

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.

Vol. V. No. 25.

CHICAGO, ILL., JUNE 24, 1893. A. K. 54.

\$1.00 per Year.

Issued weekly by the Guiding Star Publishing House, Washington Heights, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanism, lists of names for sample copies.

The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

All business communications containing checks, money orders and express orders should invariably be addressed to the Guiding Star Publishing House, Washington Heights, Ill.

MAKE ALL MONEY ORDERS PAYABLE AT CHICAGO, ILLINOIS.

ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.
EDITED BY THE KORESHAN UNITY.

REPUDIATION.

We are not in the habit of rendering excuses for anything that may appear in the columns of the SWORD. It is scarcely possible to be more radical, in any statement, than the truth. It is the truth that makes men wince. There is nothing so repugnant to most men as the barefaced, unvarnished fact, because it is so in opposition to the culture, tendency and loves of the human mind. Jesus told the truth, and because he did, the world, the cultured and moral world, hated and killed him.

From some articles in our columns it might appear that we advocate the refusal to meet the obligations of legal demand. This is not the purport of our conception of equitable distribution. The demonetization of gold is repudiation. There is not gold enough in the world to meet the promises to pay—in gold—which constitute the bonded obligations of governments and corporations. If promises are made to pay in gold beyond the amount of gold in existence, what is that promise but a lie? It is time that the world wakes up to the fact, and to a realization of the sources of its degradation. We do not believe in any violent revolution nor any violation of laws, but we do believe in improving the law to suit the genius of the age, and one of the first radical changes to be made is the destruction of the money power. There is no way to destroy this power but to take off its head; this can be accomplished by the demonetiza-

tion of gold, and with it the destruction of the entire legal tender principle.

The products of both nature and industry belong to the industrious, and there is no injustice in so disposing of the good things of the world as to provide the necessities, comforts and also, so far as they may be made universal, the luxuries of life. If the people of the United States comprise the government they have the right to say, by the voice of the majority, that there shall be an equitable distribution of the products of industry and of nature. Wipe the *ignis fatuus*, called money, from the face of the earth! Let nothing be denominated wealth merely by a fiat that violates every principle of intrinsic worth! The great coming day of the masses who have the right to say, "Our will be done," is to sweep from the earth, with the besom of annihilation, the tyrant that enslaves them—the money power. Jesus the Christ has given the example. Make the whip of small cords with which to scourge the desecrators of the temple, and overthrow their tables of exchange!

The money power must go. The money fiat will be destroyed by another fiat—the fiat of Jehovah. "And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages." The instrument with which the Lord will do this is the humanity, grown into a consciousness of its rights, with power to insure them.

LET US FULFIL THE PRAYER, "THY KINGDOM COME!"

Every attempt to adjust the relations of human service, or the performance of use to the products of use, upon the basis of the competitive system, is fallacious. It is the adjustment of a new patch upon an old garment. "Old things shall pass away and all things shall become new." Humanity needs the day of rest; rest to all, old and young—the universal and perpetual sabbath. What are the principles involved in such a day of rest to all men? Merely the full share, to every living being, of the products of equitable industry.

Remunerate industry to the full extent of its application! Destroy the money power by placing all mineral, agricultural and manufactured productions on an equal footing! Destroy the wage system by substituting the equitable distribution of the things produced by nature, and the additional art of man, to all men according to the merits of an industrial adjustment that will give to a man all (not merely a limited portion) that he earns. A comparatively small amount of labor or use will then provide a superabundance of essential things. Then the cultivation of mind and body will

take the place of extravagance, and economy will be the guide to plenty; this will insure the dissipation of avarice. Love to God and humanity will be the ruling love of the race, and the prayer of the Lord's inditement will have its fulfilment in the inauguration of the kingdom of righteousness.

Greenbacks.

Some years ago we had in this country a well-meaning but bemuddled class of thinkers called greenbackers. They created quite a stir for a time, but their lights were soon dimmed, and their fortifications silenced by the great battery of the gold bugs. These misguided souls expected to see a government of the people established by the demonetization of gold and silver, and the issuance of greenbacks alone as legal tender. How they were ridiculed by the gold bug press, and also by the people at large who could not see that, faulty as such a system might be for the conduct of commerce, it was quite superior to the existing method of mono metallism, as it would be also of bi-metallism. With gold and silver demonetized, and a paper currency alone issued, we would be enabled to do away with at least two evils; namely, the speculation in money values, (for example, the present discrimination in favor of gold as against paper money,) and the enrichment of gold and silver mine owners. This would at least be something accomplished, although very little, toward the final and complete disenfranchisement of the masses from the vassalage of capitalism.

The reform papers usually head their sheets with this motto: "We demand the free and unlimited coinage of silver." We see this fallacious demand displayed so frequently that we have often prayed that a free and unlimited baptism of brains might be visited on the heads of these misguided souls. In place of this motto they should print the following, which would more nearly express the thought of the silver coinage boomers: "We demand the unlimited enrichment of silver mine owners at the people's expense." As between bimetallism, however, and greenbackism, give us the latter, but please excuse us from both. First let us demonetize both gold and silver and then wipe out the two evils enumerated which have arisen from the use of these two metals as money. Then concentrate all energy on these greenback fellows. They are again coming to the front. Scratch any white haired chestnut who may today be found hounding reform in the ranks of that sorrowful encampment—the people's party—and you will invariably find a greenbacker. He may tell you that he hails from Maine, owns a cranberry bog in New Jersey, or is mortgage-ridden in a Kansas county. It makes no difference. Greenbacks is his motto. These coincidences naturally lead us to the thought that greenbacks are mossbacks. Moss is green and the greenback issue is an old one, hence these fellows are mossbacks.

Let us examine this moss and see what we can learn. Were mossbacks (greenbacks) alone legal tender, how would we come out? We would still have the competitive system, and therefore the capitalist and the monopolist. Greenbacks would never destroy these. Admitting for the sake of argument that there is not sufficient money at present in circulation to supply the people in their commercial transactions, and supposing that the government, with gold and silver de-

monetized, were to issue a much larger volume of greenback currency, who would eventually and inevitably get the money? Certainly the capitalist; no one else. He is the manipulator and usurper of that which the producer brings forth. Greenbacks do not represent any inherent value. They are floating pirates. Any one can possess them to an amount equal to the extent of tyranny and injustice he is capable of exercising over his fellow men under competition. One man makes a suit of clothes and receives five dollars in these greenbacks from the capitalist. Now if they represent the actual value of the garments produced by the toiler, how is it that the same articles are disposed of by the usurping employer for \$20 or \$25, which, subtracting the amount paid to the actual producer, and some other incidental expense, is a personal, selfish, and unearned profit to him. Our mossback (greenback) friends are far from a solution of the industrial problem. Greenbacks mean monopoly just as much as gold and silver. They mean strikes, tears, bloodshed and chaos. We want none of them. They represent Caesar's stamp, and must therefore go. There should exist no money system at all.

Before the divine kingdom is set up in earth, there will be an attempt made to establish equitable commerce by a system which will be a counterfeiter of the Lord's system, but it will prove abortive. The Lord has no use for either checks or vouchers. There is an inherent value attached to every piece of work performed, and to every workman performing it, but that cannot be accurately and fittingly computed by any certificate of labor performed. One man may work in the field while another may sit in his chair and think, yet the seemingly inactive person is performing use just as much as the outwardly more active one; the value of that use, however, is not to be determined by any materialistic mode of calculation. "Not by might nor by power, but by my Spirit," as the Book says, will the divine kingdom of uses be regulated. Men must have principles of integrity planted in their souls by the divine agency, and then there will be no cavilling as to one fellow trying to beat his neighbor. Mossbacks must go. Tinkerers at divine justice must take a back seat. When humanity has striven enough and suffered enough it will find its static point, and not before.—C. J. M.

We would be glad to see a system of credit—founded upon love to God and the neighbor—established. The Lord Christ being authority, that time will come; according to the signs of the times, it is at our very door.

Without blood, and rivers of it, there will be no change. A strong centralized government should be established.—*Senator Sharon.*

COSMOGONY.

The Science of Foreshortening.

[CONTINUED FROM NO. 24.]

Appended (fig. 2) is another diagrammatic illustration of the law of foreshortening, as more explanatory of the cause than of the phenomenon. A represents the eyeball, B the lens, D the location behind the lens where the rays

would focus, but not represented in the diagram, E the iris. The aperture in the iris through which the rays pass is called the pupil. The transparent part of the eyeball covering the iris and pupil, and observed as a bulging prominence, is the cornea, F. G H is the line representing the surface of the earth, 1 2 3 are elevations of the same height at different distances, from which converging lines are drawn through the point, crossing at C and implanting their pictures upon the retinal coat of the eyeball at a, a, b, b, c, c,—making three distinct pictures of the three elevations; the most distant elevation forming the shortest picture. Any reasonable mind can understand that there must be a distance in perspective where an elevation of the altitude of 1 2 3, say at c, could not be seen because two converging lines from e 5 could not plant a picture at the space between c c. The space e 5 would vanish before reaching d. The horizontal is represented by d f. The elevation at y d f. as seen as if at

It is one of the modern miracles that the human mind, otherwise apparently so profound, can, in its estimations, ignore the law of foreshortening in the attempt to prove the convex rotundity of the earth, when it admits the law for all other purposes. It is as difficult today to eradicate an error and impress a truth as at any period of the world's history. Human progress advances upon the principle that, "Where ignorance is bliss, 'tis folly to be wise."

