

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## COSMOGONY.

### COMETS—WHAT ARE THEY?

**A Comet is a Condensed Lenticular Reflector of the Rays of the Sun.**

[CONTINUED FROM NO. 25.]

The word comet is derived or Anglicized from the Greek and Latin *cometas*, and means hair. The comets are productions of the relations of the sun's motion to the colures. The colures are the two prime meridians. The solar and lunar orbits are respectively related to these meridians. The term colure means doctail, or the tail cut off. The points on the equator and at the tropics where the two prime meridians—the colures—cross, are the principal points on the ecliptic (cutting off) where cometic force is generated. The comets are composed of crucio force, caused by condensation of energy through the dissipation of the caloric energy at the opening of the electro-magnetic circuits which closes the conduits of solar and lunar energy. This cut-off energy forms itself—according to circumstances—into lenticular shapes of various forms, such as double convex or convexo-convex, double concave or concavo-concave, plano-concave and plano-convex, diverging meniscus and converging meniscus. These condensations of energy into lenses, through which the sun's rays pass, sometimes cause refractions of

light through them to appear as long trains, while it is nothing but the sun's diverted rays of light. They whirl through space in a spiral, approaching nearer the sun till they enter the sun's vortex, and supply it as one of the principal sources of solar energy.

The sun is a helix. Its motion through space—north and south, in that complex activity which occasions the seasons—is a spiral like that of an induction wire around the piece of steel in the induced magnet called the helix, from *helios*, the Greek for sun. While in its passage north and south the sun reaches its solstitial place at the tropics, its rays extend to the spherical limit and terminate around the poles in zones or rings of crucio force, the motions of which are derived from the impetus of the sun's motion in its orbit at the solstices. These rings of aggregated energy whirl around the poles at a rapid rate and break at that point in either tropic where the sun enters and departs from his solstitial genuflections and bearings. They then contract in their circular longitude and attain the characteristic lenticular form which the relation of the break to the motion causes the rings to assume in their longitudinal contraction into lenses. They then, after breaking and contracting into lenticular form, start out in the spiral motion and orbit, ultimately falling into the sun whence the energy was originally derived. At long intervals the same continuation of the sun's impetus and derived energy produces a corresponding ring, and another comet of the same order starts out in the same spiral, and is regarded by the astronomers as the return of the same comet.

#### ANTHROPOSTIC CORRESPONDENCES, MACROCOSMIC AND MICROCOSMIC.

There is a direct relationship between the coluric points or poles of rest in the alchemico-organic world and the corresponding points in the anthropostic domain. The word *colure*, as stated above, signifies doctail, so called because at the conjunction of the prime meridians with the equator and the two tropics the ecliptic is governed. The ecliptic is the cutting off of the ultimate or last part of solar and lunar energy, and is always accomplished on the circle called the ecliptic—a circle crossing the equator at an angle of  $23\frac{1}{2}$  degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn. The correspondence in the organo-vital domain (the anthropostic) is the typical circumcision of the Jew and other nations which practice the rite, determining toward, and culminating in, the antitypical circumcision which is the cutting off of the tendencies of the flesh in both male and female, through which regeneration of the higher life is effected. The two poles of the solstitial colure, or that in the microcosmic form corresponding thereto, are the ganglii Ribes and Impar. The first is situated at the

anterior portion of the brain, on the anterior communicating artery, and the other at the caudal extremity of the spinal column in front of the coccyx. They are the two connecting extremes of the two sympathetic hemispheres, and are the two terminal points of the general sympathetic nervous system with the cerebro-spinal system. The pole of Ribes relates to the arterial and venous system, and the pole of Impar, to the muscle and skin.

CONTINUED.

## FINANCE AND COMMERCE.

### SILVER IN INDIA.

In a summary of the silver question in India, a *World's Fair* visitor from that country is reported in the *Chicago Herald* as saying that:—"The great question in India just now is exactly the problem that is disturbing the people of the United States, and that is the silver question. The low price of the rupee, which ought to be worth two shillings, but has declined to one shilling twopence, has made times very hard and produced a general depression in business all over India. Among the various propositions for relief that have been urged by our financiers is to begin the coining of gold. At present we are without a single piece of gold coin. Whether that would relieve us or not, I am not a sufficient expert in finance to tell."

The fact cannot be gainsaid that the demonetization of silver depreciates its valuation or price. No man denies this argument. Because silver is depreciated, times are hard, says the gentleman from India. So say all the silver men. If times are hard in India because of the depreciation of silver, why are they thus hard? Is it not because it takes more silver to purchase the same amount of goods? How does this affect the laborer? It certainly cannot alter the status of the workingman, if the exchange is made with him for his labor upon the basis of that depreciation. If silver drops from one hundred cents to sixty cents, call it sixty cents and give the man enough more to make up for the depreciation in price. This would be just, but it is *not* the way justice is meted. If there is a loss anywhere it must fall upon the weaker party, therefore the workingman must increase his hours of labor for one hundred cents, in order to buy silver even at the price of its depreciation. He must pay one hundred cents in labor for sixty cents in silver, with which to purchase only sixty cents worth of goods that he has produced for, perhaps, ten or fifteen cents.

The demonetization of silver demonstrates a principle. It renders it comparatively valueless. Its absolute disuse as money would reduce the price to its normal commercial standard, and restore the metal to its normal use. Then, no man would want it for any other purpose, and would not labor for it. The demonetization of gold would produce the same effect on gold. Demonetize gold, and men would no longer work for it. Then what? Everything would be cheap accordingly. If things were cheap they could be obtained in abundance with little labor, and times would be easy. This means the destruction of the competitive system, and the equitable distribution of the products of industry.

### The Idolatry of Legal Tender.

[The following is in reply to an article entitled "Legal Tender Money," by Rev. D. Oglesby, published in the contributor's department.]

In his latest communication the Rev. Oglesby merely repeats the unsupported statements made by him in a former communication that the legal tender quality is the debtor's breastwork against the creditor class. We again affirm that it is the weapon employed by a cunning class of bankers to absorb the wealth created by the farmer, the mechanic and the laborer of every kind. For the purpose of illustrating our position we clip the following from the *Advocate*, Topeka, Kansas:

"The farm of Mrs. Sam Wood, in Stevens county, is likely to be sold under foreclosure proceedings to satisfy a mortgage and interest claim, now amounting to six hundred and eighty dollars. The farm consists of one hundred and sixty acres and the improvements upon it are said to be worth two thousand dollars. Mrs. Wood is left helpless and has no way to earn the money with which to satisfy this claim. Unless she is helped, all she has will be sacrificed. Under the circumstances, she has yielded to the earnest solicitation of friends, and consented that an appeal may be made for aid. We trust that the many friends of Sam Wood throughout the state will respond to this appeal as they may feel able to do, and thereby save this loss to his widow. The *Advocate* will receive subscriptions and will publish the amounts received each week so that the contributors may be known and the amount of money realized. Subscriptions of any amount will be duly acknowledged."

