

# 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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## FINANCE AND COMMERCE.

### "THIS IS A RICH MAN'S PANIC."

#### BOLSTER UP THE BANKS!

Comfort the Masses Through the Great  
Piratical Institution Sustained by  
Government for the Purpose of  
Enslaving the People.

A contemporary recently said, "This is a rich man's panic." The sentiment of the Republican and the Democratic press throughout the country is, that you must eat the hair of the dog by which you were bitten. This great financial distress in the midst of superabundance has been caused by the speculations of rich men, at the bottom of which is the murderous banking system run by the rich and supported by the pretended representatives of the people. The American people are not represented by the Congress of the United States; and all the pretended legislation for public relief is, first and last, in the interests of monopoly.

The time for the deliverance of the Israelites from their Egyptian bondage came when the oppression became greater than they could bear; and this period was reached when Pharaoh,—through fear of their numerical strength, and to perpetuate their subjugation,—allowed himself to increase their burdens. That was not the accident of oppression; it was the in-

evitable operation of the law of retributive justice, which will expend its force, in this our day of speculative greed, proportionally to the ratio of cumulative activity. The wailing of those who starve and freeze may not reach the proximate ear of the rich, who rob the wage slave of that which he rightfully owns and has earned, but it does reach Him whose ear is sometimes open to the cry of the suffering. The source of relief to the people is not through the piratical ship of their discontent,—the banks. The people of this country are taught extravagance, not economy; profligacy, not temperance; the abuse, not the appropriate use, of the provisions of nature and art.

The discussion of the relative merits of the monometallic and the bimetallic standard of valuation, is a subterfuge of the devil to prevent the people from discovering the real issue,—the right to an equitable distribution of wealth. Every dollar, whether of silver or of gold, is an illustration of wasted labor. If the discussion of the money question answers any purpose, it is that of demonstrating the truth that gold would be comparatively worthless, outside of its normal relation to nature and art, were it not for the government stamp. Because of its scarcity, and the extra valuation given it by the stamp because of this scarcity, the gold bug can make it the medium through which to enforce the bondage of the people.

How long shall the oppressive power of the merciless Shylock grind the face of the poor, before the men, women, and children of our land shall cry, "We have reached the limit of the oppression of our task-masters; we can endure no longer the burdens you impose"? There can be but one remedy,—the equitable distribution of wealth, not by force of violence, but through the popular voice. Anarchy, through the chaos of disintegration, may prepare the way for the coming kingdom,—but only through organic unity can the kingdom of righteousness be established.

## The Financial Situation.

A dying person generally has his rallies and his sinking spells until death and dissolution finally put an end to the deceptive hopes of his friends, who think he is getting better. Thus it will be with the present financial situation. We are in the beginning of the end. The competitive system has done its work well, and is bringing upon itself its own destruction. We have had the first gust of the coming storm, and now there is a lull. "Confidence is returning," say business men. Very true, a little confidence is returning in the worn-out system; people will be persuaded to take their money out of hiding and re-invest it. They will be caught again in the next gust; and so the game will go on until the climax

comes, when all the poor and credulous will have been caught, and starvation will stare the masses in the face. Each succeeding sinking spell of the dying system will bring with it its consequences, with which the patient will have to contend. The first of these we have in the large number of persons who have been thrown out of employment by the many failures and by the general dullness of business. These people must be fed. None but an idiot will lie down and starve while surrounded by plenty. When the struggle for bread reaches such a point that those willing to work are unable to secure either that or sustenance, this so called republic will fall,—and great will be the fall thereof. Let a million industrious men and women be forced to starvation,—demolition by the wholesale will ensue. The worst feature of the situation is this problem of the unemployed. Idleness everywhere breeds discontent, and discontent breeds revolution.

Another important feature of the situation lies in the gold and silver controversy. Cleveland favors the single standard. Were it possible to get a bill through both houses of Congress, in favor of the resumption of silver at a ratio of sixteen to one or twenty to one, the same would be vetoed by the President. Fancy the probabilities of such a bill passing both branches of Congress over the President's veto in the face of the strenuous opposition of the gold bugs! In the event of Cleveland's death, the case might be different, as Adlai Stevenson is generally reputed to be in favor of bimetalism. Rejecting, however, the newspaper report that Cleveland is suffering from Bright's disease, the chances of the silver men are very slim. Upon such a good foundation for believing that silver will be fully demonetized by the present Congress, there will be lively times ahead for the people of this country on this issue alone. The silver states will never submit to being shut out by the gold men. They will doubtless be able to carry the Southern States with them. "Blood to the bridle" Waite and his colleagues would doubtless, under these circumstances, make it very interesting for Eastern capital—backed by the government—in the event of its resistance to Western repudiation of debt. We commend to social economists this interesting factor in the existing financial problem.

The third perplexing difficulty to meet will arise from the coming struggle between capital and labor, culminating in riots and bloodshed, to which the Homestead incident will bear no comparison. There can be no question but that there will be a general strike on the railroads in the very near future. Such a move was contemplated before the opening of the World's Fair, but was deferred by the labor forces until the Fair closed, in order that they might not divorce public opinion in their fight against great corporate interests. The railroad companies have succeeded, by their parsimonious policy concerning rates to the Fair, in engendering the well merited disapproval of the people in general, which the labor leaders well know. Study difficulty number three.

Here we have three great calamities, the confronting of which seems inevitable in the near future. With traffic generally suspended all over the country, and business—what there is left—generally stopped thereby; with a frightful struggle in progress between two great and powerful money factions; and with the masses of the people crying for bread

or work,—we think we will have a situation unequaled by France in the early days of Napoleon. He came to the front in France's time of trouble. At this epoch, however, the world will need thrice a Napoleon, for not only America, but Europe, also, will, by that time, be in a state of chaos and revolution. The anthropotic world—impoverished in a degree by the manifestation, from the race, of the Motherhood of God, to come at about this critical juncture—will need, not only a consummate general, as was the Corsican, but a cosmopolite, in touch with all races and conditions of people, impelled by God Almighty to bring order out of chaos. People may talk about the millennium and Christ's kingdom, but until they embrace the scientific and economic principles of Koreshanity, they will be in ignorance of the future in store for the race when the devil is overthrown. Koreshanity holds—in the person of its Founder—the key to the situation. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."—Charles Jay MacLaughlin.

### What Constitutes the Power of Gold?

Gold is more money than *wheat*, silver, or paper, though *without the government fiat*. It is now the universal money, because it is the universal barter commodity. If every government on earth were to demonetize gold, it would remain the universal barter money of the world. Man did not make it, and cannot deprive it of its wonderful money qualities. Legal tender money is money which a man *must take* in payment of a debt due when no other consideration is explicitly set forth in the contract. If Congress were to pass a law to-morrow to the effect that henceforth nothing should be a legal tender in this country, when men drew their contracts they would stipulate for payment so many grains of gold for so much goods, lands, or labor, bought or sold. If this government did not furnish them gold coins, or silver ones redeemable in gold, they would use those of foreign nations, as they did at the close of the last century.—*Chicago Tribune*.

During the middle ages, when intercourse among what are now considered civilized nations was difficult and beset by many violent interruptions, making the interchange of commodities a very uncertain and venturesome undertaking; when information in regard to the probity of commercial houses was difficult to obtain, and the communication of intelligence tedious, absorbing much time, it became customary to pay debts by means of gold, also silver. In the course of time, that custom was made imperative by the laws of the various governments which made these two metals the exclusive means of lawful payment. In this manner the manipulation of gold, especially, became the most remunerative of all professions. Because gold was at one time the universal barter commodity, is no good reason why it always should remain such. If gold were universally demonetized, there is no reason why it should remain the universal barter commodity. The act of man adapted it for that purpose, and by the same means it can readily be displaced.