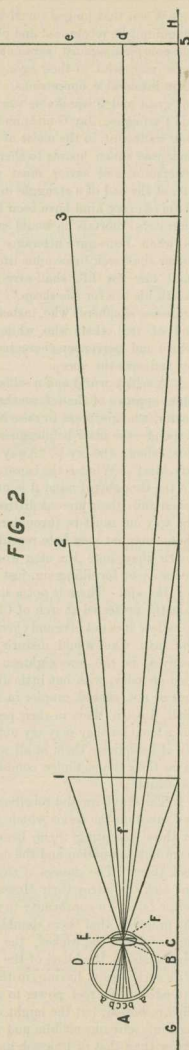


FIG. 2

There Are No Binary Stars. In the illustration of the railway, it was observed that two rails four feet apart appeared to narrow down to the dimension of one rail. If the track or railway be cut in two at the point of vanishing, or at the point where the two rails appear as one, and all that part between the observer and the vanishing point be removed so that the observer looks against the end of the two rails where they appear as one, there will be seen no intermediate space, and from mere observation without reflection it would be denied that two rails existed. Now let us imagine the observer to be a great scientific teacher, and that he says to another:

"Do you see that rail vonder in the distance?"

"Yes," is the reply. "What of it?"

"That is a binary rail. I can make it look like two rails some distance apart."

"How can you do that? I don't believe it," says the incredulous neighbor.

"Why, just look here; I have an instrument that magnifies distant objects, and by applying its magnifying power I can separate that into a double object, and enable you to see two rails. This is proof that the rail is a binary one. These binary rails are the most curious of all rails."

Two balloons traversing space on parallel lines fifty feet apart will reach a point where they seem to blend as one, precisely as two rails separated by a space of four feet will seem to come together in the distance and appear as one.

"Do you see that balloon yonder?" says the scientific investigator to his neighbor.

"Yes," answers the neighbor.

"That is a binary balloon," continues the scientist(?).

"A binary balloon; what's that?"

"Why, a binary balloon is one which, when submitted to observation through a telescope, appears as two balloons. It's a phenomenal balloon. They are not so numerous as the single balloons, but may be seen under favorable circumstances."

On the basis of the supposition that space is illimitable, let us imagine two stars so far distant from the observer as to appear one, though a million miles distant from each other. The million miles of space has seemed to vanish to the apparent contraction of the object which appears but a minute speck in the distance. It must be remembered that they are separated by a million miles of space. If an elongated object could extend through that space, covering the million miles, its diameter as large as the diameter of the two bodies, it still could not be seen as more than the mere star-point. But if it were a million and two miles at the vanishing point, it could be seen extending beyond, and enlarging the apparent point. The farther it receded in the perspective the longer it would have to be made to be observed as a point.

Not long since we were in conversation with an active and thinking mind, one familiar with the astronomical idea of the resolution of a star into binary and multiplex forms, which the telescope is capable of effecting. In reply to our remark, that at any distance beyond the vanishing point of given space—such as the four foot space between the tracks of a railroad—objects must be outside the four foot limit, and that the further the distance was extended the

farther apart they must be to be seen as if at the median line between the rails, he said:

"You do not pretend to say that two trees so far apart can be seen," marking the position on a diagram before us, "as one tree, do you?"

"This is precisely what we do say," we answered.

If the astronomers, instead of calling two stars, which they believe to be separated by millions of miles, a binary star, that is, a double star, would say that the appearance of a star is the result of the contraction of visual area, the apparent contraction of space so as to bring two stars to be observed as one astral center, thus ceasing to put the cart before the horse, this simple proposition would be understood when applied to terrestrial concerns, and much confusion of mind would be obviated. If two stars, separated by a million of miles, can be seen from a given point of observation as one star, it follows that beyond that point two stars of the same size, to be seen on the same line of observation, must be farther apart, and the farther distant they are the farther apart they must be to be observed on this given line, or, so to speak, given level.

"But," says the inquirer, (we speak now from the experience gained since beginning the present series,) "what is the Dr. driving at? What is he trying to prove?"

We reply, we are attempting to make the stupidity of this age awake to the fact that a pole or a mast must be elongated in inches proportionally to the square of the distance in miles, to maintain the top of a succession of poles or masts on an apparent level. We are trying to awaken the mind of so called civilization to the fact that, as an object recedes in the distance, it appears to contract at both ends by virtue of the law of foreshortening, and that that which is usually attributed to convexity of the earth is really due to diminution of visual area through perspective foreshortening. *It's all in your eye!*

FINANCE AND COMMERCE.

Othello's Occupation Will Soon Be Gone.

The United States banks in every state of the republic have been falling at the rate of ten to fifteen per day for the last month for want of silver dollars. Nearly all the banks of Australia have closed their doors for want of silver dollars. In England, France, the German Empire, Austria, Russia, Spain and Italy, some of the oldest banks, and many of the strongest commercial firms have shut their doors and gone into insolvency for the want of silver dollars. It is a noticeable fact that in Mexico, Central America and South America, all free silver coinage countries, not a failure of any importance has occurred. But in all the countries where Rothschild has been able to demonetize silver, and establish the single gold standard, the financial crash and panic have been greater than ever before known in the history of the world. Shrewd observers say that Rothschild and his agents throughout the world will clean up more than \$2,000,000,000 out of this deal! The destruction of the banks and old established commercial firms, and the robbery of the millions of depositors of the industrial classes all over the world, this heartless gang of public marauders *calls a deal!* Great God! how much longer will the people stand it? Oh for a Moses to lead them out of the wilderness into the light of Justice, Truth and social happiness and reform!—*San Diego Vidette.*

When that longed for Moses appears, it is said that he should not be recognized and obeyed, but should be ridiculed and conspired against, persecuted and even murdered by the same men who, in their agony, cry out for deliverance from their intolerable oppressions. But it is ever thus. While our great and unspeakable world oppressors, the Rothschilds and Carnegies, Jay Goulds and Vanderbilts, are usually safe and wallowing in the midst of luxury in life, dying, transmit their vast stolen hoards to their heirs, every great world's benefactor and savior must make up his mind to give his life, at the end of a struggle in which poverty, calumny and abuse of every kind have been his portion at the hands of the ungrateful mortals he would save. It is just as true today as when Jesus gave utterance to the sentiment that, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall save it;" and, "The good Shepherd giveth his life for the sheep." The world is full of false, professed shepherds who, instead of feeding, devour the sheep, and of still others who, while exposing and denouncing the selfish and mercenary character of these, do nothing to succor and save the sheep.

A selfish world and a selfish church tolerate, even sometimes approve of these false shepherds, but when an actual Savior, who purposes to raise humanity out of the slough of despond—the utter helplessness into which it has, by its own sins, fallen—the cry is, "Away with him! crucify him! crucify him!" What is the cause of such apparent perverseness? To the thoughtful mind it is not far to seek. If men have fallen into their present distresses because of their own sins, the way out must be through repentance and the forsaking of those sins; but men hate repentance because they love sin, hence they hate the man who preaches repentance and the necessity of forsaking sin, just in proportion to their love for the sin. There is not a sin today that damns humanity that the professed church of Christ, equally with the world, so called, does not love and cherish, hence they cry out against the man who would disturb them in its enjoyment. As really as did the Jews eighteen centuries ago, do the mass of men of today, with but little difference as to whether religious or not, cherish murder in their hearts against whosoever shall disturb them in their present vicious enjoyments. In their troubles they may cry out for a Moses to deliver them, but if he delivers them at all with their approval, he must do so on their terms, under conditions which render salvation impossible.

The stubborn and rebellious Jews would not be delivered and saved on the terms which Jesus offered and made good to those accepting them, hence there was nothing left to them but damnation and the destruction which speedily overtook them. The sinners of this day, who reject and contemn and seek to destroy their Moses, have no reason to expect a better fate. In conformity to the law of re-embodiment and the prophecy that there should be a resurrection both of the righteous and the wicked, the rebellious Jew who imbued his hands in the blood of the world's Redeemer and Savior, is on earth again, having, in the power of money, far more extended and cruel power to persecute and destroy than he then possessed; but the might of Moses and the Lamb will certainly circumvent him and visit him with weightier overthrow than that of Pharaoh and the Egyptians in the Red

Sea, and the redeemed and rescued sons of God will joyfully ascribe their glorious triumph to Moses and the Lamb. This Lamb is the one whom John saw in the end of the age, of whom he said: "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Having begun the work in type, when he drove the money-changers out of God's typical temple and kicked over their tables, pouring out their money, he will now complete the work, thus typified, by utterly and forever destroying the power of the Jewish Shylock and his imitators and tools, over his real, perfected temples, his redeemed and re-generated humanity. The longed for Moses is here, and will certainly perform his great and wonderful work in spite of men and devils, after which the occupation of the Jew bank wrecker and his pals, like that of Othello, will be gone.—O. F. L.