Mrs. Sam Wood is probably cultivating the one hundred and sixty acres of land; raising hundreds of bushels of wheat and corn, of potatoes and garden truck; yet, because she cannot obtain six hundred and eighty dollars in legal tender money, she is in danger of losing her home and means of earning a livelihood. Just so long as a certain thing (even a piece of paper) is specified as legal tender in distinction from all other forms of actual wealth, *just so long* can creditors demand that specified thing of a debtor, and, if it be not forthcoming, confiscate the entire wealth the debtor may possess. We do not know by what method Mrs. Wood became indebted; perhaps it was in buying material for building upon and improving the farm. A person can become legally indebted by means of almost any form of wealth; but, as long as there is such a thing as legal tender money, creditors can limit the getting out of debt to that legal tender money. This being the case, no matter how large a volume of such legal tender money is put in circulation, a gang of pirates will be able to manipulate it just as well as they now do a smaller volume. The legal tender specification itself is the devil we have to fight; *the volume has nothing to do with it.*

When a person goes in debt, nowadays, for what does he go in debt? If we answer this question properly we will, at the same time, also announce the method by which he should, under all circumstances, be enabled to get out of debt. Men, as a rule, go in debt because they want *actual wealth*; a farmer may go in debt for a reaper, farming machinery of all kinds. Well, it seems to us that—if a man can get in debt by means of *any* kind of actual wealth—the way of getting out of debt should be as broad as the way that leads into debt. Legal tender money enactments bar the way to this righteous consummation; it is for this reason that we are unalterably determined to insist upon the unconditional abolition



of legal tender money. Brother Oglesby virtually admits the correctness of our views when he says that we see clearly; yet, because the people have the cart before the horse, he thinks that reform must adjust itself to the errors entertained by the people. This cannot be done; besides this is not our idea of the duty of a reformer. We are not here to pander to the ignorance and prejudice of the multitude, but to sound the key-note of redemption, calmly biding the day when events—even now conspiring for its favorable consideration—will necessitate its endorsement and application. The money superstition has a very tenacious hold upon the people; for this reason, if for no other, we shall denounce, in season and out of season, the Moloch at whose shrine everything that is sweet and tender, grand and noble, pure and holy, is sacrificed.

Judging by the contents of the communication of our brother we think he is far, very far, from a true realization of the monetary problem. We have no use for money or the term money. We believe that in industrial relations an exact record should be kept of all wealth produced, each one being credited with his share, at centers of exchange. A simple receipt for actual wealth deposited—which, at the same time, should be an obligation to be honored on presentation—is the only honest currency that can ever be issued. Every receipt should be canceled when returned, and honored by whomsoever it was issued. Labor and labor alone is the creative force of civilization; brain and muscle, the blood flowing in the veins of men and women, is the life blood of civilization or of savagery. A thing called money—property money, fiat money or any other money—has nothing to do with making or unmaking civilization; it is only an expression of man's imperfection and lack of wisdom. Our people are in bondage, in bonds of paper; it is not the paper that maintains this slavery; it is the mental status of the people that makes it possible. Just imagine! people think that this piratical contrivance called legal tender money is the life blood of civilization! The world has gone stark mad on this life and soul destroying superstition; the people are perishing for lack of knowledge. They eagerly press to their lips the poison cup of satan while they refuse to quench their parched lips with the pure water of the river of life proffered them in the pages of the FLAMING SWORD.

We believe that the aim of all men should be to get an abundance of food, clothing, fuel and shelter; the only means by which these can be produced is human labor. Industry and circumspection are the only means by which wealth is produced and preserved. The money question has to be disposed of whether we will or no. There is music in the air. Banks are crashing in all directions. Depositors are wringing their hands in despair. Manufactories are closing down. Tramps are increasing by the millions. The conflicts between the laborers and capitalists are becoming more sanguinary, day by day. Strikes develop into riots; bloodshed and killing result. Who is responsible for all this, and what may we expect? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you! Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." "Thy princes are com-

panions of thieves." "Woe unto them that decree unrighteous decrees, to take away the rights of the poor!" "Woe unto them that join house to house, that lay field to field, until there is no place!" "The spoil of the poor is in your houses." "Thy silver has become dross." "I will make a man more precious than fine gold."

*Abolish legal tender! Demonetize gold!—Carl Gleeser.*

### Mortgages in Connecticut.

There are 165,890 families in the state of Connecticut; 96,915 or 58.42 per cent rent their homes, while 41.58 per cent own them. The average value of each farm in the state is \$3,115; average debt on each farm amounts to \$1,266, or a little over one third of the total value. The average value of each home (city and country) is \$3,926; average debt on each home, \$1,694. That is a startling showing, and under present conditions not one out of one thousand can ever pay off this indebtedness.

On the first of January, 1890, the total indebtedness hanging over the farms and homes of the state was \$45,402, 845.—*Progressive Farmer.*

In early days, wreckers infested the storm-swept shores and rock-bound coasts of almost all countries. In some instances they would build signal-fires for the purpose of decoying to their lair the storm-tossed mariner, resulting in the wrecking of ships which would then be plundered and stripped by the piratical wreckers. In mitigation of their action it may be said that they did not generate the storms or build the reefs. Such an excuse, however, cannot be offered for the financial pirates and wreckers of Wall Street, who carefully plan and construct the reefs and shoals, start the tornado and holocaust, and then follow in their wake to gather in the wreckage resulting from their nefarious operations.

According to the *Progressive Farmer* three fifths of the population of Connecticut live in rented homes, and the remaining homes in city and country are largely mortgaged. These mortgages are not so much mortgages upon homes and lands as they are mortgages upon man. At the time of the Norman conquest the Saxon thrall bore the brass collar of his master. At the present time the American serf wears the paper collar of his master commonly called a mortgage; of course, the effectiveness of the bondage does not reside so much in the efficiency of the paper as it does in the peculiar mental status of the serfs by which they, the serfs, contemplate it. The legal tender money superstition is the greatest curse of the nation. It is like a huge devil-fish, whose tentacles ramify through all the avenues of productive enterprises, sapping them dry to the destruction of industry and the well-being of the citizenship.

O brother man, how long will you worship at the shrine of Mammon! How long will you bow your necks to the degrading yoke of the money lords! Cast off the gilded chains of wage slavery! Enfranchise yourself by making all labor products a lawful tender for obligations incurred! Thousands are losing their homes because they are unable to meet an unrighteous exaction in money. The whole people are thrown upon the mercy of a ruthless, piratical class of bankers through the operations of a devilish financial system of usury, planted, nurtured and preserved by the legal tender

enactments of government. The people have created an abundance of real wealth, but the money lords are about to absorb the little still left in the hands of the people; after that has been consummated, the workers will have to be very humble and tractable, or face the alternative of starvation.

The temple of injustice reared to the divinity of legal tender money is crumbling; the falling walls are crushing the life out of the blinded devotees who have been worshipping at this altar of Baal. They are being ground to powder between the upper and nether millstones of principal and interest. The degrading abasement of the multitude to the gods of gold and of silver, and to the rag baby of legal tender treasury notes, is ripening into a harvest of tumbling banks and closed factories; mines are shut down, farms are sold by the sheriff by the thousands for the failure to pay interests in money, while the products of the farms and the factories are a drug upon the market. Not because there are no hungry mouths that want to be fed; no backs without coats, feet without shoes; not at all; but because the superstition prevails that the government stamp upon a certain metal or a rag of paper is essential before the wants of the people can be satisfied. As a result, this country pays annually about \$80,000,000 interest to the Rothschilds and other European investors. Is the gold of these foreign Shylocks a necessity to our welfare or is it a detriment?

Although we have men, strong and hardy, food to maintain them and all the raw material for the most extensive wealth production, the idea obtains that without the gold of the Jew, no productive enterprise is possible. Root this pernicious folly out of your soul! What would we think of a farmer who had plenty of food on his farm, tools and work stock in abundance, if he should refuse to cultivate his land because he had no gold or rags of stamped paper on the farm? Surely he would be mad; but if madness in his case, what else is it in the case of the people of the United States? The people have been subjected so long to the barefaced confidence game of legal tender money operators, that it is being looked upon as quite an unavoidable evil. The mortgages in Connecticut and elsewhere in this land of ours have been fraudulently imposed. Justice does not require the fulfillment of contracts vitiated by fraud. The people must either repudiate all indebtedness or become the chattel slaves of the cunning money lords. Which is it to be, enslavement or repudiation? Repudiate all indebtedness! Bring in the year of Jubilee! *Abolish legal tender money! Demonetize gold!*—Carl Gleeser.