Legal tender money is not only money which a man *must take* in payment of a debt, but it is also a money which a man *must pay* in the liquidation of debt; in this latter feature of legal tender money resides its satanic power. The



millions of farmers and small business men who have been ruined during the last twenty-five years, were not ruined because they had to accept legal tender money, but because they had to pay it. This view of the subject is hardly ever dwelt upon; nevertheless it is deserving of more attention than the first phase, because it involves the most serious consequences for the great masses of our people. For, while making gold the exclusive means of lawful payment, governments could make no provisions by which the necessity thus artificially created would meet with an adequate supply. Even where governments supplemented the gold with full legal tender paper money, they morally assumed an obligation that the people should be enabled to obtain it, when needed, without suffering any inconvenience or sacrifice. Still, even under the most favorable provisions, there is the possibility and danger that the legal tender money, whatever its character, will be monopolized, thus giving the monopolists an opportunity to victimize the people at large.

Once, with the aid of bayonets, some of Gen. Putnam's volunteers in the Revolutionary War induced a store-keeper to take some Continental bills at par for supplies. We have not heard of any one of late who was forced, at the point of the bayonet, to accept full legal tender treasury notes in payment of debt, rent, or for groceries. The wrong of legal tender money does not reside so much in the provision that the creditor can be made to accept it, but in the fact that the creditor can insist on being paid in it, and that—when the debtor is unable to meet a payment in that exclusive means of lawful payment—he can confiscate all the real wealth the debtor may possess, even calling for the bayonets of the government to back him in consummating the nefarious step. Fiat money in its last analysis can always be reduced to bayonets, or whatever other weapons are used by robbers and thieves to enforce their iniquitous demands.

The proposition of the *Tribune*, that if legal tender were abolished gold would still maintain its pre-eminence, is absurd in the extreme. Gold is not at the present time the universal barter commodity. The commercial exchanges of the world are now almost entirely made by checks, gold being employed to the extent of less than five per cent. Suppose, with gold demonetized, creditors should mention and specify gold in their contracts, what of it? Such contracts could not be enforced. Besides, what use would any one, with the exception of the dentist and the jeweler, have for gold? With the abolition of legal tender there would be no necessity for debt. Men incur debt now because the existence of legal tender forces all payments to be made in that article. Commercial credit, today, rests on the supposition that gold can be secured when needed for final payment. But this system of credit, based as it is upon assumption instead of reality, was bound to result in disaster.

Credit based upon a promise to pay a volume of gold greater than the amount of gold in existence, always has ended in failure and ruin to commerce and industry, and has augmented the possessions and influence of the gold monopolists. Ability to pay in commodities would be equal to all transactions in commodities, and there could be no disturbances and interruptions in a system of commerce based on that principle. A labor check currency, representative of all commodities, does not require the government stamp to make it good. Every other commodity is just as much an embodiment of labor as

is gold; and there is no reason why they should not serve as a basis for commercial exchange checks, as does gold. In instituting an exclusive means of lawful payment, the government enacted that all ultimate payments in commercial transactions are to be made in the instrument specified,—gold. By this means, all other commodities are made lawless quantities so far as the lawful solvency of a debtor is concerned. The critical and analytical thinker, in considering the money problem, discovers that it is only through the influence of the government stamp that gold yields its all-else-transcending influence, and exercises its despotic power. Thus, having traced the power of gold to its source, we realize that the exclusive legal tender quality given to gold is directly the cause of all the oppression of which the metal is foolishly accused.

The *Tribune* in another place makes the statement that, on an average, the 25.8 grains of gold (nine tenths fine) contained in a gold dollar, has cost a hundred cents' worth of labor; but this is begging the question, and is no reason why gold should be the only legal tender. Our white metal friends of the Rockies will have no difficulty in making out quite as good a case for silver. Political economists may allude to financial stringencies, involving dullness of trade and slackness in production, as merely incidental, fleeting phases of economic laws; but the present state of affairs is knocking the bottom out of political economy. Some social reformers pay but very little attention to the money question, saying that it plays but a very subordinate part in the solution of the social problem; yet the money question involves the grave subject of wealth distribution. The distribution of wealth is now carried on on the basis of gold instead of labor. By settling the money question, you solve the labor issue. *Demonetize gold!*—Carl Gleeson.

### Bread Wanted,—not Buncombe!

During the decline of Rome, the wreckers of that great universal empire supplied the impecunious Roman citizens with bread and flattery. The wily American politicians have been liberal in dispensing spread-eagle speeches, but as for the necessary bread, they have left our "fellow citizens" to provide for themselves as best they may. The most ruthless and destructive financial and industrial practices have been inaugurated and fostered by despotic legislation; millions of our farmers have been buncoed out of their holdings; millions more are held in a degrading state of vassalage through the instrumentality of mortgages. To cap the climax, the same infamous proceeding has overflowed the highways and byways of the land, as well as the streets of our cities, with many millions of penniless, starving men. The Mayor of Chicago claims that there are two hundred thousand unemployed workmen in this city, many of them on the verge of starvation. Starving men have been rioting in New York City and in Milwaukee; reports from all over the country are of a similar tenor. The situation is grave in the extreme. Men will not die of starvation with an abundance of food in sight; if no provision is made to supply their necessity, there is no power in the universe that can prevent them from helping themselves. The authorities may be able to dam back the current of Niagara, but they cannot hope to restrain the

tidal wave of desperate, starving humanity that has lost all respect for, or fear of, the unjust laws that have produced the present satanic conditions.

Some of the plutocratic papers—with the sneers and innuendos characteristic of that brand of journalism—say, that the unemployed who are clamoring for work and bread, because they and their families are starving, are mostly foreigners. We think it is to the credit of these foreigners that they refuse to starve in silence. It is quite pertinent here to ask if the native born American workmen are such a spiritless set as to slink away to work in silence. We do not think so; the recorded history of this country negatives every conclusion of that kind. The native born American workman has fought as manfully against domestic despotism as has his fellow worker who is indebted for his existence to other lands. The question of nativity, however, has no bearing whatever upon the subject under discussion. Hunger, like necessity, knows no law. Our workmen, whether native born or foreign, will not starve with an abundance of all the essentials to life in sight. The existing system of wealth distribution is responsible for the present condition of affairs; the wage workers are irresponsible here except to the extent that they, as voters, have endorsed legislative impositions that have been largely instrumental in bringing about such conditions. Provisions had best be made to supply abundantly the pressing needs of the suffering multitude. Neither the police nor the militia will be equal to the task of restraining the resistless millions, when the pangs of hunger are beyond endurance.

Windy harangues are not in place at the present moment; let food be provided for the starving. When their utmost need has been met, let our industrial and financial system be readjusted in a way that will make a recurrence of the present disgraceful state of affairs an impossibility.—*Carl Gleaser.*

#### How to Educate Tramps.

A farmer correspondent of the *Nonconformist* suggests that the thousands of miners, mechanics, and laborers, who have been turned adrift through our financial iniquities, require education upon the monetary problem. He proposes that tracts be printed and circulated among them. The tracts should set forth, that vicious financial legislation is responsible for the present depression in all branches of industry; also that the farmers are the friends of the workers; and that the interest of the farmers and industrial workers is identical. It would be a good plan for the farmer to instruct the tramp, and to demonstrate to him the identity of interest between them; still, we are sceptical regarding tracts as an effective means of education. Let our farmers try square meals combined with friendly words of sympathy and instruction. The stomach is the best point of access to the good-will of working men on a tramp. The church has tried tracts and buncome for many years, and poor people don't take much stock in that sort of friendly interest. Try square meals, by all means!—*Carl Gleaser.*

The time is near when the voters of America must either demolish the gold bug or be demolished.—*Home Rule.*

## THEOLOGY.

### "IMMORTALIZED."

The *Manifesto*, a neat little monthly published at East Canterbury, N. H., in the interests of the Shaker body, furnishes some evidence, in the last number, of waking up.

