

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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SOCIOLOGY.

Anarchy, Socialism, Single Tax, Free Coinage of Silver, the Single Gold Standard, Farmers' Alliance, Et. Al.

The financial and labor problems are as intricate as the complexity of the individualism of the times can possibly render them.

A prominent character of the age has written a book entitled, "The New Republic." Republicanism has become about as popular as royalty, and, with some, is supposed to be the acme of governmental unity. When the King of kings and Lord of lords declared to the world the Deific purpose in the inditement of the Lord's prayer, he did not pray, "Thy Republic come; thy will be done in earth as it is in heaven." He said, "Thy kingdom come;" etc. That prayer will be answered, despite the combination of influences to thwart the purpose of God to build for himself the kingdom and temple of righteousness, in which he himself shall dwell, fulfilling the annunciation: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." The fulfillment of this annunciation is the solution of the problems of labor and finance.

"In the beginning God created the heavens and the earth." These were created from chaos. "And the earth" (humanity) "was without form, and void; and darkness was upon the face

of the deep,"—anarchy prevailed. The world has swung around the circle (cycle), and we have come to the time of mental chaos: there is no form to human thought upon the questions agitating the public mind; the thought is void; and darkness is upon the face of the deep. It is time for the Spirit of God to move upon the face of the waters, and for illumination to come. Anarchy (chaos) must immediately precede reconstruction. Every reform movement that does not institute reformation on the basis of love to the neighbor is a failure; and there can be no love to the neighbor until a radical change comes to every impulse of the human soul. The so called enlightenment, from what the world is pleased to regard as refinement and culture, is under the impulse of greed. There is no God in the efforts at reform; the tendency of so called reformers is, to more and more ignore a belief in the necessity for a deep religious conviction.

The religious principle and conviction is the power that moves the world in opposition to the money power; and the destruction of the oligarchy will come when as deep a religious impulse sways the world as that which, like a mighty, rushing wind, gave direction to the minds of those who, after the theocrasis of the Lord, awaited the operation of the Holy Ghost. The socialism inaugurated by the Lord Jesus, but which died that it might regenerate the world, is the socialism now maturing, which will take the place of, and supersede, the Godless kind that seems to be actuating the minds of many. That nationalism, and that only, will prosper, which matures as the outgrowth of the Christ life planted in the race through the Holy Spirit (the seminal fluid of Deity), proceeding directly from the seed man, the promised seed—the Christ of God. A Godless nationalism must become a nonentity. There is coming a true nationalism,—the kingdom of righteousness,—at the head of which shall stand the King of kings and Lord of lords. Jesus was this kingdom in archetype, the involved germ. The Sons of God,—the genus Theo-anthropoi,—evolved, will comprise the first-fruits and head of the new order and kingdom to be established.

The conflict of the monometallists and the bimetalists is the conflict of a house divided against itself. It is a phase of the conflict of labor and capital, which is the conflict of a divided house. Chaos will come before organic unity; this is the eternal law. The free coinage of silver would extend and enlarge the money power. The narrowing down of the money question to the single standard circumscribes its power, but hastens the crisis. God grant that the money controversy reduce itself to the one god, gold, and that through its tyranny the face of the poor shall be ground till endurance ceases to be a virtue!

Single tax means, to free the land. It would be easier to

legislate directly for the freedom of the land, than to reach this ulterior object by so roundabout a method. Tax on land, or single tax, upon the basis of competition, with metallic money as a medium of exchange and "standard of value," is simply preposterous. Land can only be taxed for what it produces. Men, not land, are taxed. The question of taxation, with every other parasite of competition, will be relegated to oblivion, when the doctrine of Equitable Commerce is comprehended, and equitable distribution inaugurated. Distribute, without the aid of money, the wealth produced to the producer of wealth. This will settle the problem,—nothing short of this will accomplish it.

The Farmers' Alliance, actuated by a deep religious conviction, baptized by the Holy Spirit, and freed from the power and direction of political demagogues, *might* furnish the basis of the coming political and commercial revolution; but no power on earth can stay the progress of Koreshanity, or succeed independently of its control.

Equitable Distribution the Remedy for the People.

Nothing can be more apparent to a rational mind than the fact that gold has little intrinsic value compared to its valuation as money,—a valuation derived from the official stamp. The time is near at hand when the mind of the masses will awake to the fact that the tyranny of the money power resides, not in the metallic substance, but principally in the stamp, which is the stamp of Caesar. Said the Master, "Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's." Let Caesar have the stamp and the superscription; the metal belongs to God. In other words, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

If men,—under the influence of the most sensual, gross, and hellish impulses—are to compete for something rendered desirable by virtue of having upon it the stamp of government, then the greater the quantity in circulation the more general the chances, in the game of strife, for the poorer people to acquire temporarily a modicum of the bone of contention. But only for a brief period can they enjoy the morsel which they, in the general scramble for pelf, succeed in grasping; it is demanded on call, and they are compelled to relinquish, to the great speculators in money, the so called "per capita" that is supposed to comprise the floating currency.

Men talk of more labor. They should demand rest. They beg for work, when they should rightfully expect an equitable share of the things their industry has already produced, and which rightfully belong to them. How can men talk of overproduction while thousands cry for the things their labor has produced, but which, through greed, have been hoarded? Let the masses demand an equitable distribution of the things on hand, till every want is supplied; and then, if there be found an overproduction, let them take an outing till the superabundance is reasonably diminished. We do not advocate violence,—we deprecate it,—but we do insist upon the righteousness of the principle of equitable distribution, and the right of the people to declare, through the proper legislation, a dividend of the surplus of

their productions.

Great Britain has accomplished for this country—through commercial power—what she failed to perform in the American Revolution. She failed then to conquer us by the use of arms, but she has gobbled us now through the power of gold. There remains but one opportunity for her defeat; that is, through our destruction of money by taking the stamp from *everything*, and repudiating the virtue of a government fiat (special legislation) in any commodity whatsoever. Make industry and honesty, instead of gold, the standard of exchange; and make labor the basis of wealth.

The Coming Storm.

The dismal tones of the prelude to the impending tragedy of the ages have hardly ceased, yet the mouth-piece of plutocracy—the daily press—is prating of returning confidence and coming prosperity. As King Ahab, of scriptural times, was led to disaster and death by the lying spirits in the mouths of his prophets, so are the law-privileged thieves and robbers—who are prospering and fattening on the wealth produced by the millions, while their victims are starving—lured to their destruction by the lying spirits that are voicing forth false assurances through the medium of a corrupt and mercenary press.