### The Persistence of Legal Tender Superstition.

The gentlemen opposed to the free coinage of silver say that the silver in a dollar was produced for forty-one cents. Suppose it is so. What of that? Homestake Mining Company, of Black Hills, the largest producer of gold in the world, has its business so systematized that every ton of ore milled averages \$5 at a cost of \$1.61.

So \$1 of gold cost thirty-two cents. Take off your government fiat, and which commodity would be worth the more,—gold costing thirty-two cents, or silver costing forty-one cents?—*Denver Road.*

If the above is true, will the *Road* give us a plausible reason why a government of the people should confer on the

producers of gold and silver the special privilege of using the government stamp on an amount of metal that costs forty-one and thirty-two cents, thereby giving it a purchasing power of one hundred cents; that too while the producers of all other commodities must compete in the world's markets where the value of commodities is determined by cost of production? Are the free coinage people willing that the producers of wheat and rye shall take an amount that only costs \$1.61 and make it by the government stamp worth \$5.00? Not much. And wheat and rye are much more valuable to humanity than gold and silver; then, too, remember that in mining the gold and silver, labor only gets \$1.61 and \$2.00 respectively, and the rich mine owners would get \$3.39 and \$2.94 profit out of every five dollars' worth, after the government confers the special privilege of free coinage. Free coinage people seem to have a warm spot in their hearts for mine owners. The pretense that it helps other producers, won't work. It is the same pretense that has kept up the scheme of "protection to American labor." When plutocracy has a scheme it always works it under the pretense of helping labor. We need more money. We need a basis for money that can't be cornered. Then issue legal tender treasury notes based on all commodities, including gold and silver if you wish; then money can't be cornered, and no class will have a special privilege, and the mine owner will have to take his chances with the rest.—*National Spectator.*

Years ago, while traveling with friends in the Rocky Mountains, we picketed our horses at night for the purpose of securing them. One of the horses was of a rather skittish disposition and not willing to be caught; one night this horse got loose and although it might easily have escaped, it went no farther than the length of the rope from the point where the picket pin had been fastened into the ground the night before. There is some similarity between the legal tender devotees and the horse above mentioned. If the horse had gotten free from picket pin and rope it could have feasted on a bounteous feast of succulent green spread out on extensive meadows; but it had become so accustomed to the limitations of the picket rope, that, when opportunity for escape presented itself, it would, though restive, make no attempt to get beyond its customary confinement.

The actual transactions of commerce demonstrate that legal tender money is not needed for this purpose at the present time, whatever the necessities of the past may have been. It has also become evident that, nowadays, legal tender money is merely an instrument for human enslavement; yet so accustomed have the people become to its infringements that in their benighted infatuation they think it would be impossible for them to get along without the picket pin and the rope,—legal tender money. "Just give us a little more rope!" they cry, "and all will be well."

The editor of the *National Spectator* has gained a better insight into the monetary problem than any of his fellow populists, yet he advocates the issue of full legal tender paper currency and the lending of it upon commodities, according to the sub-treasury proposition. He then expresses the belief that under such a system there would be no opportunity for money sharks. We do not see what train of reasoning has led him to such a conclusion. We never yet saw a purely legal tender paper currency advocate who did not believe in a limitation of volume. Any system of currency requiring the payment of interest for use will prove itself an extortioner and enslaver of the people. Why not make all forms of



produce and of service lawful tender in equity? The sub-treasury plan with its interest will prove too expensive and cumbersome, also placing too great power in the hands of unscrupulous politicians. What can be more just than that the different producers and service performers should have to accept each other's products and services? So long as something is specified as legal tender, in contradistinction to labor products and human services, so long will opportunity be offered to fraudulent speculation. Some advocate that a volume of legal tender notes be issued to the extent of \$50 per capita. This would amount to \$3,250,000,000. The debts of this country (all payable in legal tender money) are estimated all the way from thirteen to twenty-one billion dollars; this being the case, the creditors would soon have all the money issued and the people would be in as bad a condition as before. The overwhelming burden of debt has been fraudulently imposed upon the people; it can never be paid. Why not squarely meet the issue? The common law of the United States unmistakably specifies that impossibilities cannot be legally enforced; that is, if someone has engaged himself to fulfil an obligation that can clearly be demonstrated not to be within the bounds of possibility to perform, such agreement becomes null and void. In accordance with this principle of the common law we advocate the repudiation of all indebtedness.

The payment of taxes in gold or legal tender money imposed and demanded by a piratical conspiracy termed government, posing as a protective agency of the people's rights, has been in millions of cases the first necessity for going into debt. Country exchanges coming into this office from all over the country are teeming with notices to delinquent tax payers that if their homes, sold by the sheriff for delinquent taxes, are not redeemed within a given time, they will become forfeit to the buyer under the tax title. We advocate the abolition of every form of tribute because the true relations of man with man require an equitable exchange of service. Any fictitious factor admitted or considered in human relations vitiates the entire system, and laborism is the result.

It is not more money that is needed; the destruction of money alone can lead to the salvation of the people. ABOLISH LEGAL TENDER MONEY! *Demonetize gold!*—Carl Gleeser.

#### Repeal the Sherman Bill.

It is currently reported that President Cleveland is working hand in hand with Wall Street for the purpose of repealing the Sherman bill respecting silver coinage. We fully realize that the aims of Wall Street and President Cleveland are extremely sinister and mischievous; but, no matter what their purposes in the matter may be, we believe that their success is one of the necessary steps to complete emancipation. India is ceasing to coin silver; let the Congress of the United States go a step further, that is, demonetize silver and—while in the demonetizing business—keep right on and demonetize gold. Of the one hundred and fifty-two million ounces of silver mined last year nearly fifty-four million ounces have been coined, while seven million ounces were used in the arts and in manufactures. India and the United States used up some one hundred and six million ounces of the entire quan-

tity mined. For nearly thirty per cent there has been virtually no market; as a consequence silver will go down lower. It is sold in the markets of the world at present for seventy-two cents per ounce; as the cost of production is a great deal less in most of our western mines at the present time, we cannot see why the silver mine owners should be favored at the expense of other producers. The silver mine owners have not—in dealing with their laborers—shown themselves any more philanthropic than the gold mine owners. The silver mine owners propose to exploit the great movement now going on among the people for their own selfish advantage. The present pecuniary difficulties of the people cannot be averted by such shortsighted expedients as the free coinage of silver; perish the thought! *Repeal the Sherman bill! Demonetize gold! Abolish legal tender!*—Carl Gleeser.

## SOCIOLOGY.

### Governor Altgeld's Noble Act.

Neebe, Fielden and Schwab—the Haymarket convicts, but not criminals, falsely and maliciously sentenced to imprisonment—are at liberty. In Governor Altgeld's statement which accompanied his fiat of liberation, (they were not pardoned, having committed no crime for which to be pardoned,) he boldly declared his convictions regardless of public sentiment or political issues, and liberated the men who, according to his judgment, were innocent of the crime charged.

The Chicago *Daily News*, in commenting upon the Governor's act, says: "But what is worse still, it will give color to the claim that the anarchists who were hanged were martyrs. \* \* \* If the men released yesterday were unjustly convicted, so were those who suffered death on the gallows. If Governor Altgeld's contention is true, they were murdered. \* \* \* It is because the message leads to such conclusions as these that it must be condemned."

If these men are innocent, then the men who were hanged were murdered. It appears that these men are innocent by the unanswerable logic of the Governor's message, therefore the men who "suffered death on the gallows" were murdered, and Governor Altgeld's message and pardon must be condemned. Why? Because the truth should not be made public that the attorney, jury and judge were murderers. Governor Altgeld's exercise of the pardoning prerogative would not have been complete had he not given his testimony of exoneration. If the other men were *legally* hung, then these men have no right to be set at liberty after six years of imprisonment. Every unbiased person in America knows that they are innocent of the crime for which they were tried. Governor Altgeld could not be honest and do differently than he has done, and millions of his fellow citizens will honor this noble act of a wise and fearless man. He has not shown by any act of his that what he has done in his public career was done for political gain. The men who were instrumental in driving to the gallows and to imprisonment the anarchists who were associated with the Haymarket riot, so called, were backed by an extensive public sentiment, the animosity of which is in no sense allayed. The Governor must expect to meet the condemnation of a

bitter resentment for this greatest act of his life. All honor to the fearless man!