There is force enough in the Shaker body to revolutionize the world, providing it will manifest religious life enough to let the world know that it exists. If the *FLAMING SWORD* has done nothing else for the Shakers, it has revived the impression among them that they exist; and if it can do a little more for them, by convincing them that they exist for the world and not for themselves, we will be the more deeply gratified. The world at large scarcely knows of the existence of the Shakers, except in a commercial way, and this, of course, is always favorable to the Shakers. As a religious body, they have one great thing to learn,—that the universe did not begin with Mother Ann, nor will it end with her.—*Selah.*

The *Manifesto* says: "In the *FLAMING SWORD* of July 15, 1893, there is an article entitled, 'Immortalized,' which is so singularly narrow and unspiritual when compared with the magnificence and depth of our soul-saving faith, that it would invite some remarks even if its conclusions concerning Mother Ann were correct and acceptable. If we discard old theologies, why should we take the silken thread of truth and tangle it up into a new snarl or snare? Ages and ages of the past have left no trace of their history and fame—well, it never was the object of a great soul. *Jesus, through the eternal truth that he lived, reached glorified immortality.*"

So far, we have quoted from a long editorial in the *Manifesto*. The Italics are ours, and it is precisely our own declaration. Jesus reached the power to overcome the grave and its force of corruption, not to his soul merely, but to his body. "Thou wilt not leave my soul in hell" (the grave); "neither wilt thou suffer thine Holy One to see corruption." This has direct reference to Jesus. If the body of Jesus the Lord did not come forth from the grave, then the gospel of Jesus is valueless; for, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." The gospel of the Christ revolves around the glorious truth of the resurrection,—the reincarnation. Jesus passed away from his disciples, many of whom witnessed his ascension. If this be not true, then why not reject the entire record as without foundation? If we ignore one part of the record, why not ignore all?

"We have reason to believe," says the *Manifesto*, "that his body was not corrupted by disease, nor by generation, and as far as our requirements extend, that would be all the immaculate flesh which we could see any use in. As to the 'personality, name, form, and function of the man-god that stood forth from the grave,' they have as little bearing on the soul's travail as the Father, Son, and Holy Ghost doctrine has." If the gospel of Jesus the Christ is as senseless as the editor of the *Manifesto* declares it to be, we cannot see how the gospel of Ann Lee, professedly founded upon the biblical fact of the Messiahship of Jesus, is any improvement. Jesus passed out of this world alive, without the corruption of the flesh; Ann Lee did not. The body of the Lord Jesus did not



see corruption in the grave; the body of Ann Lee did. This is a distinction with a decided difference; and it is upon this difference that we predicate the superiority of the life and power of Jesus over that of Ann Lee. In the descent of the Christ into and through the race which he came to regenerate (reproduce), the form of Ann Lee was taken, and through this partial embodiment one great step was made in the preparation for the final establishment of the kingdom of righteousness.

The Shaker body is demonstrating the verification of the possibility of lighting a candle and placing it under a bushel; for, while claiming the greatest light, it religiously excludes itself from the world, and is apparently doing nothing to let its light shine. We think if any people on the face of the earth has reason to be ashamed of its position, that people is the Shaker body. God works through instrumentality; and when his work does not specifically exhibit itself, it is because the instrument is not furnished for his use. The Shakers have made money; they have become rich, and are at ease in Zion. This is wrong. Buckle on the armor, brethren, and let your works become manifest to the world. If you have the best religion in the world, let the world have some public exhibition of it.

"What kind of contracted, 'angelic heavens' are they 'whose central and fundamental principle is, that the Son of God was glorified in his humanity'; and that they could not 'tolerate the sphere of any person who denied the divinity of the Lord, whom they confessed the Son of God and the divine human'? That intolerance has the color of the blueness of the blue creed." Such a heaven, however much contracted, is not more so than the Shaker heaven, which would not tolerate within its domain any one who denied that Ann Lee was not equal in all things to Jesus the Christ.

"Such heavens ought to pass away 'by the death and closure of their cycle.' No broad-minded soul would wish to be admitted into any of them; for their angels, in order to progress, have need of being scattered among the noble ones on earth, who have overcome corruption and conquered in all its phases the nature that produced its loathsomeness; such are capable of teaching that class of angels not to minister to mortal flesh." If this be true, how does it occur that no Shaker sister is permitted for a moment to be alone in the presence of a Shaker brother, for fear of some contamination? Why is it, if Shakers have overcome and are purified from the lusts of the flesh, that a Shaker brother is never allowed to meet a Shaker sister except in the presence of an accompanying sister? Why not honestly own to the fact that such allowance would be dangerous, because they have not overcome? The very fact that they cannot trust themselves without such surveillance, is the best of proof that they know themselves to be still in the lusts of the flesh.

Koreshans regard it especially important to guard their younger members. We do this because we know the tendencies of the sinful flesh, and that safeguards are essential till the baptism to come shall so purify the flesh as to render it white and incorruptible, like the pure, spotless flesh of the Lord Christ.

"If we were going to seek for embodiments or prototypes of Ann Lee," says the irate editor, "we would not begin

with the mother of Ephraim, who was 'joined to his idols.'" If we were going to seek for the final embodiment of the Mother Lord, we would seek her derivation from the mother of the man of whom it is said, "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born."

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Our opinion is, that, after this is accomplished, personal supervision over a sister or a brother, lest they go wrong, will not constitute a factor of the heavenly order. We are not condemning the Shakers for the caution they exercise; but we do condemn the profession of the perfection of the life while such surveillance is necessary. The superiority of the life of the Christ placed him above the influence of temptation. The Shakers are a good people; they could be better.

"Behold, he shall come, saith the Lord of hosts." "That sentence," says the *Manifesto*, "we thought went out of use with Miller's misinterpretation of the spiritual influx that was about to illumine the world." No sentence of truth will ever go out of use because of Miller's, or any other man's or woman's, misinterpretations. "Behold, he shall come." Behold, he has come; and though Miller was not accurate in regard to the method of the Elijah's coming, he was not so far off as to the time of the beginning of the cleansing of the sanctuary.

"Immortalized," by Daniel Offord, heads another article in the *Manifesto*. He says, "This is the heading of an article in the *FLAMING SWORD* of July 15, 1893. On account of our extending union and fellowship to the leaders of that paper to preach the gospel of purity, and accepting them as members of the North Family, on condition that they live out in daily practice the fundamental principles of our Order, oral confession of sin before a living witness; a pure virgin life; the principle of peace as taught and practiced by Jesus; and consecration of worldly goods to the gospel cause, some might think that we endorse the theological statements and ideas set forth in the *FLAMING SWORD*." Not when these "some" learn the fact that they do not endorse one another's theological statements. Many of the Shakers believe in, and accept, the doctrine of re-embodiment, while some of the older members do not like or endorse the doctrine. It is taking root among them, and all the restrictions and creedal strait-jackets possible to apply cannot prevent the truth from making headway among the progressive Shakers. "The non-progressive will, by and by, step down and out."

"We do nothing of the kind"; that is, endorse the theological statements and ideas of the *FLAMING SWORD*, "and especially we do not in the article referred to, and some previous ones." By "we," no doubt Elder Daniel means "I."

He further says, "A correct understanding of the meaning of words and terms is very essential." No doubt,—so we think.