We raise a voice of warning to the people of the United States. Do not permit yourselves to be led into a false security! There has not been a single change in our political, social, economic, or religious relation that will bring about a single beneficial effect. Every domain of the whole social system of our country is rotten to the core. The men who are dominant in politics and industries are taking no genuine step to remove existing evil. While millions are on the verge of starvation, and large numbers of impoverished tenants are being evicted from wretched tenements,—their only shelter against the inclemency of the weather,—nothing, except senseless speechifying, is done in Congress or in business circles. The whole machinery of society is played out; no oiling or tinkering will put it in running order. The hulk does not contain a single sound plank. This veneered barbarism of ours will not weather the coming storm, the first blast of which has strained it to the point of dissolution. We do not wish to excite the people needlessly; already the country is aroused to the highest tension: from the green mountains of Vermont to the Gulf of California, from Puget Sound to Key West, sounds impassioned argument in favor of the most senseless propositions. Common sense is what is needed, but it is the very thing that is lacking. There can be absolutely no change for the better so long as the laborer is deprived of even the slightest portion of the results of his labor. Manufacturers are silent in every state of the Union; crops are left to rot in the fields; and while production is thus largely at a standstill,—because there is no demand, so it is claimed,—the idle laborer is starving because our devilish wage system gives to the producer a money-wage that will purchase but a small modicum of the vast amount of wares produced. For this reason we have a periodical breakdown.

For years we have predicted what is now about to come to pass. The world is blinded and made deaf by the wonder-

ful wealth producing possibilities resulting from the use of machinery, electricity, and steam. The vast wealth evident everywhere, but controlled and owned by the few, is the barrier that hinders an equitable adjustment. The rich have hardened their hearts; the poor are becoming desperate; the conflict between Gog and Magog (capital and labor) will soon burst forth in demonic intensity. When it has spent its force, the barriers to a righteous adjustment will be swept away. The old must pass away to make room for the new; for there is to be a new heaven and a new earth wherein dwelleth righteousness.—*Carl Gleeser.*

LABORERS' RIGHTS.

The claim was made that these workmen had a right to these structures and their contents because their labor had gone into them. Not a word was said about labor having been paid the wages agreed upon, which precluded all right to any ownership in these buildings.—*Bishop S. Fallows.*

In his sermon, August 26, concerning the hungry laborers of Chicago, *The Daily News* accredits the Bishop with the above statement. Upon the supposition—which is, doubtless, generally true, if not in this particular case—that under the pressure of the disadvantages in which the laborers found themselves, from an overstocked labor market, they agreed to work on those buildings for, say one dollar per day, when the actual worth to the owner of them, of the same labor, was three dollars per day, is it true that such laborers—because of their, practically, forced contract to take, as wages, one third of the actual worth of their toil—are “precluded from all right to ownership” in the productions of their hands? In every legal contract, brought to the cognizance of a court of justice, strict inquiry is made as to whether both parties to the contract are equally free. If so, the contract is of full force and is binding upon both parties; if not, the contract fails in one of the essentials of a binding contract, and the equity of the case is for the court to determine. Under the present iniquitous conditions, few contracts made with labor would stand the test of even imperfect human law, impartially applied, and when submitted to the tests of God's higher perfect law—to which the Bishop pretends to give his allegiance—none of them would stand for a moment.

Senator Palmer proclaimed a truth—even better, probably, than he himself understood, certainly better than he lives—when he said that the men whose earnings built factories had the right (I believe he said moral right, but it is true if we drop the distinction, which he intimated would sometime be done,) to work in them.

The utterances of those men on the Lake Front (abating some extravagances, and incitements to riot, which should be suppressed, as they know deep down in the very depths of their hearts,) are God's truth, and that is what makes them formidable to tyrants. That is largely the reason why their mouths must be shut, and they must be clubbed like cattle if they attempt to get together to give expression to their conception of right. The Governor of Illinois is right when he condemns the clubbing of freemen (not guilty of any crime), and every right-minded citizen ought to pray that he may succeed in stopping so brutal a custom..

It is but justice to the Bishop to say that he advocates

the right of the hungry laborers to meet and tell their troubles, for which the conscienceless newspaper condemns him. Anything like justice, for which the world of today is crying out and will not cease clamoring until it is obtained, is not possible, at least, is not practicable—which amounts to the same thing—under the competitive system, which is, not a Christian, but a Pagan system, and must soon give place to the real Commonwealth (of which the communism of the early and only real Christians was both the seed and the unerring assurance), when the time of the harvest of that seed comes; a time now at hand in the end of the Christian dispensation. Then, and not until then, will laborers secure their rights, and the men who will not work shall not eat. One little righteous adjustment—the destruction of fictitious money, the love of which is the root of all evil—will easily make this possible.—*O. F. L.*

General Weaver on the Perversion of Government.

In a short speech at the Labor Congress, General Weaver clearly set forth the utter failure of our government—through the greed of the rich, and the treachery of trusted representatives—to fulfil the only ends for which governments are needed or are useful among men. Our fathers, in the formation of our constitution,—realizing that it was not safe to trust the regulation of commerce between the states to individuals or to the states,—wisely provided, in that instrument, that the power to regulate commerce should be vested only in the congress of the whole people. The whole power to regulate commerce lies in the power to regulate the instruments and the methods of such commerce, which are simply and only three; viz., money, transportation, and the transmission of intelligence. The regulation and control of each and every one of these, a derelict and treacherous Congress has given over wholly to greedy and remorseless corporations; there is nothing of government left to the people but the policeman and the tax gatherer.

If the General is right, (and, I think, few intelligent and thoughtful people doubt it,) our case is even far worse than was that of our fathers,—when they, appealing to the God of battles, entered upon the sufferings and hardships of a terrible seven year war with the mother country,—but with this difference: that we have only to use peacefully the power they wisely put in our hands, to again assert and maintain our liberties. Will we have the sense and courage to do so, or will we suffer ourselves longer to be hoodwinked and enslaved by a lot of mushroom, shoddy millionaire aristocrats and their tools, a piratical crew of lick-spittle newspaper scribblers, who, like Juvenal's versatile, omnipresent Greeks, can easily make white appear black, and black, white, in the interests of their senseless, merciless masters? Of course, the whole hiring pack of ink slinging curs, cuttlefish like, seek to darken the entire heavens about such heroes in the cause of oppressed humanity as General Weaver and Mrs. Lease, of Kansas, who also made a rousing and unreportable address on the same occasion. The people need no higher endorsement of such Titanic labors than the unsparing condemnation of such as they.