RADICAL FINANCE REFORM.

"The corporate power, the money power, in this country, gained by the war all that the slave power lost, and tenfold more; the real battle for the freedom of labor will have to be fought in this country against the corporate slave-driver as it was against the chattel slave-driver."—*Wendell Phillips*.

Through financial conspiracies, a plutocracy has gained an ascendancy and power that is a standing menace not alone to the liberties of the people but to their very life itself. Most of the sources of human necessities have been monopolized through the stealthy manipulation of a tyrannically imposed currency. The most effective means for checking the further inroads of these conscienceless robbers lies in the destruction of the instrument of their depredations. That legal tender money has been this instrument, goes without saying. Many unite on the proposition that there should be reform in the matter of finance, but when it comes to a question of a specific method of reform, we are sorry to say that there is much disagreement. We desire that every form of wealth, value, labor product or service shall be a tender in equity for all obligations incurred. Legal tender enactments obstruct the realization of this just and righteous proposition; it is for this reason that we so strenuously insist upon the unconditional abolition of every kind of legal tender money.

The gold leeches have very nearly succeeded in sapping the life-blood of the people. The silver leech will probably reduce the share of his gold leech brother, which will not help to ease, but may add to the burdens of the people; therefore we object to the free coinage of silver. We favor the demonetization of gold and silver, and the wiping out of all forms of legal tender money. Some very worthy people seem to think that legal tender money is a safeguard to the debtor class. They seem entirely to forget, or are unable to realize, that because the payment of taxes and private indebtedness is made obligatory, through the enactment of legal tender, in legal tender money, debt itself came into existence. No man can obtain a loan unless he has some form of wealth or value to pledge as security. He would not have to go in debt were he permitted to meet any demands made upon him either in service or in some form of movable value in his

possession. Thus it will be seen that the introduction and specification of legal tender money has led to the introduction of debt and usury—the most damnable extortion that has ever been practiced upon a trusting people.

Some people seem to think that without the use of the government stamp it would be impossible to determine and express the price of commodities. If the capacity of measuring value resides in the so called instrument of measurement, the standard of value—fiat money—then anyone, a child even, should be able by the use of it to define and determine the value of any and every article without reference to elements of utility. Now, if you give a man a yard-stick with which to measure a bolt of cloth, he will have no difficulty in determining the number of yards contained in the bolt. However, on giving the same person a piece of money with a request to measure the value of the cloth, the impossibility of his doing so should be sufficient evidence to everyone that the element of differentiating values does not reside in the instrument but in the user. The expression of the price of commodities does not depend upon the metal of which the money is composed, nor the stamp there is upon it, but entirely upon the figures on it—the units of account or denominators. Why, then, should not these units of account—if inscribed upon paper or any other cheap material, by anyone who has received a definite amount of social wealth corresponding to the amount written, and who has pledged himself upon presentation of the check to turn over some other form of wealth in his possession to the person presenting it—perform the function of a currency as well and better than any money we have had up to today, while at the same time devoid of all the evil features and consequences for which legal tender money is condemned? In larger commercial transactions the check of reputable firms has almost entirely superseded the functions formerly performed by money.

The one great danger that is perpetually hovering over and menacing the stability of commercial intercourse and industrial activity, at the same time preventing equitable adjustment, lies entirely in the fact that wealth, articles of manufacture has no standing in law except that which the monopolizers of legal tender money will concede to it. The present condition of our banks conveys self-evident proof to the intelligent observer that the existing financial system is rotten to the core. The government stamp does not add one single iota of stability and security to the industrious wealth-producer, but is a menace to his prosperity and welfare. Banks continue to fail on all sides, and the general symptoms presage a most disastrous crisis just ahead of us. The fact has at last dawned upon quite a number of depositors, that banks are not places of safe deposit. In accordance with that discovery much of the money withdrawn from the banks during recent runs has been entrusted to the care of safe depository vaults. The recent bank failures were but a natural consequence of the present system; for it is absolutely impossible for bankers to perform that which they contract to do. This will become plain when the fact is kept in mind that while the volume of money remains stationary, (if not reduced by adverse legislation) the claims against the principal deposited grow in a progressive ratio through the operation of interest charges.

There is another point that requires elucidation. When-

ever financial difficulties occur, there is a certain class that ascribes them to, what they term, a preceding inflation of the currency, while a second class is positively convinced that nothing but contraction is at fault. Under the operation of a currency requiring the payment of interest, even where there is a constant uniformity in volume, there is a virtual contraction through the accumulating interest claims against the principal. The friends of a purely fiat paper money insist that the volume must be limited so that its value may be maintained. That is, outlaw wealth as at present; force the people to use this legal tender money and, through the power to command interest, to levy tribute upon industry and thereby give a useless thing a fictitious value. This is not what we want; the perpetuity of a money-holding class lording it over the rest of the people. We want a financial policy in which each yields an influence commensurate with the wealth produced or service performed by him, and no more. To secure this end the manipulation of the currency must be forever taken out of the hand of the politicians and placed under the direct control of the people. There can be no danger of either inflation or contraction when every dollar changing hands has a corresponding value behind it, wherewith to redeem it. Then there will be a cessation of the worship of the golden calf. Character instead of dollars will make the man; there will then be a new church and a new state wherein dwelleth righteousness.—*Carl Gleeson.*

SOCIOLOGY.

Who Are the Chief Wealth Producers?

It can in the long run be to the interest of no one to disguise the truth. An accurate study of economics will teach us that the few, however inferior morally, produce the larger part of the wealth of the modern world; that wealth is not, as is commonly said, the result of social labor, but the result of social labor multiplied by ability; and that whatever claims the public may have on the wealth of the minority, that claim cannot be sustained on the ground that the public has produced this wealth; for the minority as a body has not only produced the whole of it, but a vast amount besides, which the public has already appropriated."—*W. H. Mallock, in the North American Review for June.*

So ends a very misleading article in which the author attempts to vindicate the title of monopolists to the vast wealth controlled by them which they have dishonestly and in an underhanded way abstracted from the working people. The writer's reasoning is very good, that is, so long as confined to his postulates of a past and still existing environment under which ability to absorb is confounded with productive ability. Let the usurpers of the people's rights be cautioned not to flatter themselves with the pleasing self-deception that any sane man will become entangled in such superficial sophistries.

According to this profound student of economics, "Labor is the industrial exertion of a single man on some single piece of work, and on that single piece of work only." On the other hand, the reason he gives for his claim of a righteous title by the rich to the wealth they control, is their special ability. He says, "Ability is the industrial exertion of a single man, which affects, simultaneously, the labor of

many men, multiplying or improving the results of it in each case." Mr. Mallock terms it an error on the part of economists to classify all phases of human application under the common heading of labor. But we fail to see that his differentiation in terms adds anything to making the subject more lucid. Men differ in ability and capacity; but, no matter how high the ability or of whatever special kind it may be, unless it is applied or an opportunity is offered for its application it becomes a mere drug in the market. To illustrate his meaning the writer instances the case of the late Mr. Singer, of sewing machine fame, who became very wealthy. His vast accumulations are generally ascribed by political economists to the labor of the principal inventor in every sewing machine in existence. Of course the patent laws, financial legislation, land laws and other fundamental questions are never considered in these dissertations. It is well known that as a rule inventors hardly ever reap any benefit from their discoveries. Elias Howe, the real inventor of the sewing machine, died a poor man. The ability which this gallant champion of plutocracy lauds to the skies resides exclusively in the possibility offered to a few to exploit legislative created privileges to the detriment of a reeminated majority. However subtle the arguments in support of his preposterous claim we trust no one will be deluded by them. The question is, "What is wealth?" Is there such a thing as wealth independent of society? We think that common observation will demonstrate that all wealth is the product of social labor. No single man, no matter how highly gifted, amounts to anything except as he co-operates with his fellows; therefore wealth is a social quality. There can be no object in wealth production except that it is for use. Because a man is the first one to apply a certain force in nature, or is the first to operate a certain mechanical device, does not entitle him in equity to an exclusive usage of the new departure from previous methods of activity in that special branch. The inhibition that prevents all from freely applying the latest discoveries of the human mind in every phase of human life is one of the greatest obstructions to the upward trend of the human race.