"When a Shaker speaks of the *flesh*, it is distinct from the body, or our mortal part. It is the root of the great tree of evil that bears the fruit spoken of by the apostle (Gal. V.); herein is the Shaker" (Daniel Offord's "definition of the flesh." But how about the Lord Christ's definition? Jesus took the bread and broke it, saying, "Take, eat, this is my *body*." Did Jesus mean *body*? If not, why did he employ the term? Did the bread broken represent his broken body, or did it not? Will Elder Daniel tell us what thought Jesus intended to convey, when he said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (end of the age)? Did he mean mortal flesh? Will mortal cure mortal, or did it require a flesh which had become incorruptible, to restore the corruptible of humanity, in order that this mortal (flesh) should put on (become) immortality, and this corruptible (flesh) should put on (become) incorruption? When Elder Daniel speaks of the flesh, he means the mortal part of the man. When the Lord Christ speaks of his flesh, he means the immortal and incorruptible body that came forth, visibly, from the grave, of which body he said, "A spirit hath not flesh and bones, as ye see me have."

"In the article referred to," says Brother Daniel, "the *immortal flesh* is spoken of." Immortal, according to Webster, "Having no principle of alteration or corruption; exempt from death, having life or being that shall never end." There has been no evidence or proof given, that *my* rational understanding can accept, of any human body or flesh becoming immortal. If the body of Enoch, Elijah, or Jesus became so, it must be in existence today. If it is not in existence, then it is not immortal." This last is a clincher, thinks the Elder. Elder Daniel is laboring under the great and common mistake, that an atom of matter cannot be converted to spirit. He labors under the delusion that the pure body of the Lord Jesus went to corruption and passed into the form of energy, by the slow process of corruptible dissolution in the grave, instead of dematerializing and becoming Spirit, called in Scripture the Holy Ghost. Does the Elder deny the language of Scripture, that his body ascended to heaven in the presence of about five hundred of his disciples, who were witnesses to the fact that his body did not go to decay, and yet his personal body, as then existing, did not remain with us, nor is it visible? The fact that it is not visibly present, is no proof that it was not immortal. It was changed to Holy Spirit because he had overcome the flesh, and did not need to be watched to be kept from sin.

Observe his argument again. "Now, if dematerializing is the process of nature, making matter invisible, or changing its form, then every human body, or any other body, can be, and is, subject to the process." Let us apply the argument. If Jesus was born of a virgin, then every human being, or any other body, can be, and is, subject to the process. Or, does Daniel deny the virginal conception of the Lord? If so, why not deny the entire testimony, and place Ann Lee entirely on her own footing and her own merits, independent of the truths of Scripture?

"The Society of Believers may be ignorant of the immortal life spoken of by the writer of that article, but we of

the Society of Believers, or Shakers, do not believe that Ann Lee 'attained the goal of her aspirations.' But we do believe, and have a spiritual evidence not understood by the natural man, that Ann Lee is immortal," says Brother Daniel. We hope that Ann Lee was at least pure enough in thought not to require human surveillance to prevent her from stepping aside from the moral rectitude of her own standard of righteousness. The Shakers, according to the testimony of their lives, say—in the language of constant act—that they cannot be trusted singly to lead the life of purity. We are not objecting to the watchful care and surveillance that the Shakers constantly exercise; but let them be honest, and say that it is a necessity because of the remains of the sensuality in which they are born.

Elder Daniel, in referring to the immortality of Ann Lee, says, "We also shall become as she is, and may have become so already; not by eating the literal flesh or body of Jesus, or that of any other human body." Whose testimony shall a Christian accept, that of Elder Daniel, or of Jesus the Christ? Said the Lord Jesus, in reply to the question, "What sign shewest thou, then, that we may see, and believe thee? What dost thou work?" They asked for a sign. This is the reply: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not." "It is written in the prophets, and they shall be all taught of God." "Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead." [Did not have everlasting or immortal life.—Ed.] "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Now, whose testimony shall we take, that of Jesus, or that of Elder Daniel?

"The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat?" precisely as Brother Daniel would say. We answer: "By converting it to spirit, and thence communicating it as Holy Spirit to those who could receive it; for the Holy Ghost, or Spirit, was a substance, and that substance was the product of the theocrasis (dematerialization of his body). "Then Jesus said unto them, verily, verily" (it is so, it is so; there is no mistake about it), "I say unto you, except ye eat the *flesh* of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life;" (when)? "and I will raise him up" (reincarnate him) "at the last day"; that is, at the end or last day of the age. "For my flesh is meat indeed, and my blood is drink indeed,"



not in figure, but literally, in fact, in very deed. This is the testimony of Jesus the Lord, than whom no greater ever lived, notwithstanding the fact that Elder Frederick stated emphatically, to the writer, that John, the beloved disciple, was a better man than Jesus. "He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

If Jesus did not make a clear distinction between those who died and were dead, and those who should be made alive at the last day, or end of the age, by virtue of having appropriated him, then distinctions cannot be made and understood. There is but one possible interpretation of his language,—and that is through a knowledge of the science of transmutation. As flesh, he could not be eaten; but as flesh metamorphosed to spirit he could be, and was, appropriated,—otherwise the whole question of the communication of the Holy Spirit is a farce, a delusion, and a humbug. The Holy Ghost was something or nothing. When the disciples of the Lord received the Holy Spirit, they received something or nothing. If the Spirit was nothing, then they received nothing. If the Holy Spirit was something, and receiving it they received something, what did they receive, and whence came it? It was the substance of the Lord's body, dissolved and converted to spirit. This was the substance of his immaculate flesh, given for the life of the world, to reincarnate at the end of the age. We speak this from higher authority than Ann Lee, as she was a hundred years ago. We speak it by the authority and in the power of the Almighty God, by virtue of our ordination from the throne of God, and sanctified by its declaration from God's altar.

"There have been in the last century, a number of individuals who believed that they had attained to a knowledge whereby their mortal bodies would become immortal; but where are they now?" It makes no difference if there have been ten thousand who believed it, but did not possess the knowledge and are dead; that does not alter the fact that Jesus attained to it, and, by virtue of such attainment, went out alive. If he went out alive, or by translation, he did not do so contrary to law, but by virtue of knowing the law of translation, which is as much a law today as then. The law is discovered; and it would be as well for Elder Daniel to stop and think, as for him to ask others to think upon and investigate the claims of the Shakers.

"Be not deceived, for God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." But he that soweth to or from the flesh of Christ, shall of that sowing reap the immortality of the flesh, otherwise the following is not true: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

"And all flesh shall see the salvation of God." Does this mean that all flesh shall be saved, or does it not? If not, let us throw the Bible overboard, and with it the testimony of Ann Lee, professed follower of the Christian principle and belief.

The theology of Koreshanity is more than a "soul-saving" religion,—employing the term *soul-saving* as usually understood. It was the man that was lost; it is the man that must be saved. This includes the body as well as the soul (*psyche*) and the spirit (*pneuma*). The *psyche*, *pneuma*, and *soma* are included in a full salvation. The Shakers have not learned this; they will before they get through with the process of salvation. "This mortal shall put on immortality, and this corruptible shall put on incorruption." This body will be transformed to immortality, else there is no truth in the Bible; and if the Bible be not true, and if the record and the testimony of Jesus the Christ be not true, then we have no use for Ann Lee or her theology. If her theology is here to set aside and obscure the gospel of Jesus, then of course we do not desire any of it. Jesus corroborated the testimony of Moses and the prophets; if their testimony be not true, then that of Jesus is not, for he came to fulfil the law (Moses) and the prophets. If Ann Lee did not come to corroborate the testimony of Jesus, and therefore that of the prophets, then we will leave her out of ours.

We love the Shakers, but they have some things to learn, among which is the fact, that it is possible for one or many to arise in this world, and in this age, even wiser than Mother Ann. We will despise not the day of small things.

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#### "We are Saved by the Love of the Truth."