### A Semblance of Justice.

Governor Altgeld, by pardoning Fielden, Schwab and Neebe, the convicted anarchists, has demonstrated that he is a man fearless in the execution of that which he believes to be right. There was no evidence adduced in the trial of these men proving that they aided or abetted in any way the throwing of the bomb which killed the policemen. They were unjustly convicted, just as their comrades who suffered on the gallows were judicially murdered. Public prejudice did the business, but the public now regrets having thrown the weight of its influence in favor of such injustice. The daily press, backed by as mean and rascally a set of conspirators as ever infested society, is attempting to make out that the public is highly indignant at the pardoning of these men. It is a lie and known to be such by those who are trying to create this impression. Since 1887, when the anarchists were hung, there has been a vast change of sentiment on the part of the majority. People are just beginning to discover the fact that they are the tools of the money power. They are just beginning to find out who are the real anarchists in society.

The Sword does not in any sense favor anarchy except that kind inaugurated by Christ the Lord, when he went into the temple and overthrew the tables of the money-changers. That act might have been all right for Christ to perform and yet not a proper thing for the commonalty to attempt. He was from above while we are from beneath. He came forth from the Father while we are of our father the devil. The existing code of ethics inculcates the principle that might makes right. We have an overwhelming conviction that when the Lord comes with power and great glory he will fully demonstrate the utility and force of this precedent established by the devil. There will then be observed the greatest and most searching, cleaning-out process that the world has witnessed for 24,000 years. Until that time—which is not very far off—we can afford to wait. We do not believe in the throwing of bombs, nor in the application of any forcible methods for the overthrow of the present order of things except, as stated, by Him, who, when He comes, being above the law, will be able to regulate and control human society. One is placed in an entirely different attitude toward mortals when he is above, as against when he is under, the law. Jesus understood this and took advantage of his knowledge, and although, as the Lamb of God, they were able to physically overpower and murder him, yet when he comes again, representing an animal principle which is the apex and sovereign of lower life, they will be unable to dissipate him, for the Lord "shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake."

The monopolists of the day fancy they are above the law, but their time of reckoning is near at hand. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you! Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat

your flesh as it were fire. Ye have heaped treasure together for the last days." Those who fancy that this is an idle prophecy had better look around at the monetary and labor situation, and then make some scientific inquiry as to whether we are not living in the last days of the Christian age, the dispensation of grace (mercy). Anarchists of the Herr Most stripe, with whom we have not the slightest sympathy because they have neither a love for, nor a comprehension of, divine law and justice, are merely the mean, scrawny sort, the reflex of those scientific fellows who corner wheat, monopolize the public highways for great personal profit, and in many ways make life a burden for the poor unsophisticated and credulous millions from whom they grind the last penny. "I will be a swift witness against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

The decision rendered by court and jury in the anarchist's trial was, as stated, purely a matter of prejudice and temerity. The judge was (unconsciously, perhaps) prejudiced on the side of capitalism, fearful of an adverse decision, while the jury lacked the moral courage to withstand the great cry, "Hang them! Hang them!" There is no justice in present judicial proceedings nor in the laws upon which those proceedings are based. How can there be when humanity does not know what justice means? The laws of society in any age are founded on the strength of the moral law existing in the people; hence, when there is lacking a clear and just perception of real moral law—divine law—how can there be found a dispensation of justice? Our courts of law are farcical institutions, and more so now than they were in the times of Christ when the weak Pilate, with a larger bump of approbateness than of firmness or conscientiousness, yielded up the innocent Saviour to the mob. This age will witness similar acts which will be more appalling even than the hanging of the anarchists. The pulse of public opinion will at any time regulate mortal justice. No court of law would today dare to hang Spies and his fellows on the evidence offered at their trial.

Jesus Christ knew what true justice meant because he was the embodiment of divine justice. He was the perfect man. He had attained the point of balance—immortal life—absolutely indispensable to the expression of supreme justice. He was the Father-Mother; the Bridegroom having the Bride within. He was theocrasised in order that the Mother-Father might come forth at the end of the age. It is this perfect Being that the world needs to establish justice and redeem the downtrodden.—C. J. M.

### Will Men Keep Pace With Their Sisters in Moral Reform?

We are entering a new age. Few people will deny this; few can deny it when they consider the great changes of the past fifty years. None of these changes are more marked or more prophetic than the advancement of woman in hitherto new and untried fields of learning, industry, societal and governmental affairs. Viewing the subject from any standpoint, man can but recognize the fact that the woman of civilization today is fast evolving from the negative nonentity of the



past, and is rising to a position of positive importance with her brothers in relation to the affairs of humanity.

The advance made so far by woman has depended very little upon man's assistance; rather has he, with few exceptions, selfishly hindered her efforts. This perhaps has the effect of making her all the more determined to win in spite of opposition. Her victories have been won by persistent effort in the line of the development of her inherent faculties. Through such development she has demonstrated her right to exercise these faculties in the uses and affairs of the world the same as her brother does his. This is the natural and only way that either man or woman may legitimately gain any right. We sometimes hear men say, "We will never allow *woman* to take part in our government or sit in our Congress to help make our laws." If they, with all the stubborn opposition that we know they have maintained against woman's progress, could not prevent women from becoming lawyers, doctors, ministers, professors in schools and colleges, and workers in other lines as high as those followed by men; if they could not prevent her gaining the franchise in one state, and partial suffrage in several other states, it is simply absurd to think that they can, at this late day, stop her onward course or prevent her from ultimately reaching the foremost ranks in everything. Her course of progress is irresistible because it has its origin in a divine impulse which is now being given woman to bring those who have the highest aspirations into the divine state, and to bring those who desire simply better conditions in the mortal state, into such conditions. (In this article we have reference mainly to the elevation of woman to the highest, condition of mortal life—a state that women and men in general will attain in the coming age.)

What is this higher condition? Certainly not that of equality with man as he now is. That would mean but a sort of intellectual growth, in many ways undesirable, at the expense of her moral nature; this would, on the whole, be retrogression instead of progression.

There is one position that woman holds in relation to society that is of importance in considering the question of her ultimate attainment in the mortal realm. We observe, the world over (even among some of the savage tribes), that there are two different standards of social purity for men and women; the one for women is higher than that for men. In the new lines in which she is progressing she has not lowered this standard; rather does she proclaim, "Raise our standard of purity higher!" and institutes Social Purity and White Ribbon societies, etc., for this purpose. This is a significant fact in relation to her progress. What does it prophesy for her future? That woman will rise superior to man unless he improves his ways and comes up to her advancing standard. Will he do it? Woman of the past has proved herself self-sacrificing and helpful in her love to humanity. Will woman—ennobled, her sphere of usefulness extended—prove less helpful? Nay, a thousand-fold more efficient because of her broadened intelligence and increased desire for the upliftment of the race. If, as the old story goes, the race fell through the instrumentality of woman, for which she as well as man has had to suffer ever since, would it not be her desire, her joy, to help bring in the restoration, when she feels the power to do so? Would merely *self-elevation* at all satisfy any

noble minded woman? Must she not, through the inherent laws of her nature, strive to lift all humanity to her own level? Is not that the tendency of her present efforts, even while she is yet in the infancy of her perfect womanhood?