We have discovered that the special ability of the minority does not reside in any natural or educational element in character, but is entirely due to favors extended by traitorous legislators. The rich are not the chief wealth producers, and their possessions can find no justification on baseless assertions to that effect. The laboring classes are the chief wealth producers and, in the near future, they will possess themselves of the fruits of their industry, of which they have been so long wrongfully deprived.—*Carl Gleeson.*

Men will not be employers unless there is profit in it, and as long as there is profit to them they are gaining power over others. The source of plutocratic and aristocratic power is thus kept alive as a menace to the liberties and rights of the masses, and just so long will there be social curses to be remedied. Organizations created simply to deal with the effects of the wage system, and in all their acts recognizing the necessary existence of a wage paying as well as a wage receiving class, are a curse rather than a blessing to humanity. They aid in perpetuating a system that can only be improved by its total destruction.—*Union Pacific Employees Magazine.*

THEOLOGY.

SUNDAY OPENING OF THE FAIR.

Bad Faith of Congress in Inducing Chicago to Invest Many Millions in a Great International Fair, and then, Under the Pressure of Religious Fanaticism, Depriving her of a large part of the Reward Offered.

In the enabling act providing for the great Fair to induce men to put their money into it, provision was made in section 7, that "The rules and regulations of said corporation governing rates for entrance and admission fees or otherwise affecting the rights, privileges or interests of exhibitors or of the public shall be fixed or established by said corporation, subject, however, to such modifications, if any, as may be imposed by a majority of said commissioners."

After having (acting under the assurance given by this act that congress, whatever its original rights in the case, as claimed by Judge Woods, would not take any action prejudicing or restricting the corporation's right to get what returns it could, and save itself from loss under the risks assumed,) invested many millions of dollars, the corporation finds itself handicapped by an act of this same perfidious congress, depriving it of all means of deriving revenue from its investment during one seventh of the whole time of the exhibition. Not only so, but this act was passed in clear contravention of the spirit, if not the letter, of the Constitution of the United States. In his decision, Judge Woods says: "We know historically the question of Sunday opening had been agitated for months. The agitation began early; yielding to that sentiment, congress, in imposing the further gift, sought to enforce that sentiment by this condition. It was almost entirely orthodox religionists who got up this agitation to promote religious ends, and, as this federal judge admits, the congressional enactment was the result of the sentiment thus gotten up, but the constitution expressly provides that congress shall have no power to legislate either for or against any religion. If, as the judge asserts, congress—independent of such, or any other considerations—had the power at any time to pass such an act, the answer is clear and unanswerable that the exercise of such right in this case had been clearly and distinctly waived in the act providing for the Fair, under which Chicago, at the time of the passage of this Sunday closing clause, in response to enormous religious pressure, had expended vast sums of money which she never would have invested but for this, as it now appears, deceptive and fraudulent act. If, as in the case of a patent, the time in which parties might recoup themselves for the expenditure of vast amounts of money and labor, were sixteen or seventeen years, instead of six months, the action of congress depriving them of one seventh of the benefit that might accrue from their grant would be more reasonable.

If, as Judge Woods says, the action of congress was the result of the enormous pressure which everybody knows was a religious pressure—the result of agitation in and by religious bodies in their own interests and not those of the general public nor of other religious bodies which held different views

—then clearly congress had no constitutional right to pass such an act, even though it had not been debarred from it by its own voluntary act recorded in the seventh section of the law providing for the Fair. But there is a deceptive plea urged that the laboring men employed by the Fair needed one day's rest in seven, which they would not get if the Fair were open. If this plea were urged by the laboring men themselves, and not chiefly by ministers whose chief labor is in violation of the sabbath as it was established by God himself, and various classes of wealthy and well to do men whose only labor is to exploit the laboring man, robbing him of his earnings, it would be more pertinent to the case in hand, and worthy of consideration. The men who have, when this question is mooted, so great sympathy for the poor laboring man, at other times manifest little interest in him except to make what they can out of him. As to the laboring men themselves—who ought to know their own interests at least as well as the men whose chief interest in them is only manifested in making what they can out of them—probably nine tenths of them are for an open Fair on Sunday. But these stage actors who scruple not to use all methods and avail themselves of all resources, even the signatures of infants to petitions for sabbath closing, start back in holy horror at the profanation of the sacred day and are terror-stricken lest a holy but angry God should pour his vengeance upon the guilty heads of such awful sinners. Yet not one of them all keeps the sabbath according to the law of it; and, not so keeping it, in God's account they do not keep it at all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." They would do well to reflect upon the awful sin of inducing congress to override all constitutional barriers, and commit a great and harmful breach of faith pledged to others. We do not believe that either side to this particular contest can come into the high court of heaven with clean hands, hence has any right to invoke or expect the judgments of heaven upon the other, certainly not that one that has been influential in securing the violation of the constitutional, legal and vested rights of the other.

God has no attribute that can take sides with deception and fraud; such and only such is the effort to scare people into reverence for an expired and obsolete institution of the Almighty like the sabbath, which, in the very law creating it, was declared to be an age-long sign, to pass away as did the Jewish sacrifices, when that which it signified and pointed to came, which was—in the end of the Jewish age, in case of the Jewish sabbath, and will be in the end of the Christian age, in case of the Christian sabbath—a man, a God-man. The particular thing signified in each case was, first, a man in whom was the rest that arises from victory over everything that brings disquiet to his own person, and, through the theocrasis or change to Holy Spirit of such a man, and the reception and appropriation of that spirit by the humanity prepared to receive it, the elevation of such humanity to the same lofty and peaceful state of rest,—sabbath.

In the end of the Jewish age, it was declared of Jesus unto his mother, "Behold this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against." Jesus, in speaking of the events which shall occur in the winding up of the Christian age, said, "And then shall appear the sign of the Son of man in heaven."

The prophet Isaiah, in speaking of the same events, said, "And in that day there shall be a root of Jesse" (Jesus was the root and offspring of David), "which shall stand for an ensign" (Hebrew, sign) "to the people; to it" (him) "shall the Gentiles" (not the Jews) "seek: and his rest" (sabbath) "shall be glorious." When that time comes, and we know by a thousand proofs that it is here, the thing signified—the real sabbath—will be here, and the sign of it, the day, must needs pass away. The real spirit of it (which Jesus declared when he said the sabbath, rest, was for man) has long since passed away, and the men who so stoutly contend for the observance of the day (sabbath) have no objection to working humanity six days in the week—and as many hours as their strength will endure—for the mere pittance that will enable them to exist and continue to labor, with no respite, or release until they find it in the grave.

Under such conditions, the rest of one day in seven becomes rather an apology for the severe and full exaction of the excessive labors of the other six, than real, valuable rest,—the sabbath promised in the Bible. Such is not the sabbath in store for the people of God in the kingdom in which dwelteth righteousness, soon to come in the earth.—*O. F. L.*

"Unto Every One That Hath Shall be Given."

"Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

This is Jesus' expression of an eternal law (involving attraction and repulsion, progression and retrogression), the law of the survival of the fittest in every domain. In the short span of one embodiment we often see what we claim as injustice in the operation of this law, and so it would be if this embodiment were the sum of existence. But if we could take a bird's-eye view of all the workings of a soul in its long cycle of development, we should see that every one was passing through just the discipline he or she needed for the time being, and that in the end the sums of their disciplinary experiences would be equal; in other words, that God's laws permit of no discrepancy in the rounding out process of the perfected being. If the law is the school-master to bring us to Christ, or the perfect Christ life, then there can be no injustice in even the most terrible suffering that has been or is endured in the world. Injustice would be (if it could exist at all) in God's allowing man to suffer one second longer than was needful for his discipline or experience, and that cannot be, else all operations of the universe are not governed by fixed law. Eternal law, which has its origin and being nowhere except in the interior will of the personality of God, makes His the obligation of bringing sore affliction upon his children for their purification; his also is the right to bring them relief and joy as soon as the purification is complete.

Right here let us note the false fatalistic doctrines that people derive from this law. They say, "If every one is suffering just what he deserves or needs for his discipline and perfection according to law, why should we interfere with the workings of law and try to change his fate? If he is ordained to grope and stumble, it is presumptuous in us to try to alter the process of eternal law, and we but waste our time and

sympathy in so doing." "Ah," says truth, "did it ever occur to you, that, according to the same eternal law, there comes a time when a person reaches the end of his groping and blindness and suffering, and that he so reaches it through some instrument, some personality, whom God finds fitted by sympathy with the sorrows of humanity to send as his messenger of relief and joy? Have you ever thought what a blessing one might receive in being chosen as such a messenger, inasmuch as it is more blessed to give than to receive? Such messengers are not chosen of those who would shirk their obligations to their fellow man by claiming him in the grasp of a blind fate beyond their power to assist."