Not by what we think truth, but by the *truth*,—absolute, ultimate, primal, complete. "All things are of God;" truth in all domains is God. To know God is to know truth. Personality is a truth in effect, therefore it is in cause. As we are known each to each because personality manifests us, so God must be known to us by his manifest personality. As all our vidual works originate in our personality, so in God's personality all things must consist, primarily. In the ultimate, or perfection, of His being, as person, He can stand in the presence of His entire creation and say, with all authority, "I am the way, the truth, and the life." Jesus Christ, with the calm dignity of truth absolute, uttered those words. They have rung in the ears of succeeding generations of humanity, who have been compelled to say, "I find no fault in Him." Yet this admission, extorted from rebellious souls by the fear of God, does not save. He may be admitted to be the *truth*, but if a soul fails to be attracted to him, he cannot save it. If people look upon Him coldly as he passes by, no quickening to his diviner life takes place in them. The truth is the wisdom of perfect love in embodied life. It looks from eyes that speak love; it rings in words that beget divine thoughts; it compels by the irresistible language of righteous actions. It looks into the eyes of *hungry* souls; it begets in open minds, dry and parched with thirst for truth as the water of life, and acts in and for the humble and the needy. The hungry, the thirsty, and the altogether needy, eat and drink, look and live, because they *love* that which alone can *satisfy*. The self-satisfied have no use for Him. Into those in whom self-righteousness is fulfilled, He cannot enter. If we would be saved, the living Word, the embodied truth, must be *supremely loved*. If we are yet in our sins, we know His Word is not yet fulfilled in us. If we know

and say, "when we would do good, evil is present with us," we know that we have but the firstfruits of the Spirit of the Lord; that his seed, as yet, has begotten in us only a lively hope of *awaking* in his likeness, of *becoming* the reproduction of himself. His living Word must speak again as the Spirit of the Father quickens our mortal bodies, that they may become the fruition of that "lively hope," the likeness of his own glorious body.

Jesus was the involution of the trinity of attributes of Deity, the sonship, or product of the Fatherhood and the Motherhood within, being the outermost, or the expression of the perfect unity of the generative spirits,—love, the Father, and wisdom, the Mother. Seeing in himself their perfect fruit, and being one with them in the spirit of his flesh, or outer consciousness, the Lord could voluntarily yield it to dematerializing forces, that the descending spirit, the begetting or Father principle, love, might enter human wills to energize them, by vitalizing a hope in them and generating a zeal to provoke humanity to good works. A justified spirit was born in each receptive human mind to which the Motherhood of Deity, divine wisdom, alone can give material birth. These justified spirits—made one in Jesus, who *was* their justification, because he perfectly obeyed the law—were grieved from the primitive church when it fell away from the doctrines and life of the Lord. The church has been a Christless church, a veritable harlot and mother of harlots for many long, dark centuries. The grieved spirit, the unity of the justified in Jesus, has been an absent Lord, though never far from any one of us. Hidden as in deep darkness because of our depravity, the sword of his Spirit—the anguish of his hungering love—has yet remained as a blind zeal without knowledge. It has been in the hearts of devilish humanity, conceived in sin and shapen in iniquity; it has warred through the ages, cutting right and left, hacking at last into its own vitals till it has created a hollow, aching void which only the wisdom of divine love can fill and heal. The ascending spirit of our Lord—the divine Motherhood of that Son who is always the age-lasting Father of the age to come—has opened a fountain in the son of her love, our sin-bearer, whose healing streams shall bear down his descending spirit as a pure river of the water of life.

Wisdom is the healing stream which sacrificial love has dearly bought. It is the riches of God's mercy, the hidden riches being taken by Jesus in his ascent from our human hells to visible Fatherhood. He has been in the secret place of the Most High, but he comes forth to reclaim his own. During the dark ages he has been known to but few, and to them only as a still, small voice calling onward and upward, promising light to those conscious of darkness,—light which shines more and more unto the perfect day. The spirit that descended to die in humanity, ascends again in humanity to life in full fruition, for the quickening Spirit of the Father, in the overcoming Son, vivifies its reproductive power. The spirit that ascended also descends again to eat of the fruit of the vine of his own planting. This meeting and eating together is the marriage supper of the Lamb and his Bride. Wisdom is loved, and love glorifies her. In manifesting love in glory, wisdom is his willing servant, for love has served so long to win her. They cry, Grace, Grace, each to the other; and their holy children, the divine sons, rise up to call them

blessed and to hallow the *sacred name*.

"The kingdom of heaven is within you." It becomes the manifest kingdom of God, and the universe speaks the glories of love's perfect work when the earthly, sensual, devilish man of sin in each one of us is destroyed by the revelation of God in flaming fire, which comes through the polarization of our supreme love in the Messenger of the Covenant, to meet the polarization of the unrepentant world's hate for the divine truth he brings to save it. The spirit of this Messenger will be the "latter rain" of water and of fire to baptize us with overcoming, or ripening, power. Our head will be taken from us in this great and terrible day of the Lord. The chariot of fire, having the wings of the wind, will be seen again. Those who love his appearing and kingdom; those who are sealed in their foreheads by the opening of their understandings; those who die in him, their Lord, will receive his spirit. Wearing the mantle of his love, they will rule the earth in righteousness and come to him with rejoicing, bringing many sheaves. They will enter into his glory by the new and living way. So shall they be forever with the Lord. We are saved into all this, "more than we can ask or even think," by the love of the truth.

The same Savior, who came the second time in the beginning of the age through translation to spirit, will come again a second time, now, in the end of the dispensation, through translation to spirit. The Savior—the *spirit* of the truth, *Word* made flesh—is now revealed in the flesh he took upon himself (in being made sin for us) that he might be with us always—even unto the end of the age—to put away sin in himself, as an overcomer, and, being converted, to strengthen us for perfect victory. As judge of all the earth, he stands at the door and knocks. In his garb of mortal flesh, he, though judge, is also a high priest who can be touched with a feeling of all our infirmities. As judge, he raises the standard of the perfect law; we fall at his feet as dead men. It condemns us as unfit to live. We know ourselves to be dead in trespasses and in sins. But he knoweth our frame, he remembereth that we are dust, and he saith unto us, "Neither do I condemn thee; go and sin no more."

Sin no more! What shall be our strength, Lord? Hear his answer: "*the wisdom of my love.*" "If ye love me, keep my commandments. Love one another, as I have loved you." —Bertha S. Boomer.

### The Shiloh.

"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him" (the Shiloh) "shall the gathering of the people be."

The true meaning of this passage is, "The sceptre shall not depart from Judah till rest comes, or till he comes to rest." It (the sceptre) was transferred from the east to the isles of the west, where it will remain until the peaceful union of Judah and Israel,—the promised rest.—*Our Race No. 9.*

It is contended that the Shiloh is not a personality, since the word occurs in twenty different passages, and in every one except this one it means a place, a city. But why, since in this one passage it is admitted that it cannot mean city, may it not signify a personality as well as a condition? We contend that it means both; a personality first, and, through him, a condition of perfect peace,—the prom-



ised time when He (the Shiloh, Peaceful One) "shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

We fearlessly make the declaration, and appeal to history for the proof of it, that so great a change never did and never can come to the world except through a personality who comes to teach the *science* of such change; by His theocrasis, or change to Holy Spirit, and the reception of that spirit, as the divine seed, by the humanity he has by his instructions prepared to receive it, and the development or growth of that seed into new conditions in humanity, "new heavens and a new earth wherein dwelleth righteousness" (a new church and a new state, which come in the end of every dispensation) are established. Jesus was the fulfilment of the Jewish sabbath—rest, peace,—hence he said to the woman who had been in great unrest, being grievously tormented with a complication of diseases, "Thy faith hath saved thee; go in peace," Greek, "go into peace." Again He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Come unto me all ye that labor and are heavy laden, and I will give you rest." After his departure from them, His disciples were agitated and fearful, at first, but when that promised spirit, —the Comforter—came unto them, their fears vanished, and, in a state of perfect confidence and rest, they were ready for life or death. So much for the general argument. We will now pay attention to the passage in question, the whole of which is, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto," not it, but "*him* shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk."

