seeks to preserve a cold, passionless exterior. Mere intellect, however much developed, is as cold as an iceberg and generally as useless. Let me paint for you in his perfection the stoic philosopher. He wraps himself in a blanket spun and woven by other's hands; envelops his legs and feet in leggins and moccasins, the cunning workmanship of other's fingers; smears his stolid features with pigment of nature's own production, and into a cap fearfully and wonderfully made by other's art, thrusts a feather plucked from the king of birds and lazily dozes in the sunshine. What has he done for the glory of the Great Spirit who made him? Nothing. What salvation has he ever wrought out for his race? None. When will he ever become of any account in this world? When he throws off his lethargy and becomes a living, moving, energetic man.

Higher in the scale of social life is found another being far more polished in his manners; equally unimpassioned; more insincere and false; having no more care for God or man. His cloth is of the finest texture, and his garments faultless in fashion and fit. He is your thorough-paced society man. So far as doing any good in the world is concerned, he has no talent, no heart for it. When such men drop out of line nobody misses them but their tailor and perhaps their landlord, and these, mayhap, on account of sundry unpaid bills. You surely have no ambition to fill the ranks of such.

You wish to be an orator and thunder to listening senates. Cicero says you ought to know everything, to compass everything within your experience, so

that your words shall be, as it were, pictures true to nature, of the actual facts that have gone to make up your life. Any attempt to overstate or falsify in any respect the real facts must inevitably spoil the effect of the whole. If your words come not from a heart burdened with the truth you are about to utter, it is better to say nothing. If your words testify to one thing while your heart testifies to another, hollowness, hypocrisy and failure are the result. If you really feel the importance of what you say your utterance will correspond to the impression actually experienced.

MOURN WITH THOSE WHO MOURN.

Ezra wept between the porch and the altar. Nehemiah in view of the desolations and oppressions of his people sat down certain days and wept and mourned. God's ancient people often wept aloud in their trouble and distress. Paul was often in tears, and the promise of success in our effort to benefit others and in the end to bless ourselves is generally given to earnest, tearful effort. The Saviour himself wept over the grave of a friend and mourned over the miseries that were soon to overtake God's chosen people and their holy city.

"He that goeth forth weeping, bearing precious seed, shall doubtless return again bringing his sheaves with him." It is a sign of weakness to weep and lament over our own afflictions, but to "weep with those who weep and rejoice with those who rejoice" is not only to obey the scriptures, but to obey the dictates of a noble and generous nature as well. Thus to express sympathy with sorrowing humanity is often the sole condition on which you may be privileged to bind up its wounds, pouring in the oil of joy and gladness. The one who begins to read homilies to those in distress upon their own improvidence or even viciousness, has forever lost the opportunity of doing as did the Master when sinful and suffering humanity came or were brought to Him. He first gently and benignantly relieved their bodily suffering of every kind, and then kindly counseled them to sin no more and thus cured the evil cause that produced the sad result. He did not say, he is only a tramp. In some substantial sense all men are tramps if they are not tramp-makers, and often both experiences occur within the same lifetime.

(TO BE CONTINUED.)

THE January number of the STAR may contain much matter not specially interesting to such as wish to attain only to a knowledge of the therapeutics of Koreshan Science. Through force of circumstances we have been compelled to put over to the February number, subject matter intended for January.

We have been again unavoidably delayed, but now as we are prepared to do our own compositing, we expect to be able to issue each number promptly on the first of the month.

It is to be hoped that all who are enough interested to continue reading, will be prompt in sending in their subscriptions for 1888.

We expect to make of the STAR an interesting periodical. The various branches of our industrial system have taken our time to a considerable extent, but when once thoroughly systematized we shall be able to give more time to the magazine work, and thus improve it in substance and appearance.

ERRATA.

On page 2, paragraph eight, the figures 100,000,00 should read 10,000,000.

On page 16—close of last paragraph—substitute perpetuity for prosperity.