"As a man thinketh in his heart so is he," not as is his repute with men; and it is by this inner thought or spirit that he draws unto himself, by the law of attraction, the forces or spirits of good or evil; and by the law of repulsion casts off the opposite of what he attracts. The interior wills in the vidual being are never exactly balanced. There is an inclination, though ever so slight, towards either one way or the other, sufficient to decide his ruling desire. That which he thinketh in his heart, his secret desire, is that which he "hath," and to which shall be added or attracted more of a like nature. That which he seems to men to have, or even deceives himself into believing he has, is that which he "hath not" and which, for lack of his cherishing in his heart, will be taken from him. Attraction and repulsion constitute the law of judgment. This law is ever operative, but especially do we observe its workings in these, the last days of the cycle, because the total summing up and joining of like to like is near its completion. Were it not for this law, a cycle could never mature and bring forth the perfect fruit of both good and evil, which is the complete separation of good and evil whereby God is able to manifest his kingdom in earth. By this operation evil is not annihilated, but systematically confined to the hells where it belongs, so that hell no longer overflows its banks. The judgment of the "last day" is the final separation of good and evil in humanity, when each one takes *all* that belongs to him of either good or evil, and through this choice is drawn into his own sphere. Through this, order—which is the first law of heaven—is instituted in earth and makes it possible for the heavens to descend and the kingdom to be set up among men.

Look thoughtfully around you on all your friends and acquaintances and see if you do not find that those who were inclined to be worldly or selfish or arrogant or atheistic have not grown more worldly, more selfish, more arrogant, more decided in denial of God; and that those who were inclined to be fair and generous, or had aspiration to know and live God's truth, have not grown stronger in those lines. Study the aspect in the broader field of humanity, especially in the civilized world, and find on every institution the hand of God set for judgment. Everything is torn with dissensions. Separation is the order in church and state until the disintegrative process is complete. Meanwhile, silently and surely, the Messenger of God's integrative work is aggregating material unto himself through this same law of attraction, and is laying the foundation of God's kingdom.

Truly, to him that hath shall be given in these last days the fulness of his heart's desire, whether it be for godliness or ungodliness.—*Alice Fox Miller.*

"TAKE HEED THEREFORE HOW YE HEAR."

The dual external expression of the organ of hearing has a significance that is wholesome to study, especially at this stage of our work. The mental activities of the brain operate in pairs, derived from the dual hemispherical structure of the brain. The activity of the left hemisphere expresses the science of a thing, while that of the right hemisphere expresses the love of that science wrought into actual execution. In the perfectly balanced brain both hemispheres are equally active.

The ear is the organ through which the word, the truth, the message, the *command*, comes into our comprehension; it is also the channel of the impulse to obey that command. Hence, "to hear is to obey." Why then has no one since Jesus been able to keep the law? Moses gave the Israelites the decalogue, but they could not obey it. Jesus said, "Keep the commandments," but no Christian has been able to do so. The voice of the Messenger today reiterates the command of Jesus with scientific explanation, but still no one is able to render full obedience. What is the matter? Why, their ears are dull of hearing, so that they do not hear in the understanding and will, or in either. We find some who are able to grasp a little of the science intellectually, showing that they can hear a little with the rational ear; they comprehend the truth as an abstract idea, a rule that fits someone else's case, but has no particular bearing on their own; they have no special love to incorporate it in their own lives, hence they are deaf in their affectional ear, and fail of obedience. Some listen to the words of truth gladly with the ear of intuition or affection, desiring to follow its dictation; but the ear of science is closed and the will finds no guidance to its impulses, so they also fail to keep the law. Others perhaps hear a little, imperfectly, with both ears, and all go stumbling along, with few steps straight on the road, and a great many crooked that have to be retraced.

Can no one be restored to perfect hearing, so that he can keep the law? Yea, there is one now come whose ear of science has been fully restored, one in whom the purification of truth from error in his natural mind has been accomplished. He has the whole or holy truth, and, through that truth, the power to apply it to his life, making him free indeed, able to both hear and obey. No one else can obey fully until he hears in his inmost soul the voice of the Spirit imparted through the translation of the anointed One. Moreover, no one can receive this baptism who is not longing and *striving to hear with both ears*. "Take heed, therefore, how ye hear!"—Alice Fox Miller.

At one of the New York hotels there is a lady guide whose business it is to show strangers around the city. She is an expert shopper, knows something of art and the drama, and is well educated, speaking several languages. Her prices range from \$5 to \$10 a day.—*Woman's Standard*.

Miss Edmonia Lewis, a negro sculptress of Paris, is to execute, on the order of the negro women of Allegheny, Penn., a bust of Phillis Wheatley, an educated negro woman who lived in New England a century ago. The bust will be sent to the World's Fair.—*Maxwell Mercury*.

PUNGENT PARAGRAPHS.

Is a practical joke one in which the cream of it is skimmed and the butt of it filled with the skim-milk? When a joke is "pat" is it a pat of butter churned from the cream of it?

"Wheresoever the carcass is, there the eagles are gathered together." Not at the carcass of the dead banks; the eagles—the golden eagles—are rather scarce; that's what's the matter.

If excuses could clear a man, the devil would go scot free, judging from the ability of his human imps in that line; he no doubt could frame a sufficient excuse for every one of his misdeeds.

If a man findeth a pearl of great price, will he not sell all that he hath to purchase it? Not these days; he will organize a stock company, and purchase it with all that somebody else hath.

If a man is to love God with all his heart, might, mind and strength and his neighbor as himself, where is the room for the family love? Christ does not enjoin it as either of the law or the prophets.

All is not gold that glitters, but all that glitters is golden in the eyes of a toadying world; it is carried gaping away with the glitter and show of the superficial pretensions, while modest worth is unobserved.

Money is tight, and the banks are reeling and staggering to their fall in the exhilarating intoxication of empty treasuries. A case of getting too full of vanity. Mother Cary's chickens are getting home to roost.

If anyone wishes to see a lot of sleek, well-fed devils, let him take a peep into congress or any state legislature, when in session. If their horns do not appear, it is because they have just swallowed them at the bar outside.

The goose (labor) that lays the golden eggs is having a hard time with this year's hatch; the plutocrats in their greedy struggle to secure the full clutch to themselves have about torn up her nest and plucked her feathers, so that, naked, hungry, and nestless, her last lay is likely to be that of the dying swan.

The Presbyterian General Assembly, after bungling about it for two or three years, has at last cut the cable that moors Dr. Briggs's theological bark in the Presbyterian harbor. And now the Doctor can take sail for a haven of his own, his brig laden to the boom with an admiring contingent of that strait-laced sect.—*J. S. Sargent*.

An Irish editor, being unable to obtain a sufficiency of news for his daily paper, made the following extraordinary announcement: "Owing to an unusual pressure of matter, we are obliged today to leave several columns blank."—*Ex.*

Any exchange of labor for the modicum accruing to the wage slave, which impoverishes him and fills the coffers of the speculator upon the industries of other men, is unrighteousness.

THE VOICE OF THE MOUNTAINS.

I saw the mountains stand
 Silent, wonderful, and grand,
 Looking out across the land
 When the golden light was falling
 On distant dome and spire,
 And I heard a low voice calling,
 "Come up higher, come up higher,
 From the lowland and the mire,
 From the mist of earth-desire,
 From the vain pursuit of pelf,
 From the altitude of self,
 Come up higher, come up higher,—
 Think not that we are cold,
 Though eternal snows have crowned us;
 Think not that we are old,
 Though the ages die around us;
 Underneath our breasts of snow
 Silver fountains slug and flow;
 We reflect the young day's bloom
 While the valleys sleep in gloom;
 We receive the new-born storms
 On our rugged, rock-mailed forms,
 And restore the hungry lands
 With our rivers and our sands.
 "He who conquers inward foes
 All the pain of battle knows,
 And has earned his calm repose.
 Countless souls ere the races
 In the cycles took their places,
 We were groaning to be free
 From our chains below the sea,
 Till we heard the sun—our sire—
 Calling, calling, "Come up higher."
 And we burst our prison bars,
 And from out the mist and fire
 And the ocean's wild embraces
 And the elemental wars,
 We arose and bathed our faces
 In the sunlight and the stars."
 —James G. Clark, in the *Arena*.

WOMAN.

BY ROSE HARTWICK THORPE.

A queen in her beautiful garments,
 She stands on the ramparts today
 To herald the dawn, and the cements
 Of her past are folded away.
 She stands with the prophets and sages;
 She speaks, and her tongue is a flame
 Leaping forth from fires which for ages
 Have smoldered in silence and shame.
 Her feet have come up from the valleys,
 They are climbing the mountains of light.
 At her call the world roars and rallies,
 Bearing arms in the battle of right.
 She treads on the serpent that struggles
 And grinds out its life 'neath her heel;
 She grapples with scorpions that wrong her,
 Converting her weal into woe.
 Made strong through her slaughtered affection,
 She comes, with her sons by her side,
 An angel of power and protection,
 Their beacon light, leader and guide.
 No longer a timorous being,
 To cringe and to cry 'neath the rod,
 But quick to divine, and far seeing,
 She hastens the purpose of God.