Woman has much still to learn, but she is learning very fast,—this is a fast age. She is learning, in her relation to man, that male dominance in any part of her life must give place to equality and freedom. Also, that the standard of purity, even in the marital relation, must be elevated to its normal state (cohabitation for reproduction only). This is imperative, for the elevation of the race and for her own moral growth. Thousands of women are beginning to recognize these truths, and their duties in relation to them, and are growing into "the courage of their convictions." Is man also learning these lessons? Is he also beginning to recognize these truths that must be *lived* to benefit himself or his fellows? It doesn't look as though he were, considering the opposition he maintains toward the woman movement, and his insistence upon all his so called rights and privileges of the old regime. It seems as though the majority would have to be *compelled* to advance awhile until they find out what a good thing it is to keep step to the music of progress.—  
*Alice Fox Miller.*

## THEOLOGY.

### VOX POPULI, VOX DEI.

This popular sentiment, like many others of its kind, is frequently used to justify the demands of an ignorant, un-reasoning mob. When God in his personality, Jesus the Jehovah, came unto his own, "his own received him not," but cried, "Away with him! crucify him!" and begged for the release of the robber Barabbas. Jesus stood in the midst of his nation and said, "Ye are from beneath; I am from above; I am from my father which is in heaven, ye are of your father the devil." Therefore they were devils. The voice of that people who cried, "Away with him!" was the voice of the devils in hell. God, divine love and wisdom, was not in all their thoughts.

Jesus was the truth. The truth as it was in Jesus is everywhere spoken against until, through suffering, it has worked out a salvation for its enemies, converting them to friends. They then glorify it by becoming its revelation, it being dominant in them. The voice of a people in whom God is not, cannot be the voice of God. A people whose concept of God is that he is unknown and unknowable, and whose location is the non-existent center of the Copernican system, is a people practically without God and without hope, and in bondage to the powers of hell.

The Scriptural concept of God is this:—as Spirit, he is the union of divine love and wisdom, the central ego of divine intelligence, possessing power to express himself in such form of personality as will best render him knowable to all capable of desire to know him as he is in his progressive work of perpetuating himself in his humanity. This seed time and harvesting of himself in humanity brings him into manifest personality to those who wait to work, to suffer and to rejoice with him because of their receptivity to his Spirit, the Spirit of truth. This receptivity is the

result of a seed sowing at the beginning of an age, and a development wrought out by experience with good and evil in the progressive re-embodiments of a spirit during a cycle. This experience creates powers of recognition and discrimination, and a strength of character enabling one to become positive on the side of good or evil according to the degree in which he chooses to profit by a realization of the value of the truth derived from the lessons learned. Those principled in good become voluntarily controlled by the spirit of the all-wise and all-loving, and are his co-workers in the struggle for victory over evil. The final victory—which is over death, the condition of mortality—is won by the focalization of the supreme love where the all of wisdom is made manifest—in mortal personality. This effects the destruction of that which is mortal and the revelation of the *one* immortal. This overcomer of our mortality, in passing to the glory of the spiritual and invisible, sheds abroad—by the incorruptible dissolution of his flesh—his descending spirit in every heart ready to welcome it. True lovers of this spirit it will touch but to transform and translate to “the kingdom of his dear Son.” The many sons will become the radiance of the one. This is the great outshining of the Son of Righteousness, whose central glory will be revealed in the Motherhood of his Deity.

Thus the one seed, Jesus the Christ, who gave his life in the flesh a ransom for many, will find it again in the many divine sons. The inbreathing of himself into a receptive humanity will cause it to live a life that is life indeed,—the life of the redeemed, *body, soul and spirit*. All the sons of God will shout for joy. Their voice will become the voice of a great multitude which no man can number, and will be the voice of God. It can then be said with truth, “*Vox populi, vox dei*.” The Voice will “sing the song of Moses and the Lamb.” The song of Moses is the glorification of the law, the perfect expression of wisdom and love. It will be sung from the heart because within the heart, the *new* heart of flesh. The song of the Lamb is the devout recognition of God’s humanity, or divine animal life as the Jehovah, the seed of which—the descending Holy Spirit—is the begetting power or Father principle of Deity by which he perpetuates his life in humanity, inclining it to wisdom till it is ready to be born of the ultimate glory of his being, his divine Maternity, revealed as the Goddess of wisdom.

These anticipated glories come, like all glories, as consequences. The first step to be taken to bring about their revelation is to face the facts of present human existence in the clear light of divine law, the plumbline of integrity, as revealed in Jesus the Christ. The longer we study Him as contrasted with ourselves the deeper will become our sense of need. Our *consciousness* of poverty as to the possession of his Spirit may make us seek a place for repentance before it is too late. To repent or turn from sin is to begin to obey the law, to make the standard of Christ’s righteousness our standard. The first commandment is, “Thou shalt have no other Gods before me.” Jesus revealed *how* we should have the *one true God* when he said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” He also declared himself to be the personality referred to in the commandment as *me*. He dared to say, “I am he, of whom Moses and the prophets

did write,” and he justified the claim in the revelation of the beauty of that divine law which was the inherent law of his being. He dared to say, “He that hath seen me hath seen the Father,” though the Church of his day pronounced the statement blasphemy. John, controlled by the Spirit of this everlasting Father, wrote: “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh and dwelt among us.” Jesus, the living Word—God made flesh—dwelt among us that we might *know* God and give him our supreme love. He was made divine flesh to do a regenerative or reproductive work. His consuming desire was to reproduce himself from the soil of our mortal humanity. A work which he knew could be done by Himself alone through his own conformity to the law of the cross, that universal law by the operation of which the higher may be produced from the lower, the lower being used as a base. The motory power by which he conformed to this law was love, adoration for the divine love and wisdom—the God within him—and the compassionate universal love for the humanity all about him, in whom God was not. That love found expression in the Divine flesh,—*materialized love*. Having thus spoken its perfect quality in life, it dematerialized to be inbreathed as quickening Spirit by the waiting spirits of those consciously dead in trespasses and sins,—spirits dead as to divine love and living, rational hopes.

That wonderful love has nearly completed the entirety of mortal experience, having gathered to itself the ultimates of wisdom in the stronghold of a man shorn of his strength to do evil by the indwelling of the Spirit of the Anointed. He—like John the Baptist, the Elijah of the Jewish age—is calling men to repentance, calling them to choose life or death. He justifies his claim to anointing by his revelation of the science of life and immortality. A revelation confirmed by the law and the prophets, and reflected in every domain of the physical universe, the symbolic writing of the law by the finger of God. He is the Voice of one again crying in the wilderness of sin, and the systems of sin. His is the voice of God, and every one that voices his cry in unison with him, becomes of that people whose voice is the voice of God. The voice of God never utters a sentiment contrary to the law of God. That law Jesus summed up to be:—supreme love to God expressed in love to his humanity. As “the fulness of the Godhead bodily,” he said, “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.” Thus closely did he identify himself with those who received him.—*Bertha S. Boomer.*

#### GOD IS MAN.

To say that one believes in principles but not in men, argues the direct ignorance of facts and a lack of observation only possible from long training in a false system of reasoning. There has never been a principle presented to the world that has not been centralized in a personality. Only through person can truth ever come to the world. The principle of the steam-engine has its exponent in a Watt; the science of Comparative Anatomy was developed and concreted by Cuvier; Edison centers within himself the knowledge of electrical science, and his peculiar genius has made that knowledge



practical for the world and brought down to the level of natural things, those thoughts or principles which must ever remain useless until concreted and systematized through a mind—through a personality—when that person stands as representing or *being* that formulated principle.