As yet, as regards remedies, only the pitchy darkness which precedes the dawn, broods over the minds of all would-be reformers alike, outside of Koreshanity.—*O. F. L.*

FINANCE AND COMMERCE.

The People's Need.

The people need relief from the evil consequences of the "financial stringency." The government, under the control of the speculators who have caused the present financial panic and distress, proposes to administer some hair from the dog that made the bite; that is, to give relief through the infernal bankers. The aristocrats in power do not purpose to give the "common" people any advantage.

There is coming the great day of rest. We do not mean idleness, but a day in which every performance of use will be re-creative. This will be when economy in labor and in the appropriations of industry becomes a fundamental factor and principle of impulse. There exists a superabundance of all that the people need, but the lack of distribution is the obstacle in the way of meeting their necessities. The bankers are not philanthropic enough to meet this demand. There is a general scramble for money,—the natural outcome of the competitive system. Things will grow worse, not better, so long as competition is in vogue.

Suppose money is worth three per cent, and one man, or a corporation, controls two billions of dollars and holds it intact upon investments that constantly draw into it the regular three per cent; it is only a question of time when this great ocean of accumulation draws to itself, despite every effort to prevent it, all that circulates. There is no system of circulation which does not give as much as it takes; that can perpetuate an equilibrium and hence a healthful circulation.

The only solution of the money and the labor question is equitable distribution. This will come when the people awake, not merely to a knowledge of their rights, but their power to accomplish. Equitable commerce is the only system that can and will satisfy the people.

Legal Tender Does not Lead to Socialization.

Our esteemed contemporary, THE FLAMING SWORD, through its contributor, Mr. Gleeser, criticises *The Progressive Age* for asserting that, if we had neither gold nor silver as money, but paper money issued to the people direct from the government, there could be no money panic. This is our position yet, notwithstanding the able criticism. THE FLAMING SWORD cites the struggle for gold certificates as an over-throwing answer to our theory. Permit us to remind THE FLAMING SWORD that there is a gold redemption clause on the face of every gold certificate, which makes their cornering just as tempting as that of the gold. It is the same thing, in fact, for those certificates are payable, on presentation, in gold.

On the other hand, if the gold and silver clause were eliminated from the certificates, who would care to corner the paper? Who could corner it if he would? We do not claim that paper money issued direct from the government to the people is a panacea; but we claim that, taken with other reforms which we advocate, it would annihilate the money monopolists of the Republic. We would like to ask our contemporary, if the government owned and operated the railways, the telegraph, the telephone, the coal and the oil fields, and, too, issued money direct to the people, as a legal tender for debts, private or public, how Wall Street, or the boards of trade, could exist for one month? We must, it

seems to us, socialize these great public and natural monopolies, before we can conquer a recognition for the more radical revolution of social reconstruction.—*Progressive Age*.

In attempting to escape from the evils of the present, we are liable to embrace greater evils, the possibility whereof we do not apprehend. In the article which brought forth the above reply, we never mentioned gold certificates; our statement was confined *exclusively* to treasury notes and greenbacks, which are by no means gold certificates. Does the editor of the *Progressive Age* wish to imply that greenbacks are merely gold certificates because they are promises to pay a dollar? This is a new position for a purely fiat money advocate to assume. Up to the present time it has been strenuously insisted that the potentiality of the greenback arose entirely from the stamp of the government. We accepted this last view concerning money. The supreme courts of different states have handed down decisions to this effect. The law denominates legal tender as that which can be lawfully proffered by the debtor to the creditor; that which the creditor can insist upon receiving from the debtor; and, in default of such payment, the creditor can, if he desires, legally (through Sheriff's sale, or foreclosure proceeding) confiscate the entire possession of the hapless debtor. Does not the government, by specifying a certain article to be legal tender,—the exclusive means of lawful payment,—outlaw, by that very act, all other forms of real wealth, and deny them the debt-paying character? Would our farmers all over the West be in the clutch of Shylock if they could have paid their obligations directly in the products of their farms? We think not. Wall Street and the boards of trade wield their pernicious influence because they control and monopolize the commodity that has been designated by the law as the exclusive means of lawful payment,—gold, legal tender.

Let us suppose that gold is demonetized; that the power of Wall Street is broken; and that the money for the future —the purely fiat paper money of our populist friends—is issued directly by the government;—will that destroy the possibility of dishonest manipulation? Has our experience with politicians been of a character to inspire us with a belief that our finance will fare better at their hands than it has done at the hands of the national banker or stock-broker? M. M. Pomeroy, an old greenbacker, and the editor of *Advance Thought*, expressed, in a late issue of his paper, the belief that the purely fiat money (he so persistently advocates) may be used for exchange, for hoarding, and for speculation. We believe that it can be used for all of these purposes. But why, inquires the editor of the *Age*, should any one care to corner the paper money? We would say, because it would be the exclusive means of lawful payment; therefore the monopolists could make the people at large pay interest for the use of it, thus victimizing them as the owners of gold are now doing. We are in favor of a system that will make all kinds of produce or service equitable means of lawful payment. A currency representative of all forms of wealth, which would be a system of divisible bookkeeping, does not require the government stamp. Legal tender money will always have the influence which it wields now, whether its power is exercised from Wall Street or Washington. Ruskin pertinently puts it thus:—

"Money is exactly what mountain promontories on the

public roads were in olden times. The barons fought for them, fortified them, and then made all who passed below pay toll. So the fortified millionaire can make all who pass below pay toll to his million, and build another tower to his money castle. The poor vagrants by the roadside suffer now quite as much from the bag baron as they ever did from the crag baron. Bags and crags have just the same effect on rags."

Many populists say that if there were no debts then there would be no need for legal tender money. Well, friends, if you calculate on getting out of the bondage of debt *via* the legal tender route, you will be very much disappointed. We fear that the slavery by means of money will be abolished by the same means that ended the chattel slavery of the negroes in the South. Debts could be paid with very little trouble could they be paid on equitable terms in produce; they never can be paid on a money basis.