Our reverence is good for nothing if it does not begin
 with self-respect.—O. W. Holmes.

SHARP CUTS.

The money power is the curse of the nation.—*Progress, Longmont, Colo.*

The advance of humanity towards righteousness is due, not to tyrants, but to martyrs.—*Tolstoi.*

Let all true men stand squarely by this rule: No compromise with the gold bug heretics.—*Virginia Sun.*

The man who dies without enemies has failed to live a Christian life. Was not Jesus crucified by enemies who did not like his teachings against usury?—*St. Louis Monitor.*

As long as there remains a starving soul, brain or body, as long as there remains a tear undried or a wrong unrighted, the highest mission of poetry and song will be in the domain of utility.—*B. O. Flower, in the Arena.*

According to the Yankee idea, "sound money" means dear money; money that is hard to get; money that it takes an unreasonable amount of labor to buy; money which goes into hiding and is not to be had at any price when it is wanted, and which must be borrowed at usurious rates, even during times of comparative ease in financial operations.—*North Dakota Independent.*

The "money changers" have full possession of the temple of our liberties. If they had wit enough they would get out; but they haven't, and like kids of old, will only go when they feel the "scourge of cords." "Pour the money" into the lap of industry, and "overturn the tables." Let not the most vitalizing force of industry flow to the people through a den of thieves.—*Farmers' Tribune.*

If all the nations would demonetize gold the amount of that product that now passes for one hundred cents would probably not be worth twenty-five cents. It is estimated there is enough gold to supply the trades for seventy-five years. With seventy-five years' supply of any article all ready for use, what would it be worth? Is it not plain that gold gets its main value from law?—*Missouri World.*

What right has the city or any other government to levy a tax upon a legitimate means of earning a living, to sell the privilege of earning bread, to stand like a highwayman and say, "put up, then you may go to work"? It is a damnable outrage, and the community that will submit to it is a disgrace to the human race. It is exploitation pure and simple. It grows out of reckless extravagance and corrupt government. It knows no limit save the power of the exploiters.—*Populist Voice.*

The common idea of money is very delusive. If an increase of the volume of government money is necessary to a revival of business, then forever good-bye to general prosperity, for the money power now rules and there is no prospect of its cutting its own throat. It will take years to dislodge it even under the most favorable conditions. In the meantime the people will be wasted beyond recovery. Whatever the money power can do, it will do. It can deepen debt, cut off the power to pay and forcibly transfer to itself the prosperity of the people.

Relief lies not in politics.—*People.*

THE LATEST SPOKEN.

THE SIGNIFICANCE OF THE TREATY WITH RUSSIA.—President Cleveland has proclaimed the infamous Russian treaty in spite of all protests. His price seems to be the use of the Russian army to establish his throne as emperor of America. Do you say the people will not submit? Wait a moment. The contraction of the currency and the ever-increasing financial panic will bring on bread riots and anarchy in every American city. Arson will wave its torch. Then the property holders will take the alarm. The United States army, with the state militia, will be called out to restore order and protect life and property. The daily papers will take up the cry. The telegraphs will carry their owner's messages. Every pulpit will thunder, "Submit yourselves unto the powers that be." The railroads will carry troops to put down riots and rebellion. The war ships of the Czar will steam into New York and San Francisco to assist the United States government in suppressing anarchy. A universal demand will go up for the President to assume the powers of a dictator until order is restored. Papers, preachers and "labor leaders" will echo the demand, and any one who asks to be heard on the other side will be at once wiped out, or shot down without trial, as a traitor in time of war. The President himself cannot refuse the call even if he should wish to do so. Then the dictator becomes the emperor, crowned for life. Did you ever read history, brother? Do you see anything else that is possible?—*The Golden Rule.*

IMMINENCE OF THE SOCIALISTIC REVOLUTION IN EUROPE.—We quote from an article in the initial number of McClure's Magazine, by M. de Blowitz, the celebrated Paris correspondent of the London Times, in which he considers the significance of the late conquest by the Belgian people, through means of a general strike, of the right of suffrage. It is a startling statement from an enemy of socialism of the imminence of a socialistic revolution in Europe.

"Let me say, at the very start, that it is imperative not to forget the date which heads this article (April 20, 1893). This date has a significance of the highest importance, for it marks the opening of a new era. The political situation of Europe is today widely different from what it was only yesterday. Yesterday the entire world turned an eye feverishly intent towards Belgium, upon the spectacle there of the decisive struggle between an established government and an unestablished proletariat. There was to be seen in Belgium the constitutional authority of an entire realm, backed by the force of arms, opposed by a militant labor democracy. On the one side, law, authority, armed force; on the other, lack of authority, or capital, and of arms; in a word, vague nothingness struggling against omnipotence. Yet it is the former that has won the day. Omnipotence has belied its name, and has been driven to the wall; the defeat has been crushing. But more than this, it has been significant. I repeat, it marks the opening of a new era.

"For the world-wide association of laborers now comprehends that it holds the Old World in its hands. It has discovered the invincible power of the strike, in obedience to the watch-word emanating from its irresponsible leaders. Here

is a force which is negative, perhaps, but one against which nothing henceforth can prevail. Lo, a silent word of command, and the towers of Jericho fall! Before a general strike of this sort the Old World is today powerless, like the child at the breast to whom the mother refuses to give suck.

"This is a fact so big with suggestion, so sudden, so almost terrifying, that it changes all our former points of view. I could not have written yesterday what I can write today; for when I saw unexpectedly breaking out 'the troubles in Belgium,' I could but postpone till all was over, the writing of the article for which I had been asked. No one has as yet fairly grappled with the meaning of the new social pact prepared in mystery, a pact of which the dark elaboration had been only suspected, but which has just become so startlingly revealed. The idea of the strike as applied to political problems upsets all preconceived notions. What has hitherto been regarded as the only real force is now as if paralyzed; instead, sheer, silent will power remains the only sovereign. In such circumstances, who would venture to draw the horoscope of the Europe of tomorrow?

"Consider the situation. Recognized constitutional government has actually thought itself fortunate in treating with 'strikers,' and is attempting to conceal the reality of its defeat behind the vain show of an arrangement, the actual significance of which deceives nobody. The face of Europe has changed in an instant. The Old World is conquered. Socialism bestirs itself and begins its conquering march. The dangerous problems, hitherto so vague, become instantly pressing. Yet no one is ready with a solution, and few care even to discuss these problems. Even the leaders of the hostile army, the strike generals, do not, cannot, measure all the consequences of their orders. Drunk with their new power, they forget for the moment its unseen bearings. When first—more used to the sensation of omnipotence—they look about them to see what their action may have precipitated, they will draw back in horror.

"The phrase, 'the present situation of Europe,' therefore, can have reference now only to a very indefinite and a future thing. The present is big with uncertainties for the morrow, and the prospects would be really distressing, if the wielders of power did not realize—what now is inevitable—the imperative necessity of coming to some understanding with this fresh force; the hopelessness, henceforward, of playing with theories of repression, and the duty of negotiating with this great amorphous army, which, once it is on the march, may drink dry the cisterns at which human society is accustomed to assuage its thirst. And it is in the light of these events in Belgium, that I do not hesitate to say that Europe for a long time still will not be menaced by war. The social problem is now too pressing. It requires the entire attention. Woe to the blind! The hour of rest is passed; a new world awakes. It knows its strength. It has everything to gain, nothing to lose. Follow it with anxious eye, ye who sleep now in possession, for if ye sleep too long, ye will awake in chains!"—*New Nation.*

MUTUAL ECONOMY.—Co-operation is the order of the day. The idea seems to be taking hold everywhere, judging from exchanges. In the last few days the New York Herald adopted the system; the farmers of Erie, Crawford and War-

ren counties, Pa., are going to wipe out the middle-men by establishing an exchange; the wood-workers of Evansville, Ind., are going to divide profits with their customers; Syracuse shoe workers own a large shop; Fall River, Mass., workmen own a store; Indianapolis laundry girls a \$12,000 laundry; the De Veny printing-house and the Concord Company, of New York, are co-operative concerns; granite workers in New England own quarries, and California has a colony of farmers owning 1,500 acres and \$347,000; Kansas City has a large exchange where farmers dispose of their products to the consumers direct; and there are hundreds of other institutions in the country. A Medina county subscriber, a farmer, says that if the workers of this city want to save a heap of money he and his neighbors will send in onions, cabbage, potatoes, sweet corn, etc., at cost price of production and always fresh. Those wishing to form such an organization can send their names to this office. Think it over.—*Cleveland Citizen*.