When the Creator of the universe—Jehovah—works, he also works through the human mind and form, for that form is the most complex, involved and responsive product of the creative mind, more nearly like Himself than any other part of creation. To accomplish his work, to fulfil the end of creation—which is the conjunction of God and man—he still comes to the world in his saving power as a man. Jesus the Christ was this divine man, of whom it is said: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Jesus, being made in the express image of God, was also the perfect human form, for he took not on him the nature of angels; but took on him the seed of Abraham, "therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Everywhere in the Scriptures we are taught the personality, the humanity, of God. He is man from his growth upward out of the sinful humanity, born of the flesh and the devil, which he enters to elevate and to bless; he is man from his proceeding from the Father in heaven, because that creative energy we call God has to all eternity its home and habitation in humanity. This humanity, sinful and debased, is the circumference of which God is the center. These human forms are the hells into which he descended as the seed of Deity, the Holy Spirit, and out of which he arises as Elias (Eli-Jah), the overcomer who will save the remnant of his people.

There is no possible way for divine truth to reach the world but as it is expressed by and through a man,—through the masculine form because the function of that form is to impregnate and so perpetuate its life. The tree of the knowledge of good and evil is masculine; the tree of life is feminine; both in their due order shine forth as living personalities when the great day of their appearing comes in the evolution of Divinity from humanity.

This is the truth; this our faith:—that man may finally reach the origin of his being and sit down with Jesus in his throne, heir with him in the kingdom of the Father, possessing all that he possesses, wielding his power and sharing his glory, in all things just like him, in his likeness, no longer receptacles only but origins of life and Saviors on Mount Zion to the dispensation following.—*Mary C. Mills.*

Wisdom is better than weapons of war.—*Prov.*

## GLEANINGS FROM THE LORE OF KORESH.

MAN OF SIN.—If Jesus the Christ was made to be sin by descending into the sensual world, as Scripture declares of him, and if he took upon himself the sins of the world, then he must appear sometime as the man of sin. When he thus appears, born of natural parentage, the process of the cleansing of the sanctuary must take place; this will be accomplished by the theocras (translation) as agreeing with previous apothecoses or translations in each preceding age. I, 5, 89.

When the time is ripe for the coming of the Christ, he comes forth as a sinful man, having taken upon himself the sinful nature. Thus the sanctuary is polluted or defiled, and he becomes the High Priest after the Levitical Order, instead of the Melchizedical Order. He purifies his nature, first, by eliminating error from truth. When this is accomplished, the truth, the science of life, is made manifest, by which, in its application, life itself is attained through its purification. As the death of man was brought about by the corruption of the divine nature in man, life could only be brought about by the sacrifice of the animal propensities in man, and a restoration to the life of God. II, 11.—389.

DIFFERENTIATION OF THE LOVES FOR THE NEIGHBOR AND THE ENEMY.—It may be argued that man is commanded not to hate. He is to love not only his neighbor, but also his enemy. Let us suppose that a man has reached the fruitage of regeneration, and that he has an enemy who would viciously destroy him. The love the regenerated man must entertain should be of a degree and quality not such as he would have for his neighbor,—another regenerated man—but should be of a kind that would save the enemy. He should desire his enemy's best good in all things, even to his transformation to the enjoyment of the good things possessed by the one regenerated. A man may hate the false doctrines and evils of life belonging to another, and yet entertain no feelings of enmity towards the person so actuated. It is easy, then, to distinguish between the love we should entertain for the true neighbor, and that we ought to possess for an enemy for whom we would do all the good in our power. Attraction toward the truth and the good (the Lord God) involves repulsion from the false and the evil; the greater the augmentation of the one, the greater, also, the augmentation of the other. II, 7,—241.

The men of our day refer to the ages of the past as the infancy or childhood of the race. That was a precocious infant which gave to the modern, so called, advanced thought the names of the stars and planets, and passed that nomenclature down through the ages of modern generations! That was a remarkable childhood which transmitted to modern times the stellar calculus, which now comprises the basis of a system of computation by which are predicted eclipses, transits, occultations, and other phenomena!

The great Leader and Shepherd of this age must be able, through his divine wisdom and prescience, to numerically denote the apostolic succession; he must be able to define, with his denotation of number, the character of that apostleship, and to select from the millions of inhabitants of earth the only few who shall comprise the mystic star and nucleus of the coming kingdom of righteousness.

## Pungent Paragraphs.

Utility before ornament.

The breath of scandal seldom fails to raise a breeze.

Remember the Sabbath day to keep it holy,—keep holes into the Fair.

When landing upon the shores of time, are we rowed by a time (oar) lock?

Some people, if they had any character to spare, need never buy any boot blacking.

If humanity could be saved as it is, it would attain to nothing higher than hog heaven.

There is no appreciable difference between the gold bug and the humbug; both are alike frauds.

The putting down of labor strikes by force of arms we think all right; so it will be, by and by,—all riot.

Some of these days we hope to have men and women in this country, not ladies and gentlemen merely.

When a man is rotten-egged for opinion's sake, it is because his argument is too sound for rebuttal, it is an eggshell argument.

Mankind has been asleep since Adam,—nor yet in this nineteenth century of progress does it awaken sufficiently to know that it is asleep!

The sun rises and sets; millions sleep and awake, day after day, with no other thought of eternity than the eternal round of greed and its gratification.

Many people think they ought to get to heaven because they hire a preacher to know the way from there, while they know only the tricks of traffic by which to get money.

If you wish to fight the devil in earnest, cease running after his scouting parties and decoys, and tackle his stronghold—the root of all evil—the love of money. You can begin at home; get rid of it yourself first, then with pick and crowbar go for your brother's eye.

The wretchedness, the reeking misery, squalor and wickedness of the poor districts of any great city is a scene from which all pugdom draws aside its skirts and preferably sniffs the dog breath from the filthy little animal hugged to its bosoms to drown the odor of their fellow man's misery.

The world has hidden its lust beneath the glamour of love, courtship, and marriage. With romance, poetry and songs from an imagination drunken with voluptuous amours, it has woven a halo of purity about its passion, which, when rent to its core, reveals only ashes, dull, deadening and acrid, as the reward of its dupes.

Jew.—“You thirty thramp, you giddy outd ov my door!

Tramp.—“Say, Mister Ebenezer Moses, how far does your jewrys dictum extend on the sidewalk?

Jew.—“Well, eif you don't bleebe that my Jewish dicshun extends so far as you hear me, den I show you that my Jew wrist dictum will extend the length of my arm. See?

Tramp.—(picking himself up) Naw, I don't see, mine eyes are blinded; but Holy Moses, I feel it!

## SHARP CUTS.

The money power is the curse of the nation and the people.—*Press, Longmont, Colo.*

No coward so great as he who is afraid to have and to utter an opinion.—*Pomeroy's Advance Thought.*

Truly we have the best banking system in the world—best for robbing the depositors of their hard earned savings.—*Alliance Independent.*

These are perilous times. No one can afford to act hastily, or base his acts upon the past, or what he may imagine the future to be.—*Hickory Mercury.*

Gold may be going abroad because it is scarce, but that is not reasonable. It is going to pay interest to the money loaners of Europe.—*Industrial Union.*

Twenty dollars in gold and eighty dollars in confidence is what it takes to constitute a gold basis for one hundred dollars in paper currency.—*Farmers' and Laborers' Journal.*

“It is not in a splendid government supported by monopolies and aristocratic establishments that the people will find happiness, but in a plain system, void of pomp, protecting all and favoring none.—*Andrew Jackson.*

Farmers, wage workers and business men, know you not that while you sow, reap, gather in, forge, fashion and figure the necessary things for the good of man, plutocracy was never so busy working out its hellish schemes to plunder and rob you as now?—*Nonconformist.*

The greatest calamity howlers in the country now are some of the Eastern bankers. They have been loudly crying that times are good, that the country is prosperous and that money is plentiful. But their banks have gone to smash. A screw loose somewhere.—*Sacramento Wonder.*

Our sound financial system for which the old parties beg our continued support has produced nothing lately but the sound of crashing banks, and the cries of despair going up from defrauded creditors and depositors. If the people continue to support this rotten system, their mental soundness may well be questioned.—*National Spectator.*

Those who are so fond of sneering at all expressions of public opinion on the currency question by others than fiscal experts, would do well to bear in mind that in a self-governing country public opinion necessarily becomes, soon or later, the law of the land. An ounce of intelligent discussion is better than a pound of supercilious assumption.—*The Boston Advertiser.*

Where thou findest a lie that is oppressing thee, extinguish it! Lies exist there only to be extinguished; they wait and cry earnestly for extension. Think well, meanwhile, in what spirit thou wilt do it: not with hatred, with headlong, selfish violence; but in clearness of heart, with holy zeal, gently, almost with pity. Thou wouldst not replace each extinct lie by a new lie, which a new injustice of thy own were; the parent of still other lies? Whereby the latter end of that business were worse than the beginning.—*Carlyle's French Revolution.*



## CONTRIBUTED.

*The views expressed under this head may or may not be in full accord with the tenets of Koresnahanity. Articles containing over twelve hundred words are liable to be rejected.*

## LEGAL TENDER MONEY.

I stated in my first article that the legal tender quality was the debtor's breastwork of defense against the exactions of the creditor; and it is; abolish debts and the legal tender will be unnecessary. But money will be as necessary as ever. The legal tender is in the interest of the debtor class.