We are not only in favor of socializing coal lands and oil fields, the means of transportation and the methods of conveying intelligence, but of socializing *all* industries and forms of service. But socialization is impossible on a legal tender money basis. All labor is, in its nature, social labor; its proper adjustment and the equitable distribution of the results, is the problem of the hour. Let us put aside all prejudice and solve it on its merits. All attempts to reform our social and industrial system on a legal tender money basis have proved failures, as the following statement from the *N. Y. Times*, concerning government railways in Australia, will show:—

"The 11,900 miles of railroads in Australasia were built at an expense of \$599,679,000. The interest on this at 4 per cent is \$23,987,160, while the net revenue of all the roads was, in 1891, \$17,144,395. This leaves a deficit of \$6,842,765, which must be met by increased taxation, or by recourse to the old method of another loan from the same source. And so it comes about that, despite their onerous customs, duties, and a heavy internal revenue tax, the Australian financiers stand, every year, offering their bonds in the money markets of London and finding more and more difficulty in selling them."

We quote this to warn the friends of reform, of the danger involved in the endorsement of a scheme proposed for nationalizing the railways in our country. Not nationalism, on a basis of bonds, but socialization by equitable commerce! *Destroy Legal Tender Money! Demonetize Gold!—Carl Gleeser.*

Demonetize Gold.

"Free coinage or a free fight!" So sounded the slogan of the silver men, who entered Congress on that basis. The answer given to their challenge is the repeal of the Sherman Law. Wall Street is on top; gold monometallism is victorious.

It is idle for the silver men to hope that the step taken regarding the white metal will be reconsidered, and silver receive more favorable consideration on the line of monetization. The only way in which silver can ever hope to be placed on an equitable basis with gold, is by the demonetization of gold.

The gold despots are the most greedy, heartless, grasping set of plunderers that has ever infested any country: they foster and extend the liquor traffic for the purpose of debauching and enervating their victims, thus making them less able to resist encroachment; by the use of alcohol they weaken the mental capacities of the masses, so that, being incapacitated for rational thought, they readily accept the most absurd theories on all matters pertaining to life. The talk of gold being a standard of exchange is absurd; it is nothing of the kind. It is no more, no less, than a standard and banner of a conspiracy to rob and defraud the toiling millions; it is a parole of Caesarism and of tyranny. Because government has made gold the exclusive means of lawful payment, and tyrannically levies heavy taxation in the same metal, it has enslaved the people to the owners of gold.

Gold is on top; it is the god of the universe; it controls church and state; it dictates the policy of press and pulpit,—and thus sways the public mind at will. Supposed courts of justice have prostituted themselves at the behests of the owners of gold; intended to be the strongholds of human rights, they have become the auction blocks of the slave mart. The power of gold must be broken, or it will destroy the nation. Rally, rally to the conflict! The danger menacing the nation is pregnant with dire consequences! Let us meet it with heroic fortitude. Let the examples of the great heroic souls of the past cheer us on in our endeavor to rescue our people from the depths of degradation and vassalage in which they struggle. Let us slay the great dragon, whose poison breath is vitiating all life. Demolish the Moloch! *Demonetize gold!—Carl Gleeser.*

THEOLOGY.

Did the Lord Jesus Christ Live?

The infidel world insists that such a person as Jesus Christ never existed, and that the mention of his name by the historians Josephus and Tacitus was the result of fraud on the part of zealous Christians who lived after them and who inserted the facts concerning our Lord, related by the writers mentioned, in order to influence the world in favor of Christianity. The modern Christian church, while neither teaching nor living the gospel of Christ, takes great pains to prove that he really did live in and around Jerusalem at the time he is said to have performed his wonderful works. Suppose the infidel claim in this matter is correct, and that the references to the Saviour in the works of the Jewish historians were surreptitiously inserted, which is quite possible, upon what does the Church rest its belief in the existence and divinity of Jesus? We are afraid that in such a predicament it would be left in a sorry plight. In all fairness, it is but just to admit that the writings of Josephus and Tacitus may have been tampered with. The Jewish and Pagan world, being opposed to Christianity, might easily have prevented the historians of that day from making any mention of our Lord, owing to their extreme prejudice against the new religious movement. Moreover, the primitive Christian movement was a comparatively obscure one. Beside all of which, the apostles differ very greatly in their records of the life of

Jesus. In fact, in some particulars, contradictory statements are made. The church attempts to deny this, making its case the weaker thereby. Throwing aside altogether the New Testament record, it attempts to prove from profane history alone that the God-man did live in Jerusalem. As to the crucifixion of Christ, we do not know that any authentic mention is made of it among the early historians, exclusive of the writings of the apostles.

Poor old church! If the infidel world rejects the New Testament, and can make out as good a case on its side regarding the fraudulent insertion of Christ's name in the works of the early historians as the Church is able to summon in support of its assertion, what is there for it to fall back upon to sustain the incomparable fact that the seed man, Jesus Christ, was generated from the race as God Almighty? Absolutely nothing. It gives no evidence of possessing the life of Christ in its teachings and practices, and lacks the confidence of the public in championing the cause of the Saviour. It is a totally unfit advocate of our Lord, both theoretically and practically.

The new system of religion and science, which is now being promulgated at the end of the age, as the Christian dispensation is about to recede into history, needs neither sacred nor profane record to demonstrate the fact that God Almighty was produced from the sensual race nearly nineteen hundred years ago. That new system of thought which—beginning with the year 1839, when the sign Aries entered the constellation Aquarius—will give to the world its new, or Koreshan, dispensation, is the invincible and peerless champion of the Eternal One. On the field of logic selected by ye smart agnostic, it meets and vanquishes its vainglorious foe. Where modern Christianity falls in mortal combat, Koreshanity stands the victor. Koreshan Science needs no record to sustain its argument. Differentiated from the modern Church, it regards profane history as being interpolated with lies, and views the writings of the Bible, both prophetic and apostolic, as simply the best written expression extant of divine love and wisdom. *The Bible is not the Word of God.* The Word of God was Jesus Christ himself. "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh and dwelt among us." How do we know that Jesus Christ, the Jehovah, was the Word of God, exclusive of the declaration of St. John? In order to answer this important query intelligently, it is necessary first to know what constitutes the Word of God. In solving this problem we have the key to evolution, and involution also,—this latter indispensable counterpart being entirely ignored by the modern scientist.