In the language of correspondences, horse signifies the understanding of the Word, and white horse, purified and perfect understanding of the Word, or the man who has such understanding. The ass signifies the natural man, living in fallacy,—"*born in sin and shapen in iniquity.*" The personality who shall come as the Shiloh will not be born holy as was Jesus, the Vine; he will be born in sin and shapen in iniquity as were Enoch, Elijah, and Moses, who also were translated. His understanding of the Word will be "the foal of an ass," "an ass's colt." Jesus gave a typical illustration, in pantomime, of the manner of his coming again, in his much misunderstood, triumphal entry into Jerusalem; as it was said, in fulfilment of the declaration of the prophet, "Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." When they asked Jesus if he was a king, he said, "Thou sayest it." That is, "You say the truth. I am a king, but my kingdom is not of this age," falsely rendered world. Both the prophecies and his own illustration plainly teach that when he comes, as come he will, to receive and to usher into earth that kingdom, according to the prayer he taught us to pray, "Thy kingdom come; thy will be done in earth, as it is in heaven," he will be born, not holy as Jesus, the Vine,

was, but born in sin and shapen in iniquity, as other men are. He will have to bind "his foal unto the vine and his ass's colt unto the choice vine," which Vine Jesus was. He will, in the language of Revelation, have to "overcome" his sensual, devilish human nature, and clothe himself—through such overcoming—with the divine human nature; that is, bind "his foal to the vine, and his ass's colt to the choice vine."

The garments are the outer man, or physical nature, which clothes the inner, or spiritual, man. His outer man, because of his birth from the sinful humanity, will be impure, defiled, unholy. By wine—the blood of grapes, divine spiritual truth, which he shall come to understand and apply to his own life—he will wash his defiled garments and make them pure and clean, purify and cleanse his defiled and sinful human nature, until it becomes the divine nature, and his foal being bound unto the vine and his ass's colt to the choice vine, he becomes the horseman of Israel, the "rider on the white horse," the man with a perfectly purified understanding of the Word, to which his outward life so perfectly conforms that even his outer physical man becomes divine (as was that of Jesus from birth), "And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

In further description of him, it is said that "his eyes shall be red with wine." He is the "Lamb as it were slain," which John saw, "having seven eyes, which are the seven Spirits of God which went out into the whole earth," the human earth, which received them. An eye is an intelligence; in this case, God's intelligence, which is perfect intelligence. Red is the color of fire and signifies purification, which that element performs. His intelligence shall be cleansed, made pure by the truth,—"his eyes shall be red with wine." In the language of correspondences, the teeth represent the rational principles, the masticators of truth, and milk, celestial spiritual truth, or spiritual good of the rational principle. His reasoning, then, shall be purified from fallacy by perfect and absolute knowledge of the truth, and by reason of his pure intelligence and unerring reason he shall rise into the God knowledges, and consequently the God condition into which Jesus was born by divine (not sensual) natural birth, having bound "his foal unto the vine and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes," his eyes being "red with wine, and his teeth white with milk."

Such is the description of the Shiloh—the peaceful one that shall come, not of the posterity of Judah, as careless commentators explain. The declaration is plain and positive that the sceptre, not of an earthly or temporal sway, but the sceptre of the universe, which Jesus swayed, coming in the line of Judah's posterity, shall not depart from that line until Shiloh come. The inference is equally plain, necessary, and positive, that the sceptre will, upon and after his coming, depart from that line. If any one still doubts as to the character of this sceptre, and imagines it to be the sceptre of one of the present so called nations, let him consider well the declaration of Jesus, "My kingdom is not of this world" (Greek, *kosmos*, age, in the sense of the common human order, or the human institutions of the age): "if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." If His kingdom was not of the nat-

ural human order of that age, then the sceptre of it was not the sceptre of such kingdoms. Compare with his own declaration Isaiah's conception of the nature of his dominion. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting" (age-lasting) "Father, the Prince of Peace." While we, as Koreshans, deny, in accordance with the above teachings of Christ and the prophets, that the sceptre spoken of was that of any of the existing physical nations of men in the earth, we believe it *will* be the sceptre of men in the earth, the kingdom for the coming of which in earth Jesus taught us to pray, and will be the symbol, not of authority over others, but of sovereignty over self.

By other prophecies, as that concerning the stick of Joseph and Judah united, spoken of by Ezekiel; the shepherd, the stone of Israel, to come of Joseph's posterity, spoken of in the forty-ninth chapter of Genesis; and the shepherd of Israel, leading, not Judah but, "Joseph like a flock," being a "son of man" whom God "made strong for himself," as Jesus was, and a "branch" which God "made strong for himself," as Jesus was not (he being the Vine), to whom the entire eightieth Psalm is addressed as a prayer for salvation, we are plainly taught, what Jesus as plainly declared, that he would come again, and when he came he would come in the line of Joseph (who had the birthright) and Judah united. Still other prophecies proclaim, in glowing language, the rest and peace of the kingdom of righteousness which he shall inaugurate in the earth. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." The whole ninth chapter of Isaiah is a glowing picture of his advent and his power. In the tenth verse it is said, "And in that day there shall be a root of Jesse, which shall stand for an ensign" (sign) "of the people; to it" (this ensign, who is a root of Jesse) "shall the Gentiles seek: and his rest shall be glorious." Jesus was not declared to be the root of Jesse, but the "root and the offspring of David." At the time of the advent of Jesus, who was not the Branch as in this case, but the Vine, Ephraim—the posterity of Joseph, whose was the birthright,—had been over seven hundred years in captivity (lost in Assyria), but at the appearance of this ensign of the Gentiles—nations—Ephraim is found, and returned from his captivity in Assyria and united to Judah, no more to be alienated or lost.

Never, in the world's history, has there been such turmoil and unrest as at the present; such "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." All the hoary robberies and wrongs of the past were peccadilloes compared with the monster crimes of today against God and man. Such, measurably, is always the condition of affairs on the eve of judgment. Readiness for judgment always proclaims the judge—in this case the Shiloh, the peaceful one—at hand. Soon he will say—these angry billows and raging seas, "Peace! be still!"—O. F. L.

Cast in thy lot among us; let us all have one purse.—Prov.

## SOCIOLOGY.

### JUSTICE.

"Unto Every Man a Penny."

Every true man believes that a sense of justice should be the foundation of all our social qualities, so that, amid all our intercourse with the world, no unfairness of dealing should exist. Many writers have commented upon this subject. It is an easy thing to talk, to lay down rules for others, but the question is not one of mere theory; it should be established as a rule of life, becoming an active principle operating for the good of all humanity.

As a general rule, those who are constantly crying out for justice are the ones who do not perform the part assigned them, toward advancing the whole, in proportion to their own appointments or abilities. There is always a grain of pure selfishness mingled with their interest; for, when they cease to get the lion's share of the profit, they leave the burden to be borne by others, regardless of the misery or misfortune it causes. Man does not so much complain of the injustice of those who sail under the same colors with himself, as he does of those who have the right to do as they please with their own, or who give an equivalent heretofore agreed upon. Jesus taught a wonderful lesson in his parable of the laborer in the vineyard. Here was found a fair sample of the human heart clamoring for justice, ere its service should be weighed and the due reward given. Every man is, in one sense, a laborer in the Lord's vineyard. No one can claim a dignity of position, or question the time of service; duty calls upon us to work wherever the Lord places us, and we should trust the rest to him. The motive which actuates us is the balance which decides the character of our reward.