Mr. Gleeser says that the "government, by instituting legal tender money and demanding the payment of taxes and debts, forces the people to use it, to borrow it, to pay interest in kind for the use of it; thus they become slaves to the monopolizers of legal tender money." It is not because money is legal tender that the people are enslaved. It is because of the scarcity of money. Put in circulation enough money to do business on a cash basis, and the legal tender quality will cut no figure in the case. I find that Mr. Gleeser's objection to legal tender money is, really, on account of the perversion of money by vicious legislation. He says, "If the people were really the government." And again, "Government is, in theory, an agent to secure the people's rights; but in fact it is the executive arm of the money oligarchy." That is the case exactly. The government is in the hands, and under the control, of a class instead of all the people. What is needed, and what must be accomplished, is for the people to overthrow this oligarchy instituted by money-mongers, and make it a government by the people, for the people. It is all nonsense to talk about abolishing legal tender money while the government is under the control of this money oligarchy. If we could do that, what would we accomplish? It is the volume of money they propose to control, as outlined by the Hazzard circular letter, whether legal tender or not. The only remedy is to overthrow the money power, and take the government out of their hands. As governments make money, and nobody else is permitted to make money, as a matter of course so long as they control governments they can and will control the volume of money and the material used for money. The whole difficulty is that the people have "slept on their rights," and let the government fall into the hands of the money-mongers.

Mr. Gleeser thinks that because legal tender money does not secure "equitable distribution," therefore it was never designed to do so and "should not be retained." He does not seem to see the folly of blaming a thing for being perverted. The government does not secure to the people their rights, therefore it "should not be retained!" As well blame the torch for the fire, and excuse the incendiary. Mr. Hazzard's mission to our country was to pervert our finances and enslave the people. Who is to blame? Mr. Hazzard or money? Mr. Gleeser says that he "can see no reason why government should interfere with the manufacture of dollars any more than with the manufacture of yard-sticks." Well, I will try and help him to see the reason why government makes money but does not make yard-sticks. If every one could see as clearly as you and I do, Brother Gleeser, that labor fixes all

prices, we would say to government, "Hands off!" But as it is, every one believes that money fixes and regulates prices. You see the world has the cart before the horse. As it is now, money prices everything under the sun; when as a matter of fact it is only price itself. But we are compelled to adjust everything to the capacity of this dumb world. Government fixes the length of the yard-stick. That's right. Its business is to measure length,—everybody knows that. Government makes the dollar. Its business ought to be to express prices already fixed by labor. But the dumb world does not know this. It thinks that the dollar is property,—the most valuable kind of property in the world. Hence the people are compelled to take charge of this thing; otherwise an individual or a number of them could make money and gobble up the wealth of the world produced by labor.

The truth is, money is law. It is the will of the people, expressed by congress, their agent. It is a thing made by all the people, and for all the people; an agreement by all the people that the money issued shall be the accepted standard of values in every part of the land. Get the world to see that money is only the price of labor and labor's products, that the property idea of money is fallacious, then usury will be gone and no one will care whether there is \$50, or \$5,000, or \$500,000 per capita. No one will care how much money the other fellow has any more than one farmer cares how many wagons his neighbor has. No one will then care how much money is in the country, any more than they now care how many yard-sticks the merchants have, or how many tickets there are in the railroad offices. The ticket represents the price of a definite amount of transportation; if it could be returned intact and unsold to the office, it could be used indefinitely. Money has no more just right to fix prices than the yard-stick has to fix the length of bolts of cloth. The yard-stick only expresses the length already fixed. But the world thinks, in regard to money, that it fixes and regulates values, when it should only express values already fixed by labor.

It is this mistaken idea that money is property that enables the money-mongers to rob the world, just as the monopoly in yard-sticks eats up the lumber yards. Get the world to see these truths which are so plain to you and me and there will be no very rich men, because men will not appropriate the products of other men's labor. There will be no millionaires because no man ever could, or ever did, earn a quarter of a million of dollars. There will be few paupers, no tramps, because every one will get just compensation for his labor; three or four hours of labor every day in the week, Sunday excepted, will supply the necessary wants of any and all. Then the world will be a world filled with happy homes; no man will hold more houses or lands than he needs for his own use.

This is a big job which we have on our hands; can we work it up? I frankly confess that I don't think we can make the world understand the money question for a great while. But can't we bring about the desired results without getting the people—all of them—to understand it? I think we can. Well, how? In this way. Institute a system of money free from usury. Now can we do that? The Omaha Platform outlines the plan, very nearly. It says: "let the government loan to the people at two per cent on good

security." They thought that was as far as they dare go, at this time, no doubt. But the true policy is for the government to let the people have all the money necessary to do the business of the country at cost of issuing and handling, —no per cent over cost. The cost might not be one half of one per cent. To get the system introduced it would be necessary to loan on security, and on time,—say twenty years. The prejudice of the people is such, their minds are so beclouded and warped by our vicious system, that it would be folly to talk of not demanding payment back to the government. But what does the government or people want with money, *only* to do business with? Money ought to be in constant circulation. The hoarding business was born of usury. If any man has money that he does not need to use, let him deposit it back with the government for others to use, instead of in private banks as men do now, to lose in the bank's failing. This system would kill usury; by degrees the world would learn what money is, and what it was made for. As it is now, not one man in ten thousand knows the true function of money. But introduce a system of money freed from usury, and men will accept it gladly, that is, all men *except* the ones who are so mean and selfish that they want to live off the labor of other men.

Destroy property money—usury! But we *must have money*, for it is the life-blood of civilization, and can't be destroyed without destroying civilization.—*Rev. D. Oglesby.*

#### Woman Suffrage Hymn.

God of the Universe,  
To thee we pray!  
Lead us by thy strong hand  
Through all the way,  
Till wrong shall disappear,  
Till right shall be made clear,  
Till all the world shall hear  
The bells of day.  
May Heaven's best gifts descend  
Upon our State,  
And love and honor bleed  
Upon us wait.  
Justice triumphant be;  
Established Liberty  
And saved humanity  
Be strong and great.  
Rouse woman to thy work!  
Thou must not rest,  
Nor once thy duty shrink  
So be thou blest.  
'Tis thine to hope and pray,  
'Tis thine to show the way  
To Freedom's perfect day  
Fulfilling God's behest.

—C. D. in *Woman's Tribune*.

The testimony of one man as ignorant as ourselves is sufficient to persuade us of the wisdom of that which we wish to do, but not the opinion of ten more wise than we can weigh in the balance against our inclination.—*Ex.*

Miss Agnes Mary Clarke, an Irish woman, at a meeting of the Royal Institute in London this spring, was awarded a prize of one hundred guineas for her works on Astronomy, "A Popular History of Astronomy during the Nineteenth Century," and "The System of the Stars."