In the alchemico-organic universe (commonly called the physical universe) there are admittedly four kingdoms; namely, the mineral, vegetable, animal, and human. These four are all that modern science is willing to acknowledge. Koreshanity claims a fifth kingdom, which was infolded in Jesus Christ the Lord, to be unfolded at the end of the age, just ahead of us, in the one hundred forty and four thousand sons of God, the harvest of the Christ seed planted in the race by theocrasis. How do we substantiate this claim? If there were no other proof on which to base our assertion that a fifth or God kingdom is evolved from the fourth, or

human, the researches of geologists would be sufficient. They have proven that human life has existed in this earth for at least one hundred thousand years. Admitting the theory of the modern evolutionist, it is absolutely necessary, in the very nature of the law of evolution, for a lower genus to produce a higher one; hence the perfection of the human race at a certain period of its existence is inevitable, otherwise there is nothing in the science of evolution as demonstrating the progress of life. These higher developments, or culminating periods of the forces inherent in nature, must be governed by law. Koreshanity claims to have discovered that law. It has discovered that, in the precessional movement of the sign on the ecliptic through the twelve constellations, there is a time in every grand cycle of twenty-four thousand years when the sign Aries and the constellation Aries occupy the same relative position. Aries means lamb or ram. When the sign Aries enters the constellation Aries, the generation of the Lamb of God is begun in the race. In this cycle, Abraham was the chosen instrument for the accomplishment of this work. The Jews were the people selected, and circumcision was the method employed for the heaping up of mental energy for the parthenogenetic birth of Jesus about two thousand years afterward, when the sign Aries was about culminating in the constellation Aries.

Jesus was the Lamb of God, the Word of God, the perfect man produced from Mary without sensual process. In every cycle, such a personality is produced at such a period, and he is God Almighty, the Creator of the universe, the infolded essence of all lower life. The difference between Koreshan evolution and the evolution of the modern scientist lies in the essential fact of *limitation* and subsequent involution. Eternal progression is sheer idiocy. The mind cannot conceive of anything without a limit. The tree evolves and involves. "Thou fool, that which thou sowest is not quickened except it die." If there be no end, there can be no beginning. "I am Alpha and Omega, the beginning and the end, the first and the last." Humanity must possess the inherent power to reproduce itself, just as the tree and the plant are reproduced. Jesus Christ was the God life of the race, and he died and was planted in the race by virtue of the law of limitation. He comprehended the theocrasis, or dissolution of his body, and the appropriation of the Holy Spirit—resulting from that dissolution—by the men and women prepared to receive it. Thus the life of the race was carried forward for two thousand years. For this reason, so called or degenerated Christianity, from which the Spirit of Christ has almost departed, has been the soil selected out of which will come the new life that will give a fresh impetus to human existence.

The Lord Jesus Christ did live and pass out alive by an incorruptible dissolution of his body; not, however, because revealed science and incontrovertible reason establish the fact, but because he fully comprehended and scientifically applied the law which transformed his body to Holy Spirit. —Charles Jay MacLaughlin.

What is human liberty unless it carries with it an opportunity to live? That question confronts the people today, living in this glorious land of freedom, yet suffering for the necessities of life.—*Spirit of Reform, Belmont, N. Y.*

HUMAN METAMORPHOSIS.

Be not Conformed, But be ye Transformed.

It is impossible for the unilluminated mind to fully comprehend the great law of evolution, since the process goes on so slowly and gradually that we scarce discern the change till the final transformation. The law governing metamorphosis is the very essence of life, magical in its resource, waxing even while it is waning, full of astonishment and rich in the divine, from which it proceeds, never destroying the individuality, but disclosing it in its completeness. As it obtains in the human life, so does it obtain in every form of the lower condition of life. Down in the filthy and stagnant pools, too vile for the delicate senses, the ignoble larva sleeps, perfectly unconscious of its destiny; but the spirit of life, that sublime, unfathomable creative power, works on in those dark and obscure depths with as much power and earnestness of purpose as it does in the full blaze of the noonday sun; soon the humble life expands in its close environment and demands the right to ascend to a higher plane. In this ascent is a change of form, but it is essentially the same individual life that lay in the depths of the vile cess-pool. And another step is taken, as it unfolds to the astonished eye, wings whose radiance vies with the rainbow, and which are, proportionately, more powerful than the eagle's pinions. It is a perfectly natural ascent; no violence was manifest, but there was, within, a power to disclose the possibility of individual life in one of nature's most humble children. The law of evolution has been presented by Darwin in a most ridiculous manner, since he professed to believe that man descended from the chimpanzee,—a belief that, perhaps, was founded upon his own experience, which possibly gave rise to the well-known line, "The monkey married the baboon's sister," etc. To say the least, he paid humanity a very sad compliment. This is not the kind of evolution we desire to consider.

Koreshanity teaches that there is a law of ascent from the mineral kingdom to the divine. The vegetable subsists upon the mineral, taking its sustenance from the forces of both sun and earth; the animal subsists upon the vegetable, and man eats the flesh of the animal; God appropriates man,—thus is humanity elevated to the divine standard. There is also another line of progressive life acting solely in the different species, preserving their distinct individuality in the unfolding of the seed through different stages till it evolves the perfect tree. It is thoroughly metamorphosed, yet the same spirit is in that tree of strength that impelled the tiny seed to unfold itself. As it is with the vegetable, so it is with the higher kingdoms. The chrysalis no more surely moves on toward a higher development than does man. First comes the development of the sperm and germ, the products of the life potency of sex; from their union comes the embryo, progressing in its development till the birth; then the daily unfolding till it attains to the full stature of the man. Yet this is not the acme of physical life, for, after it has attained to this, there is still a constant re-creation, evolved through a long series of transformations, through which man becomes invested with his resurrection body. It is another gestation, going on secretly in the old form, transforming man to a new creature, when he will stand on the threshold of a new and higher life.

The facts of this physical metamorphosis are more marvelous than the sibylline revelations so sacred in the East, for who can fathom the mightiness of the power that can mould into a living, breathing, thinking form of active life—ultimately to develop into a divine structure—one little drop of protoplasm! Accompanying this life is the growth of the inner man. To descend upon the unfolding of the soul—that hidden and most mysterious nucleus, evolving under the plastic Power whose resources are exhaustless—requires a sublimity of thought almost superhuman. How could humanity unfold into divinity except by this wonderful process of the simultaneous evolution of the body, soul, and spirit? This mysterious triune—each part dependent on the other, yet distinct—would be an incomplete and lifeless thing without the human body. This mutual unfoldment ultimately enables man to be clothed upon with the splendor of a new and incorruptible vesture. Goethe describes it partially, in symbol, as "the soul's leaf turning into a beautiful flower that precedes the fruit that can never perish."