Selfishness looks forward eagerly to position, fame, or wealth, and murmurs at God's injustice, as it counts the hours of labor, if it does not realize all that it was led by the spirit of greed to expect; but Love counts the hours too short in which it can serve the Master. The question of recompense is not thought of, the one desire being, "How and in what way can I best further the interests of thy kingdom, O Lord, my Savior?" To these, the vision of God in his loveliness constitutes such a blessing that they would gladly lay down their lives in his service. Every deed, every thought, is consecrated to God, and as they work in humility they advance in love and holiness. This is the polishing of the mirror that reflects more distinctly the divine image; the cleansing of the eye that it can behold more clearly the divine glory; the enlarging of the soul that it may receive more amply of the divine fulness. Think you such people will question the dealings of the Almighty? Nay, even though they have borne the burden and the heat of the day, they will with gladness receive even the penny, rejoicing that those who have wrought but one hour are counted worthy to receive the same. God judgeth not as man judgeth. The service grudgingly given is not forgotten, for as "a man sows so shall he also reap." The loving service of a trusting soul meets its reward in the commendation, "Well done!" To such, God is a just and loving Father; such re-



joice in humble service, knowing that it is lawful for him to do what he will with his own.—*Mary Everett Daniels.*

## SHARP CUTS.

If silver goes gold must keep it company. They have been yoke fellows for four thousand years and should not be separated in their dotage.—*Rising Sun (Ind.) Journal.*

The working man who believes in the single gold standard is in favor of low wages, starvation prices, a high rate of interest, panics, industrial depressions, etc.—*Cleveland Citizen.*

Future ages will be astonished at the moderation and meekness with which the producers of our times have met and borne the extortion of monopoly and corporate greed.—*Farmers' Tribune.*

Nothing is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back.—*Charles Kingsley.*

The longer the leech sucks and draws interest and usury from the people, the sorer the spot becomes, and the social body will get worse until it either dies or turns and kills the leech.—*People's Paper.*

The American House of Lords is a haven of rest for corporation millionaires who draw a pin-money salary from Uncle Sam, and \$50,000 salaries from corporations whose interests they represent.—*The Road.*

There is no difference between a forger who draws money on worthless paper, and "respectable citizens" who issue watered stock on bonds and draw money on them. Both should be sent to the penitentiary.—*Coming Nation.*

The true proprietor of the land is not even the existing nation,—it is the race, past, present, and future; the earth lends itself to all and to each, passing from hand to hand, and from age to age; but it gives itself to none.—*Romaine Delaune.*

When corporations begin to cut down expenses, they never touch the salaries of the men who get thousands annually. It is always the men who do the work. But what's the use of having salaries if you can't make them keep you in style?—*Coming Nation.*

A young man of New York City recently offered himself for sale to any person who would support his aged mother. No one would buy him. The capitalists will not board a man for his hide. They can get plenty of slaves who board themselves.—*Omaha (Neb.) Laborer.*

The hustlers for special privileges always cover up their real object by the pretense of great friendship to the producing classes. Watch the silver mine owners and see if their whole argument for "free coinage" isn't based on the wonderful things it will do for labor.—*National Spectator.*

Corporations, owned and controlled by the rich, have for years ignored and violated the laws of the land. Yet they depend on the law of protection, and were it not for that they could not exist. The people are losing respect for law, and if the corporations do not let up on their tyrannical exactions, there is no power on earth that can stay the hand of vengeance.—*Alliance Vindicator.*

An empty stomach is one of the best sense generators that can be found. A man with a full stomach will often lie and snooze while destruction rides right over him, but an empty stomach will get a hustle on most men and either set them at work or "a thinking."—*Farmers' Tribune.*

One of the results of our civilization is the false theory that one man has a right to accumulate more than is necessary for the sustenance of ten thousand, and to prevent the other 9,999 from enjoying any of it. Let those who say this be in harmony with the teachings of Jesus Christ stand up and be counted.—*Free Lance.*

The Denver *Post* says: "Give us the free coinage of silver or the demonetization of gold." Now, you are getting down to business. We are with you when you talk of demonetizing gold. Take the special privilege away from both gold and silver mine owners and place them on a level with other producers, and you'll be getting in line with the basic principles of our party,—"equal rights to all, special privilege to none."—*National Spectator.*

The gold men, having run their financial anarchy to its legitimate consequence in South America and Australia, are determined to do the same in the United States and India. They sent gold up to a premium of over two hundred per centum in Buenos Ayres, producing panics and ruin, and now Australia is going through the same terrible ordeal. Will the United States permit these rule-or-ruin gold maniacs to thus destroy this country?—*Orange County, N. Y., Farmer.*

## "God Can Hold His Own."

"I am glad to think  
I am not bound to make the world go right,  
But only to discover and to do,  
With cheerful heart, the work that God appoints.  
I will trust in Him,  
That He can hold His own, and I will take  
His will, above the work He sendeth me,  
To be my chiefest good."

—Jean Ingelow.

## Thee Only.

If now anew the search were to be made  
For One to guide me onward through the gloom  
Of this dim world wherein I walk afraid;  
If, like a child left in an empty room,  
Homeless, alone, the silence like a tomb,  
I went forth weeping, and should bear one say,  
"Here, child!" another, "Yonder is the way!"  
Another, "Come with me! Why care with whom?"  
I do not think I could mistake Thy call  
Among ten thousand. Toward Thy voice I grope,  
Brother, Friend, Lord, although with many a fall,  
And sore bewilderment, and baffled hope.  
My needy soul, if ignorant of Thee,  
Would prophesy Thy coming. Thon must be!

Lucy Larcom.

It is a fact, that both gold and silver are comparatively valueless without the government stamp. The stamp on gold and silver enlarges the possibility of creating billions, and of augmenting the power of the oligarchy. The money power should be destroyed, and equitable distribution substituted. Give to the laborer all his earnings; reduce the millionaire, through the popular voice, to an equality with the producer of wealth. Organic unity, not anarchy, is the remedy.

## THE LATEST SPOKEN.

WHAT IS A NATION'S GREATNESS?—Whether it be great or little, depends entirely on the sort of men and women it produces. A sound nation is a nation that is composed of sound human beings, healthy in body, strong of limb, true in word and deed, brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge—where duty is first and the rights of man are second—where, in short, men grow up and live and work, having in them what our ancestors called the "fear of God." It is to form a character of this kind that human beings are sent into this world; and those nations that succeed in doing it are those who have made their mark in history. They are nature's real freemen, and give to man's existence on this "earth" its real interest and value. Therefore all wise statesmen look first, in the ordering of their national affairs, to the effect which is being produced on character; and institutions, callings, occupations, habits, and methods of life are measured and estimated first, and beyond every other consideration, by this test. The commonwealth is the common health, the common wellness. No nation can prosper long which attaches to its wealth any other meaning; yet, as Aristotle observed long ago, in democracies this is always forgotten. They do not deny it in words, but they assume that, political liberty once secured, all else that is good will follow of itself.—*Froude's "Oceana."*

WHO IS BETTER OFF?—When the monkey, in the deep jungles of Africa, has laboriously gathered a surplus of coconuts, he sits at leisure, grins at the sunlight, plays with overhanging branch or shading leaf, eats his fill and is happy. When the American workman has produced more than the country can consume, he sits down and starves amid the plenty he has created, imagines he is a "sovereign, free and independent being," and becomes a fit subject for the jeers and jibes of all thinking men.—*Ex.*

ART FOR PROGRESS.—It is doubtful whether, in all his writings, Victor Hugo ever uttered words more true and noble than the following:—

"Art for art's sake may be very fine, but art for progress is finer still. Ah! you must think? Then think of making man better. Let us devote ourselves to the good, to the true, to the just. Some pure lovers of art, moved by a solicitude which is not without its dignity, discard the formula, 'Art for progress,' the Beautiful-Useful, fearing lest the useful should deform the beautiful. They tremble to see the drudge's hand attached to the muse's arm. According to them, the ideal may become perverted by too much contact with humanity. They are in error. The useful, far from circumscribing the sublime, enlarges it. The critics protest. To undertake the cure of social evils; to amend the codes; to impeach law in the court of right; to utter those hideous words, 'penitentiary,' 'convict-keeper,' 'galley-slave,' 'girl of the town'; to inspect the police registers; to contract the business of dispensaries; to study the questions of wages and want of work; to taste the black bread of the poor; to seek labor for the working woman; to confront fashionable idle-

ness with ragged sloth; to throw down the partition of ignorance; to open schools; to teach little children how to read; to attack shame, infamy, error, vice, crime, want of conscience; to preach the multiplication of spelling-books; to improve the food of intellects and hearts; to give meat and drink; to demand solutions for problems and shoes for naked feet,—these things they declare are not the business of the azure. Art is the azure. Yes, art is the azure; but the azure from above, whence falls the ray which swells the wheat, yellows the maize, rounds the apple, gilds the orange, sweetens the grape. Again I say, a further service is an added beauty."