NEW TORYISM.—The efforts of the new toryism to cheapen liberty by qualifying it with adjectives and adverbs are signs of patriotic decay. Liberty is no longer welcome in good society, unless accompanied by words of limitation and restraint, like those, for instance, used on Decoration Day by the Presbyterian General Assembly. This important and influential body paused in the trial of a heretic and resolved, "that this assembly adjourn at noon today, to convene at 7:45 o'clock P. M., as a tribute to the memory of the nation's patriotic dead who laid down their lives in behalf of our *civil and constitutional liberty*." For emphasis, I mark the restraining words in Italics, to make visible the barb-wire fence used by the Presbyterian General Assembly to limit the range of liberty. Not even on Decoration Day would the five hundred clergymen who composed that assembly condescend to speak of liberty in its broad and universal meaning; they patronized the definite abstraction called "*civil and constitutional liberty*," but not that sublime endowment of every individual man, the inalienable right of personal freedom, which neither civil statutes nor solemn constitutions can lawfully take away. Besides, the statement in the resolution is not historically true, because at the time of the war, civil and constitutional liberty meant the liberty of the white man to own the black man and make him work for nothing, while the "*nation's patriotic dead*" fought for the liberty of every man to own himself. Liberty needs no "*civil and constitutional*" crutches to support it. Liberty, standing in its majesty, the guardian of all other privileges, needs no explanation, while "*civil and constitutional*" liberty may mean anything within the whole range of legislation and jurisprudence from the Declaration of Independence to the Dred Scott decision. How weak, tame, and doubtful would have been the immortal speech of Patrick Henry, if he had said, "Give me *civil and constitutional* liberty, or give me death!"—*M. M. Trumbull, in the Open Court*.

THE INFLUENCE AND PURPOSE OF WALL STREET.—The big fish are preparing to eat up all the little ones. Every squeeze of the Wall Street Money Market Gamblers brings the smaller factors and traders into the nets of the

larger ones. Like the dreaded boa-constrictor they have but to contract their coils on their hapless victims, and then "look to Washington and the administration to do its duty," and help them out by the issue of more bonds with which to manacle the limbs of a people already taxed beyond endurance for the benefit of a vast army of bloodsuckers,—and these bonds they DEMAND of the government in the name of "patriotism!"

"Dun's Agency" of May 6 shows that out of two hundred and forty-three failures in the United States and Canada for the week, only fifteen were rated above \$10,000. For the week ending May 20, there were two hundred and forty-seven failures in the United States,—over fifty per cent of them being for sums of less than \$500. For the week ending May 27, 273 failures in the United States and Canada were announced,—only forty-six of this number being rated at \$5,000 or more. These are indeed hard times for the small shop-keepers; and in the nature of things there can be no relief; for "free competition" is now merely a rhetorical expression. "The evils of monopolized business," says the "New Nation" "is a burning issue."

The "Journal of Finance," published in the interest of the "goldbugs," speaking about a month ago, and as if the trouble were then nearly over, has these words, in which everyone acquainted with the language and methods of Wall Street will see that the "panicky feeling" and "general scare" was then on, as it is still at this hour; and that they were even then making frantic appeals to the government to help them out of their lurch. The words we quote should be pondered well. They flourish the lash over the administration and insist that it is "its duty" to further assist them in their gambling operations, and thereby increase the bonded indebtedness of the nation; that government may have their gold, but the people shall "pay the bond thrice" for the use of it! Read and mark well the words:

We have been going through a period of financial doubt and distrust. There has been a panicky feeling that needed very little to bring on a general scare. All the conditions of a crisis were present. It needed only the confirmation of Wall Street's apprehensions to precipitate a full fledged panic. One lesson has been taught the government, however. It has found out just how closely the business interests of the country are allied with Wall Street, and just what bearing Wall Street operations have upon the national finances. The charge is made that Wall Street bankers conspired to bring about the present state of affairs. If they did they were perfectly justified in doing so! They (the Wall Street bankers) have forced to an issue a question which soon or later has to be answered, and the solution of the problem might as well be made at present as to be any longer deferred. It is a critical state of affairs that has confronted us. Prompt and decisive action is the only remedy. Wall Street looks to Washington and the administration to do its duty. This can be relied upon to act as patriotism (!!!) dictates.

Indeed, gentlemen gamblers and robbers of Wall Street, if this administration could be relied on "to do its duty," and "act as patriotism dictates," your insolent demands would now be met with swift and stern rebuke, and government would find, as it did under our beloved Lincoln's administration, other means than bonds issued to you, for supplying a needed and untaxed currency to the people. But wait a little: the day of your power and pride is nearly spent: you

and your methods are getting to be pretty well understood; and it needs no prophet to forecast that within less than ten years to come "Rome will howl" in sympathy with you for the calamities which will fall upon you. The people are about to arise in their wrath and sweep their oppressors away!—*Natick Citizen*.

POLITICAL EQUITY.—Brother Gue once said, in addressing the Portland Carpenters' Union, that foreigners who come to this country should be required to stay here as long as he did (twenty-one years) before they should be permitted to vote. I have heard many others, among those who claim to be political reformers, make the same remark. How the old ideas seem to be slipping away from us! How empty the phrase, "All men are born free and equal!" If they are not equal politically, in what respect are they equal? This was to be an asylum for the oppressed of all nations. We were to have a government by the people, where the officials were servants. There were to be no extradition treaties between our rulers and those of other countries, and especially between our king and the worst autocrat on the face of the earth. What government a person would live under was to be a mere matter of choice. The right to change allegiance from one country to another was the matter in dispute in the war of 1812. England declared that a person who was once a citizen was always a citizen, and could not escape his obligations by residing in and declaring allegiance to some other country. Should it be so that a person of mature years, who moves from some other country into this, is to be annihilated politically for twenty-one years of his life? Is it a matter of so much importance where a man is born? Is it worth while to serve notice on posterity that whoever expects to have the rights and prerogatives of citizenship in this country must choose some place within its geographical limits in which to be born, and be of the male sex? We were once in hope that the idea was growing that governments were mere local corporations for the convenience of those who, for the time being, lived within certain territorial limits; and not that the people were mere appendages to the governments mere serfs attached to the soil. The apothegm of Thomas Paine, "My country the world, my fellow citizens all mankind," sounded so beautiful, philanthropic and cosmopolitan that we thought it would do for the foundation of a political creed. How narrow in comparison, the idea that all you have to do to become a citizen is to be born in a certain place and live, move and have a being, within certain imaginary boundaries, for a certain length of time; that if you only breathe the air of this wonderful country for twenty-one years, enough political wisdom will soak into you to amply qualify you for a full-fledged citizen! I am reminded of Si Jenkins, of Horicorn, who came timidly before the electoral board for the first time. They thought he looked rather young; one of them asked him if he was old enough to vote. He replied that he ought to be; he had had the seven year itch three times. That settled it, he had scratched himself into a fully qualified elector.

Cannot a person in one country qualify himself for a citizen of any country? Must a person reside in any particular locality to study politics any more than to study arithmetic? Professor Wallace, an Englishman, has a treatise in

the March and the April *Arena*, entitled "The Social Quagmire and the Way Out," in which he discussed American politics, and he justified himself on the ground that the whole civilized world is engaged upon the same social problems. And that is a fact. The "powers that be" are a plutocracy, whether represented by czar or emperor, king or president. The problem is the possession of the earth by the people. The first thing is to quit fighting each other, on account of nationality, either with weapons of war or commerce; realizing that we are all in the same boat and must sink or swim together. We should at least have the ideal before us of a universal brotherhood:

"When the war-drums beat no longer,
And the battle-flags are furled
In the parliament of man—
The federation of the world.

There the common sense of most
"Shall hold the fretful realm in awe,
And the kindly earth shall slumber,
Lapt in universal law."

—*Populist Voice*.

SHAM RELIGION AT A DISCOUNT.—Talmage's Tabernacle has failed, and its creditors are settling for twenty-seven cents on the dollar. While the Goulds, the Astors and the Vanderbilts are smothering the debt due the buried millions, defeating the hopes and anxieties of the living, who are groveling in the social cesspool, and wrecking the future of the children whose pattering feet are beating shoeless pathos on basement floors, honest people have reason to rejoice that the institutions whose silence crowns the rich with glory and the poor with contempt are toppling in the gutter of decay!

For eighteen long, weary centuries men have cloaked their hypocrisy in the name of Christ. We have now arrived at another change of front. The past has attempted to pass muster before the criterion of the future, and has failed. The first skirmish has demolished the dazzling splendor of the false gods. See the fabric fall! The wreck of the first retreat is quoted at twenty-seven cents. Let us rejoice!—*Mystic Herald*.

Jerusalem In 1893.