Natural history describes evolution as one of the great laws of nature. Koreshanity verifies this statement, teaching that whatever law obtains in one domain obtains in every other domain of life, and that every transposition of life, from one domain and degree of existence to the succeeding one, is by the breaking down of the degrees already attained and the union with a higher degree. This involves also the destruction of the uniting higher degree. In order that the human life may attain to the life of the divine, man must receive spiritual influx from the higher qualities of life. This spiritual influx regulates the thought of man, and the atoms of his body are made pure by the activities of his mind. Through successive embodiments, the spirit and soul develop, the spirit receiving discipline through experiences in the body. This is the growth of the spirit, and when it has attained to a condition of ripeness, then comes the preparation for the purification of the body that it may be clothed with the glorious immortal. To accomplish this requires a special baptism. When Jesus came, his mission was to baptize all who had developed sufficiently to receive the Holy Ghost; after receiving it they died with that higher life. They were buried with Jesus in the baptism of regeneration, and will now come up with him in the resurrection. This is the highest product of the race. The natural man has heretofore lived on the surface, not understanding his origin or his destiny. Evolution has pushed him on; unconsciously he has emerged from his chrysalis state until now he awakes to the fact that, henceforth, he must work consciously and intelligently. He has arrived at that condition when he must "work out his own salvation with fear and trembling: for God worketh in him both to will and to do of his own good pleasure."

The next step on creation's ladder reaches to the plane of a transfigured manhood. The baptism received from Jesus implanted in man that quality of life which would enable him to ascend into the life of divine sonship, when he would attain to the end and object of ages of slow progression. The little germ of life, so small in the beginning, has attained to the full stature of a man, but it will not reach its fullness, its sanctity, and its power till man receives the final baptism about to be given to the world through the theocrasy of the Messenger of the Covenant. Then will the redemptive effort

of our Christ be complete, for humanity will become the temple of life, the sanctuary of the divine.—*Mary Everts Daniels.*

Stray Thoughts.

"I hold this thing to be grandly true,
That a noble deed is a step toward God;
Lifting the soul from the common clod,
To a purer air and a broader view:
We rise by things that are under our feet,
By what we have mastered of good or ill,
By the pride deposited or the passions slain,
And the vanquished ill that we hourly meet."

Every achieved victory over the principalities and powers of evil, but girds us in strong armor for future triumphs. We cannot overcome the evil inclinations of the flesh except by stern, untiring conflict. The soul needs the discipline of soldiers. It needs the earnest wrestling to make it strong in its purposes; therefore we are often led into temptation that the evil passions of our hearts may be stirred up and brought to the surface so that we may overcome them, one by one. It is only when we are thus led to know ourselves that we can successfully take up arms against the evil. This is the process of transition to a higher or a lower condition, through either victory or defeat.

There is far more in the battle for right than we can easily fathom. Consider what devastation has been made in the human body, that wonderful mechanism of the Almighty! Unbridled passions have sown therein the seeds of death; as soon as we are born, pain and decay assail us; finally they triumph over the frail citadel of life. Consider the effect upon the mind of our disobedience to God's holy law. See how its lofty powers are bowed down to sensual appetites and debasing passions, bringing it into ignominious servitude. See how the understanding is darkened, the will perverted, and the affections alienated from all that is pure and good. See how conscience is calloused, the reason dethroned, and the soul turned away in loathing from its Maker. Human nature, as first designed, is perverted; it has revolted against the Sovereign of our lives. This is the fruit of *disobedience*; this means death. We are enjoined to "fight the good fight of faith and lay hold on eternal life." The good fight is the battle with the evils within our own hearts—whatever would overcome us or keep our souls from God. The real battle is within, not without. The wilderness of Judea, with the entire wild region lying between right and wrong, is located in every scourged and lacerated soul; on the mountain of our highest aspiration for divine life, the wrestling between the Lord and Satan goes on. This is also the mountain of temptation, for every reality in the great moral universe is within us. God is here with his pure white tables of the law, proclaiming that they must be obeyed. Satan is here, offering us the kingdoms of the earth, if we will but fall down and worship him; but where we find the seducing tempter, we find also the resisting Lord.

The revolution that throws off the usurped authority of Satan is carried on only by divine energy; therefore, if we would be victorious in this battle for life, we must recognize our dependence upon the divine Conqueror.

Faith and hope lift up our hands and bid us "have courage," for have we not an exemplar with the rich promises of his love? Following his example, let us endeavor to obey the

law of life. Let us make our minds a metropolis of pure and holy thoughts. Let us fill them with an angelic host, that there may be no room for the Devil. Let us fill our hearts with divine love that will kindle a flame to destroy the last vestige of evil, purifying our bodies as gold is refined for the higher use. This is no easy task, but we work not alone; we have a living, personal God to aid us in every holy purpose; we have not an high priest that cannot be touched by the feeling of our infirmities, but one that hath been tempted in all points like as we are. No storm has dashed its mad waves over us that has not passed over him mountain high; no tempter has wrestled with us that he has not fought and vanquished. The light glowing so brightly as a beacon on his triumphal car proclaims the possibility of our victory, even as he is victorious.

Obedience to God's law is equivalent to the death of Satan in us, for whosoever obeys the commandments shall live; but Satan is of death. Let us see that we put on the whole armor of God, having our loins girt about with truth; then, with the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit, and following our matchless Leader, we will mount the majestic stairway whose every step is a vanquished foe, a passion slain; for the Guiding Star shines brightly on the summit of the holy mountain; and his hand will lift us up, placing our weary feet on the rock of strength, crowning us with the priceless wreath of victory.—*Mary Everts Daniels.*

Nut For the Civil Engineers to Crack.

If we place a transit instrument on a plane with the horizontal, and a balloon, sixty feet in diameter, on the same plane, so far distant from the subject, or eye, glass as to appear a mere point the size of the hair-line across the focus of the objective, what part of that sixty-foot space, occupied by the balloon, is on an actual level with the axis of the instrument?

The demonetization of gold and the monetization of labor would be an important step toward the solution of the great problem. Place labor on one end of the beam, and all else, including gold and silver, on the other, without special legislation for any.

For over twice fifty years "those of our countrymen who labor, and, because of their number and condition, are entitled to the most watchful care of their government," have looked in vain to the banded politicians to provide them with a suitable, stable and safe medium of exchange. In return, makers of artificial value have merely hypnotized the makers of real value with fine phrases, lofty sentiments, flip-flaps of the eagle's wings on the Fourth of July, and general "flap-doodle." Is it not about time for the men who work for their living, who produce that they may consume, to get together to help themselves, organize as consumers, and establish for their own use a currency based upon labor actually done?—*Mutual Aid.*

There is no use in trying it, for the fact remains that the cry, "Demonetize gold," is growing louder in the West, and is spreading through the South too.—*Cleveland Citizen.*

GLEANINGS FROM THE SORE OF KORESH.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicates the Guiding Star.