## THE LATEST SPOKEN.

THE NEW AMERICAN REVOLUTION.—The United States offers today a far more instructive lesson to the student of sociology than can be found in another nation; in the first place because of the rapidity with which the economic evolution has moved, and the point it has attained; and, in the second place, because of the revolting contrast between the democratic ideal which the masses desperately cling to, and the plutocratic czarism into which the march of the capitalistic system is hurrying them.

The conquest of Europe by the privileged minority that today holds her in its grip has been the slow and arduous work of centuries. In America we have changed all that. Here we have shown to the world how cunning is mightier than the boggling sword; for, within a couple of generations, it has laid at the feet of the plutocracy a realm that—exclusive of Alaska—has more than double the area of the Chinese Empire, and that, with modern machinery and a population trained to use the inventions, has powers of wealth production beside which the capacities of China shrivel into impotent pauperism. As an inventor and improver of machinery, England easily leads the other nations of the world; but for every patent that is taken out in Great Britain, there are four issued in the United States. As a manufacturing country England has been supposed to bear away the palm; but, so far back as 1880, the "infant" industries of the states—that cry so loudly for the fostering hand of protective tariff—exceeded in output the British factories by \$629,000,000. It is by reason of her coal and iron resources that England has been able to claim the title of "Workshop of the World," but, while iron is mined in at least twenty-three states of the Union, there are several of these which are today capable of supplying single-handed the world's demand. In a word, though bled at the throat by five years of fratricidal war, the United States could show, in 1880, wealth greater than that of Russia, Turkey, Sweden, Norway, Denmark, Italy, Australia, South Africa and South America combined, these countries only being able in all to muster up \$43,000,000,000 as against \$44,000,000,000 of the United States. By 1890 the wealth had increased from \$44,000,000,000 to \$61,000,000,000, and it is advancing daily by leaps and bounds.

But what has become of it? That is the question in which we are all interested. It is certain that there must be a vast number of us who have not shared in this unparalleled prosperity, for, even as I write, the American papers are quoting the statement of an expert who tells us that there are at present some two million men out of work. In the metropolis of the "golden state" alone there are said to be today from twelve thousand to fourteen thousand unemployed. To those, however, who can understand the simple proposition that, if Tom gets more than his share, Dick will have to go short, the conundrum is explained when one states that in San Francisco there are over one hundred millionaires, and, in the states at large, over six thousand. These figures are quoted from Senator Ingalls, himself a member of the American House of Lords. But the average reward of the wage-worker still sticks at a trifle under a dollar



a day. It may suggest itself, perhaps, that in this is the secret of the millionaire fortunes.

How has this inequality been rendered possible? In the first place, the plutocracy has seen to it that the land has gotten into—the proper hands. Here, there being no cumbersome settlements, or laws of entail and primogeniture to hamper transfers, land has been treated from the start as ordinary merchandise, and has found its way, if not nominally, yet with terrible reality, into the clutches of the man with the money bag. The coal and the timber lands have, by a series of notorious frauds, slipped entirely into the hands of a few great syndicates, and, if there are still thousands of farmers who figure on the assessment rolls as owners of land, they are crushed to the very ground with mortgages. As a recent number of the *Twentieth Century* aptly put it, "Nine million mortgages are reported in the census. There are not much more than 12,000,000 families in America.

In the old countries, bad though conditions are, there is still some relic of the traditional feudal sentiment that makes eviction the last step to which a landlord will reluctantly resort. In America there is no such sentiment at all. If the tenant cannot pay, out he goes. Thus, though the wail of the evicted Irish tenant has filled the earth,—and good luck to him for having the sense to cry out when he is hurt—in Ireland, during 1890, the evictions only numbered a little over five thousand, while in New York City alone, in 1890, there were twenty-eight thousand evictions, six thousand one hundred of which were in one judicial district. By the same token, a fine country for the lawyers is America!

I would lay much stress on the absence of sentiment in all business affairs here, for it shows how completely we have left the feudal stage behind and entered the commercial era. The cash-nexus is the only bond we recognize; we are not at our offices ten hours a day for fun, we are there to make money. We do not go into politics that we may belong to the most gentlemanly club in the world; we go into it because "to the victors belong the spoils." Similarly, if we can make an extra dollar by discharging an old employee, we must not be stopped from it by the customary whine about a starving wife and children. Why should we, forsooth, be called upon to support them as pensioners of our charity?

So, as I have already shown, we have proved ourselves the most inventive of all nations in appliances for doing away with human labor, and what we have already accomplished in the domain of production we are now extending to the domain of distribution.

What *The New Nation* calls the "Armed Camp of Commerce," is now organized in one hundred and fifty-nine "Trusts," representing as many monopolies of various industries. One of these has a capital of one hundred million dollars; taken all through, they average nine and a half millions each, and the man who can compete with such a capital is somewhat of a scarcity. As a side advantage may be mentioned the fact that the workman in any of these industries has now no longer a choice of masters. If he does not like our service he may lump it in some other occupation; if he kicks, as he has been kicking recently at Homestead and elsewhere, why—let him kick!

One other point: while in England the advanced reform-

ers are pottering about "one man, one vote," "payment of members," and the like, here we have passed that infantile period years ago, having had all these alleged blessings for generations past, and having them with us still. Their name is "Tammany," and others of that ilk.—*W. C. Owen, in Solidarity.*

CO-OPERATION AMONG ALLIANCE FARMERS.—Populist farmers of the state of Washington are pushing forward a warehouse system. During the last two or three years the alliances in the Palouse country, which comprises the greater part of eastern Washington and is one of the most productive wheat belts in the world, have been building their own grain warehouses on the co-operative plan. This proving a success, it is now their purpose to erect a terminal warehouse at tidewater, which will place them in direct communication with the markets of the world. The company has been organized with a capital stock of \$150,000 in shares of \$25 each. The city of Tacoma, situated on Puget Sound, has been decided upon for the location. The business men of that place have given a very valuable site of six acres of ground, and further donated \$30,000 toward the \$75,000 or \$100,000 necessary for the cost of erection. The opposition from the railroads and grain speculators will be strong, but the farmer, presenting an unbroken front, will win. It is hoped very soon to secure some legislative relief by the appointment of a grain inspector.—*Ex.*

#### In Review.

The "Book of Light and Life," or the Essence of the Sohar, pertaining to the mysteries of man, the Christ and his coming kingdom, by Peter Davidson, Loudsville, White Co., Ga., is a very instructive volume. Price, \$1.08. The author has gathered a large amount of evidence from various sources, for the purpose of awakening the minds of men to the universally predicted coming of the great reformer, the Christ, in his second advent.

#### LITERARY NOTE.

The Open Court Publishing Company will publish in July an authorized translation of the well known work of PROF. E. MACH, "THE SCIENCE OF MECHANICS, A CRITICAL AND HISTORICAL EXPOSITION OF ITS PRINCIPLES." This work, which is now in its second German edition, has attracted, by the simplicity, clearness and profundity of its views, the attention of thinkers throughout the world. Aiming as it does to present the principles of mechanics from the point of view of the theory of knowledge, and to free the science of all metaphysicalness, its value to the student of philosophy and to the general reader will be incalculable.

#### BOOK NOTICES.

"Direct Legislation by the Citizenship Through the Initiative and Referendum," by J. W. Sullivan. Published by the True Nationalist Publishing Co., New York City, N. Y. \$2.25 per copy.

"Great Quadrangular Debate," Published by the Farmers' Tribune Co., Des Moines, Iowa. \$2.25 per copy.

"A League of Justice, or, Is it Right to Rob Robbers?" by Morrison I. Swift, published by The Commonwealth Society, 9 Nassau St., Boston, Mass. \$50 per copy.

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All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 8 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 Koreshan 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 Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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

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

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