Articles in the papers of late, relative to the number of modern improvements taking place in the Holy Land, notable among which is the railroad running from Joppa to Jerusalem, awaken a train of thought, and carry us back instinctively to the period of our Savior's sojourn upon the earth. It is hard to realize that the many spots around the ancient city of Jerusalem, hallowed to us from our early childhood by the teachings of our Bible, are now the scenes of bustling modern commerce; the sacred ground, once trodden by the Savior's feet, now being upturned by the ruthless spade and pick of the thoughtless navy. Nowhere do these thoughts crowd upon one more than while standing upon the platform of the Cyclorama of Jerusalem on the day of the Crucifixion, now on exhibition in Chicago, at the corner of Hubbard Court and Wabash Ave. This beautiful painting shows the ancient City in all its glory of 1800 years ago. None should fail to see the beautiful representation.

ADVERTISING RATES.

1 Inch per Issue, - - - 35 Cents.

1 Inch per Month, - - - \$1.00.

A NEW VOLUME OF POEMS!!

Size of Will Carleton's Farm Ballads.

Finely Illustrated

With 12 Full Page Engravings.

144 Pages, Gilt Edges, Cloth Bound.

Retail Price only \$1.50.

AROUND THE FIRESIDE,

And other Poems.

By Howard Carlton Tripp.

PRESS NOTICES.

Howard C. Tripp is a poet of strength, beauty and power. His reputation is a most enviable one, and his poetry is destined to become more popular with the people.—*Sunday Telegram*, Louisville, Ky.

Mr. Tripp is an Iowa author, destined, we believe, to be as popular as Will M. Carleton.—*Success*, Rockwell, Texas.

Call on or address the author,
KINGSLEY, IOWA.

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882, Volume XI closes with 1893. Each volume fully indexed. \$1.00 a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world.

Address S. C. & L. M. GOULD, (Printers, Publishers and Booksellers.) Manchester, N. H.

The Manifesto

is the only periodical that is published by the UNITED SOCIETY OF BELIEVERS. It illustrates the order of

CHRISTIAN COMMUNISM,

and publishes peace on earth, and to all men good will.

A copy will be sent on receipt of a postal card.

Address, HENRY C. BLINN,
East Canterbury, N. H.

WOULD YOU HEAR FROM KANSAS?

If so, subscribe for

THE KANSAS COMMONER.

It is published at the home of L. D. Wellowing, the first man on earth to be elected governor of a great state by the People's Party.

The *Commoner* has been published nearly six years, and from the start has been an aggressive advocate of the now "People's Party" principles." It is brimful of news from every quarter of the United States, and especially from Kansas. It has forty-eight columns, all home print. Send 25 cents for a subscription trial of three months, or \$1.00 for one year. Sample copy free. Address

THE KANSAS COMMONER.

Wichita, Kansas.

THE * NATIONAL * VIEW !

A weekly journal published in the interest of the industrial people and the elevation of the whole human race.

The Mouthpiece of the American Nation.

Containing the leading questions of the day. The workman's friend and the farmer's companion. It should be read by everybody. Now is the time. Send in your name.

SUBSCRIPTION: \$1.00 A YEAR IN ADVANCE.

"MAIN TRAVELED ROADS."

The great Alliance Story, will be given away with every subscription. Address,

THE NATIONAL VIEW,
1209 Pennsylvania Ave., WASHINGTON, D. C.

SAN DIEGO VIDETTE,
Labor Champion of the Golden West,

Is an Independent Reform newspaper, favoring the unlimited free coinage of silver.

The increase in the volume of our circulating medium by the issuance of National currency in an amount equal to fifty dollars per capita.

Favoring the Government loaning money in states, counties and irrigation districts on their bonds, and to the people on their farms and cottages at one per cent. per annum, being the same interest now charged to National Banks.

Advocating Government ownership of all railroads.

Demanding government ownership and absolute control of all telegraph wires as a legitimate part of the postal system.

Urging the immediate establishment of Postal Savings Banks.

The abolishment of all National Banks, and in lieu thereof one National Bank under the direct control of the Government, and the management of the Secretary of the Treasury.

Insisting upon the immediate construction of the Nicaragua Canal by the Government of the United States, and its perpetual ownership and control.

Fixing the legal rate of interest at three per cent. per annum.

Uniform civil and criminal laws throughout the United States.

Conspicuous for its ability and brilliancy, and unflinching resolution and determination; advancing boldly in the vanguard of public opinion "unswayed by influence and unbribed by gain," turning neither to the right nor to the left, but keeping straight on in defense of the industrial classes and loyal hearted labor.

Terms are within the reach of all—only ONE DOLLAR PER ANNUM. Three months trial in clubs of ten for \$2.50. Address

The Vidette,
SAN DIEGO, CALIFORNIA.

Would You Not Like To Act
As Agent For The

FLAMING SWORD?

WE WILL
PAY YOU

50 PER CENT

On All Cash Subscriptions.

THE BEST PAPER IN AMERICA FOR
WHICH TO SECURE SUBSCRIBERS.

RADICAL !
ORIGINAL !
CONVINCING !

— The Greatest Reform Paper in America. *—*

Herewith please find \$_____ for _____ Subscription to THE FLAMING
SWORD, Commencing _____

Name, _____

Street, _____

Town, _____

State, _____

SUBSCRIPTION \$1.00 PER YEAR.

Out this out and use it to send us either your subscription or that of a friend who desires the paper.

Church and Society Notices.

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

All desiring to hear the doctrines of Koreschianity 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.

There are services every Sunday afternoon at 3 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreschian Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreschian Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreschian Doctrine.

CAMPUS SAGITTARIUS of the Koreschian Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

BROTHERHOOD,

With which is connected the

NATIONALIZATION & NEWS.

The Journal of the Nationalization of Labor Societies.

Established to promote the system proposed in *Looking Backward*. Subscription 6 Pence per Annum.

65 Barbican, London, E. C., England.

Free Literature.

For ten cents in silver or stamps your name will be placed on the list of reform press circulators and the leading reform papers of the United States will send you sample copies free for distribution among your neighbors. Write your name and address plainly. Address your letter to

FARMERS' TRIBUNE CO.,

DES MOINES,

IOWA.

FOR SALE! CALIFORNIA LANDS

OF THE BEST QUALITY,
In the Best Localities.

Wild Lands, Cultivated
Lands, Citrus and De-
ciduous Fruit Lands,

AND

Orchard & Homes,

LARGE AND SMALL.

GRAIN LANDS,

TIMBER LANDS,

COLONY LANDS,

Lands and Homes for Everybody.

GOOD VALUES IN

GOLD & SILVER MINING PROPERTIES.

ADDRESS

I. R. MARSTON,

Box 62, LONGWOOD,

CHICAGO, ILL.

Guiding Star

Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a
Specialty.

Binding and Rebinding
Magazines, Books
and Pamphlets.

The Best Work at the
Lowest Prices.

All Orders for Printing should be
Addressed,

Guiding Star Publishing House,
99TH STREET,

Bet. Winston Avenue and Oak Street,

Washington Heights, Ills.

POMEROY'S Advance Thought FOR 1893.

Thirty-two pages monthly; ONE DOLLAR A YEAR; illustrated. Each issue equal to 128 pages the size of these. Each issue will contain a series of chapters already prepared by its editor, showing the progress of inventions in this country since the coming of the Pilgrim Fathers, giving date of the first churches, schools, newspapers, books and the first manufacture in this country of hundreds of important articles now used in this and other countries. From these chapters readers can learn a vast amount of early history of this country, and they will be astonished at the visible speed of progression.

Aside from this series of twelve chapters, of at least four pages, each ADVANCE THOUGHT for 1893 will advocate "America for Americans." "One Flag, One Country, One Money." It will also aim to be the Leading Kicker against the wrong, robbery, injustice and ignorance there is in this country.

YOUR SUBSCRIPTION IS SOLICITED
Address, MARK M. POMEROY,
New York City. Room 46, World Bldg.

THE REPUBLIC

Advocates DIRECT LEGISLATION,
Proportional Representation and Industrial As-
sociation as sound bases for True Nationalism.

SUBSCRIPTION, \$1.00 PER YEAR.

True Nationalist Pub. Co.
NEW YORK CITY, N. Y.

GUIDING STAR PUBLISHING HOUSE.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and forms as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely and fearlessly discussed therein.

RE-INCARNATION, OR RESURRECTION OF THE DEAD,

BY KORESH.

Price 15 Cents.

EMANUEL SWEDENBORG; HIS MISSION,

BY KORESH.

Price 15 Cents.

IDENTIFICATION OF ISRAEL,

BY A. W. K. ANDREWS, M. D.

Price 15 Cents.

NATIONAL SUICIDE AND ITS PREVENTION,

BY O. F. L'AMOREAUX, Ph. D.

Paper, 50 Cents.

THE SHEPHERD FROM JOSEPH,

BY KORESH.

Price 10 Cents.

Tracts and Pamphlets of the Woman's Mission.

- No. 1. Proclamation. By Koresh.
- No. 2. Cardinal Points of Koresh.
- No. 3. Celibacy. Compiled from the writings of Koresh.
- No. 4. Judgment, By Koresh. 5 cts.

Entire Series 85 Cts.

Washington Heights, - - - - Chicago, Ill.