Koreshanity is the appellation given to a new system, or, more properly, a scientific modification through voluntary processes, of the past and primitive Christianity. It involves the application of absolute science to all the processes of life, including, necessarily, the application of the science of government to its practical workings in the establishment of government itself. Every Koreshan believes that the doctrines of the anointed Lord, if correct in theory, can be made practically applicable to life; and that human relations and fellowship can be made to conform both to the spirit and letter of the divine law, as set forth in the decalogue, and as practically wrought in the life of the Lord Jesus, the Savior of men.

AGES. THE JEWISH, CHRISTIAN, AND KORESHAN.—The Jewish dispensation or age of the world commenced with Abraham and ended with the establishment of the Christian church. As the Jewish age, and hence the Jewish kingdom and church, came to its end when the Christian dispensation was ushered in, so the Christian age or dispensation will close with the ushering in of a new age. With the coming of the new (Koreshan) age, the Christian dispensation will pass away. The old heavens and the old earth (the old church and state) shall pass away, and there shall be a new heavens and a new earth (new church and a new state) wherein dwelleth righteousness. This new church and state will be the kingdom of the Lord. It will not come except through the divinely appointed channel, the Messenger of the Covenant, who comes as the baptizer, the overshadower, of the coming age, the Head of the New Era. I. 8, 180.

Jesus was the seed and archetype of the divine kingdom in the earth. In Him was involved the kingdom of righteousness; but this seed, germ, or archetype had to be planted in the race, and pass through the various processes of retrogressive and progressive evolution, before the kingdom could be unfolded and established as the heavenly government in the earth.

CYRUS AND SWEDENBORG.—Cyrus is the Shepherd. As such, he gathers, first, the spiritual sheep, or the spirits who constitute the New Jerusalem, and who are prepared to descend. John saw the holy city descending from God out of heaven. Swedenborg says city signifies doctrine. He also says that all doctrine is formulated from the literal sense of the Word. This is not true merely because Swedenborg has said it, but because it is demonstrably true. Swedenborg did not unfold the "literal sense" (degree) of the Word. His mission was to the spirits of the spiritual world. When he finishes his mission and completes judgment there, he descends as the New Jerusalem, as the city (doctrine), into Cyrus, in whom he becomes *insanguinated*, and through whom, as the Shepherd of the Gentiles, the new doctrine is declared. Swedenborg says Cyrus signifies the Lord as to his divine human principle. See Dictionary of Correspondences, page 78, or Ap. Ex., sec. 208. II. 11—333.

Pungent Paragraphs.

Our rod of affliction is the golden rod.

A vacant mind soon makes a vagrant body.

A headstrong child usually grows into a heart-wrong sinner.

A "tight money" market is causing Wall Street to reel and stagger.

There are no hard times in heaven, because there is no hard money there.

The anxiety of all Christendom to keep money secure shows what god it worships.

The ways of Congress are not so childlike and Bland as the white metal advocates desire.

The Bible is written in symbols; modern Christianity uses it as such,—tinkling cymbals.

Punctiliousness in paying debts may be more a worship of the money god than it is of Jesus Christ.

The banks have been getting a cold—the cold shoulder—and are very sensitive to drafts just now.

There is always room at the top for one. Those beneath have a hard time boosting him up there.

If a thing is evil in its effect, it must be evil in its cause; such is the use of money in the competitive system.

"A friend in need is a friend indeed." Money is no such friend; it only befriends those who are not needy.

The most industrious people in the world are those who attend to other people's business free gratis, and board themselves.

Thousands of Christians who pray, "Thy kingdom come," are perfectly dumfounded at the proposition of having their prayer answered.

Gold rules the world. The power of gold is manipulated by Rothschild, which must mean wrath's child,—heaping up riches against the day of wrath.

Greedy cormorants, calling themselves men, are accumulating so much of the world's wealth that there is scarcely room for other people in the globe.

Christians are stumbling around in the dark to find the way to heaven. Why don't they stand still and see the glory of God,—see heaven come to them?

There are many people in the world of whom it is difficult to believe that they owe God anything;—there seems so little about them that could have been borrowed of Him.

It is a sad commentary upon Christianity, to see the energy of all Christendom expended in preventing the frivolous amusement of dancing and Sunday recreation—except such as may be had in attendance at their mock worship—while millions are groaning under the tyranny of the money-changers in the temple (humanity), and bread riots are threatening in every principal city.—J. S. Sargent.

SHARP CUTS.

Every man is one of two things: an honest man or a thief. Which are you?—*The Mystic Herald*.

A rotten, bunco system, as we now have, deserves nothing but condemnation.—*National Watchman*.

It is the work of the laborer, not the fiat of the ruler, that alone can confer honest value upon the basis of exchange.—*Mutual Aid*.

We have not been raised to centuries of servitude. No man in America is going to die of starvation while God's green earth gives forth its fruits.—*Judge Belford*.

A result of gold bugism: 24,000,000 acres of New South Wales are owned by four hundred and thirty persons; and sixteen individuals own 10,000,000 acres. Just like America. *Cleveland Citizen*.

Unless our monetary system is changed, we should add another law to our overburdened statute, in which the laborer should have the care of the slave of former times.—*Johnston Country Union*.

The battle cry of reforms ought to be, "Demonetize gold and silver and abolish legal tender money." This must be before the people can hope to free themselves from the clutch of the money power.—*New Era*.

It is a fight to a finish between gold and silver. Before the war is ended, gold will be demonetized. Not because we would have it so, do we say it, but because gold domination will work its own ruin, just as slavery did.—*Farmers' Tribune*.

The cry of "honest money" in the mouth of Shylock, is akin to the cry "stop thief" by the fellow getting away with his plunder with the police in pursuit. And it seems to be just as successful in fooling the on-lookers.—*Examiner, Hartford, Conn.*

The "calamity howl" raised three years ago in Kansas is echoing around the world. Bankers and millionaire manufacturers have taken up the wail, and it is swelling to the proportions of a mighty roar, with the crashing of banks and business houses as an accompaniment.—*The Commoner*.

Now, there is no doubt in my mind that the modern state, whether you call it a monarchy or a republic, is a mere league of the powerful to keep their hold upon the good things of life, because a wider distribution would result in a smaller share to each. I am not in favor of any wild spoliation scheme; but I am in favor of legislation that will not discriminate in favor of the strong at the expense of the weak.—*Bjornstjerne Bjornson*.