THE BLACK FLAG OF HUNGER.—The mild mob's million feet are in motion, and already the black flag of hunger has been thrown to the breeze in New York City. Hester, Mott, Bleeker, and Orchard Streets, and that shadowy, gaunt-form-filled thoroughfare of modern "cultchaw," the Bowery, last Thursday heaved forth their mass of five thousands discontented and hungry unemployed, who rose in clamorous demand for bread; laid violent hands on a saloonkeeper's holy property; upon refusal of a hall to hold a meeting in, smashed windows, broke down barred doors, held a meeting without paying for the hall, distributed handbills which were not complimentary to the present order, and grated harshly on the ears of the gentle ladies and sweet gentlemen of the Tenderloin Boulevard and their servants, the police, the latter of whom smashed several of the heads of the hungerers, arrested fifteen emaciated semblances of men, stroked their fat stomachs, returned their clubs to their belted paunches, twirled their mustachios, and thanked God that they were not like other men, especially those rioting Jews, Russians, and foreigners.

Of course this is all very sad and serious; and though Socialists do not believe that any good can result from smashing plate-glass windows or breaking innocent, harmless, and useful chairs and chandeliers, our sympathies are with the suffering unemployed. But appeals to passion and poverty are idle, if not criminal. It is our duty to insist that the system which produces this state of affairs, must and can be peaceably changed at the ballot-box.

But something practical must be done for the relief of the unemployed of our great cities, and the sooner done, the better. The rioters are willing to work and earn their bread, but cannot obtain it. That is clear. They and their families are hungry; their hovels are there for inspection and confirmation. The government and the possessing classes must move in this matter. It is to the credit of human nature that men will not lie down like dogs, and starve in the streets.

Orchard Street has given audible warning of the threatening danger. It had better be heeded. The time for speedy and ample relief has come. The demand is for work or bread; but bread at all hazards.—*People.*

USURY, RUM, AND RUIN.—Usury and rum are the tyrant masters that have both feet square on the necks of their victims. Rum robs the people of one thousand million dollars annually. Usury robs them of another thousand million dollars. Is it any wonder that ruin has caught us in our blight? If it were not that quite a large per cent of this



money passed into the hands of our own citizens, it would bankrupt the people in less than a year. But how can the producing classes from whom this money largely comes, stand this severe drain? Is it not high time these monsters were banished from the face of our fair country? Kill the saloon and the gold god!—*Champion of Progress.*

ONE OF THE POSSIBILITIES OF THE FUTURE.—The most marked financial feature of the last two weeks has been the premium paid on currency of all kinds in this city. Last week, brokers were paying as high as three per cent for currency, paper, silver, or gold, in small denominations, paper being preferred to all other forms, and then selling it for as high as five per cent. The scarcity of currency has been an embarrassment to almost all forms of business where the payroll is considerable. For two weeks the publishers of *The Voice* have, at the urgent request of the banks, paid their employees in checks in all cases where the employees could use the checks without difficulty, thus saving the banks, as far as possible, from a drain on their currency supply. This has been done very generally throughout the city, and suggests how readily some system of credit currency may be made to supersede entirely, some day, all metallic money. When the pinch began, the associated banks of this city issued clearing-house certificates, of which at this time over \$37,000,000 worth have been issued, on approved securities, and which, while not themselves money and having no more legal tender character than the bank-check, yet serve the purposes of money perfectly, within a limited degree. The clearing-house certificate and the ordinary bank-check are the forerunners of a credit currency that will some day retire both gold and silver from use as currency. This may be accomplished, too, without any special legislation. Already checks and drafts are estimated to perform from ninety to ninety-five per cent of the work of exchange.

What is needed is to make the bank-check available for small traders and wage earners. Perhaps, when we get postal savings banks, a system may be devised whereby certificates of deposit may be issued that will meet this need, and render both silver and gold practically useless for monetary purposes except as subsidiary currency, and, in the form of bullion, for the payment of balances due foreign countries. Then we should have a circulating medium based, not on the wealth of the government alone, but on the wealth of the whole country, perfectly elastic, almost ideally convenient, and as sound as the bank-notes which brokers have just been selling at five per cent premium. It is utterly ridiculous and humiliating that, in this nineteenth century, we—who have invented locomotives that run nearly two miles a minute, machines that generate electricity out of next to nothing to drive our street cars, carry our messages and run our sewing machines—should be unable to devise a system for the exchange of values that will not break down as our present system has broken down, while productive industry was in the full career of prosperity, when crops were bountiful, and when neither famine, pestilence, fire, nor extravagant speculation was present as a cause.—*The Voice.*

THE HAND AND THE BRAIN.—Did capital ever produce anything without the hand and the brain? What produced

capital? The hand and the brain. Without the hand and the brain, the mighty streams of the Mississippi, Missouri, and Ohio would have rolled on through their primeval solitudes, their valleys uncultivated, their forests untouched, and their waters unruffled by the steamboat, unspanned by the bands of iron. Without the hand and the brain, what? This world an untouched wilderness without the monuments of civilization and without a use. Before the hand of civilization touched this continent, the mountains contained that gold that the modern barbarian is worshipping and taxing the hand and the brain for. But what had it produced? It had not even produced the forests and the rocks. The savage of Mexico and the South American States had it in greater abundance than iron, but it had not built for them monuments of civilization. The Pilgrim Fathers landed on our shores without the misused stuff. With hand and brain they commenced to build the monuments of civilization and commenced to produce capital.

Nearly all who landed on our shores landed here with no capital, but have made their capital from our soil, from the forests, and beds of iron, coal, rock, and copper. If this country had been destitute of any of the above named elements it would have been more poverty-stricken than without either gold or silver. The iron, coal, and forests are each a hundred-fold more valuable to the hand and the brain than either gold or silver, and the soil is a million-fold more valuable than gold or silver. Away with this gold worship! Let the hand and the brain exert themselves; tear down the god gold and make this nation great and free!—*Champion of Progress.*

DEMONEZIZE BOTH GOLD AND SILVER.—The more I study the financial question, the more I am convinced that we can never have permanent good times, or a very long era of prosperity, so long as we use metal money. To advocate the free coinage of silver is to throw up breastworks and to dig rifle pits for the goldites, and will end in forming a gold and silver trust. There is only one fourth enough gold and silver in the world to redeem the amount of paper that would have to be floated to carry on the business of the world on a cash basis. We are just now having a very bitter experience in the credit system; and so long as we have metal money, and paper money based upon metal, just so long we will have panics and business wrecks in the land. Let us no longer advocate remonetization of silver, but demonetize gold and silver.—*Correspondent, Kansas Commoner.*

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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 2:30 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 Koresan 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.

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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 Koresan 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 Koresan Doctrine.

CAMPUS SAGITTARIUS of the Koresan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtenberger, 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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