When the state makes it impossible for men to make a living by legitimate means,—whether through class legislation or a too stringent law system,—it must be prepared to care for its citizens in some way or other. If not, there will be an increase in crime; for laws often make crime where none existed before. When men, therefore, find themselves balked in earning a livelihood honestly, they will resort to criminal means in their desperation to obtain food. For such crimes the state is morally responsible.—*Light of Truth*.

THE LATEST SPOKEN.

THE MONEY MARKET.—Why should there be a "money market" at all? I can understand how and why there should be a gold market and a silver market, a copper market, and a wheat market, etc.; these commodities have a commercial value, but money is supposed to be, not merchandise of any sort, but simply a convenient medium or vehicle by which merchandise, or other real wealth, can be quickly and equitably exchanged. When money is made a commodity to be bought and sold, and when a discrimination is made by making that commodity a privileged class of property, by limiting its production and by making it an exclusive legal tender in the payment of debts and taxes, then at once begins a scramble to "corner" this privileged and limited commodity so as to compel the debtor class and the tax-paying class to pay high rates or premiums for the use of the privileged and limited commodity. It then clearly becomes the selfish interest of those holding a corner on this commodity to create a "money panic," so that everybody will hoard up and withdraw from circulation all the money possible, thus leaving but little on the market to be bought or hired at any price. Can any proposition be plainer than this?—*Lucifer*.

THE FIAT OF GOVERNMENT NOT A CREATOR OF VALUE.—The law, the sacred law to which blind patriots so humbly make profound obeisance, will continue to be nothing more than the will of the unfair money power, organized in secret, shaped and proclaimed publicly by their sordid tools, the banded politicians. For producers and consumers to believe and affirm that such law can create value, is practically equivalent to their throwing up their hands before a highwayman and bidding him help himself.

The total labor cost of producing a gold dollar is said to be but twenty cents; that is, all along the line from miner to minter, the wages paid for the mental and physical exertion involved in putting on the market a dollar of gold does not exceed one fifth the face. Work for this dollar and you get in return twenty cents' worth of labor-created value, and eighty cents' worth of law-created value; under their "legal tender" regulations, the politicians have buncoed you out of four fifths of an equivalent return, labor for labor, for your exertion.

The cry of the goldites, that there is but fifty-three cents' worth of value, as they define this, in the dollar of silver, is as nothing compared with the fundamental fraud they themselves practice on the producer.

With the standard dollar of our monetary system, the dollar of gold, under this view,—a bare-faced cheat and swindle of the worker,—it may well be said that our whole financial system is out of order, and that back of it there is scarcely a sound limb in the body politic.

There will be no permanence, peace or stability in the social order until full justice is done to the producer and creator of wealth. Let us have a currency based directly upon labor; let us take from a clique of politicians and place in the hands of the people, organized as consumers, and as such the ultimate employers of the producers,—the power to

fix values, and as the producing consumers and the consuming producers are, interchangeably, exactly the same people, they will see that ample justice is done each other.

The fundamental wrong in our political system lies in the spirit of dependence upon rulers and representatives it breeds in the breast of the worker. This creates men of slavish instincts at one end of the line, and cliques of corruptionists at the other. The producer must learn to stand on his own feet and battle manfully for his inborn rights. He can do that best as a consumer.—*Mutual Aid.*

THE LABOR PARADISE.—"Australasia is the workingman's Paradise!" "We are the richest people per capita under the sun!" "The expense of transportation to Australia is so great that it gives us a better class of emigrants than are poured into America from the sewers of Europe." All this and much more of the same kind I heard from traveling Australians before I reached this island continent in August, 1892. This kind of boasting, to which Americans are not strangers, was not groundless a few years ago; today it would be the vainest vaporing, for at this time there is no civilized land with so many idle workmen in proportion to the population, and no matter what the census returns of wealth per capita may be, there is no commercial country in such a state of complete financial collapse as Australasia.***

When I landed in Sydney from New Zealand last August, and had passed from the clutches of the customs officers, the first person I saw on the streets was a man in the dress, and with the manner, of a laborer. He reached out his hand and said, "You look like a kind, new chum; will you please, sir, to help a poor man?"

I must confess to being startled. Here, on the threshold of the workingman's paradise, I was solicited for alms by what appeared to be an honest workman. Instead of driving at once to my hotel, I determined to investigate, and the better to do it, I dropped a coin into the brown, horny hand, and asked, "Can't you find work?"

For reply, the man led me to the opposite sidewalk and there pointed out two hundred or more men of similar type drawn up in line and headed by a blue flag on which was the legend, "Help the unemployed." I subsequently found that these men, as the representatives of thousands behind them, were in the habit of parading the principal streets of the city every forenoon with flankers on the sidewalks whose duty it was to solicit money from all passers-by in order to keep them and their families from starving. Every day these men gather about the bronze statue of her Majesty the Queen, at the head of Oxford Street, to listen to the harangues of men of their own class, but more often of demagogues, who throw all the blame of the depression on the government that no longer gives them work. These, as I myself have heard, incite the men to anarchy by contrasting the conditions of the rich driving in the neighboring park, with their own starving state.

Crime among the men and vice among both sexes is the direct outcome of this enforced idleness. It is folly to blame these men for the misery of their lives. They are as much the creatures of circumstance as the trees in the parks, under which so many of them sleep at night. It is worse than mockery to point to the millions of fertile and unoccupied

acres and tell them to go to farming. Farming is skilled labor, and not one in a hundred of them knows anything about it. If he did, where is the capital to begin on, or the means to support himself and family till the first crop is secured? His old patron, the government, can no longer help him; its resources are exhausted.—*Cor. New York Times.*

DANGEROUS POWER OF USURY.—A strong detestation of usurers seems inherent in the race from an early period. Until recent times, usury was understood to mean any sum whatever charged for the use of either money or goods. Deuteronomy xxiii: 19, and Leviticus xxv: 36, 37, make clear the old idea of usury. The former reads: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." The latter: "Take thou no usury of him, or increase, but fear thy God." So vile appeared usury to the older Christians that popes and bishops denounced it, and even as late as Edward VI, in a prohibitory act, occurs this sentence: "The charging of interest is a vice most odious and detestable, and contrary to the word of God." The original and scriptural denunciation of usury, or increase, may apply as fully to any transaction from which results an unearned increment; hence rent, or profits, or per cent of increase, are all methods of obtaining wealth which some other has produced.

To show the dangerous power of usury, or per cent, only a simple arithmetical calculation is necessary. At five per cent yearly increase, a fortune doubles in less than fifteen years, at six per cent, in less than twelve, and at seven per cent, in a little less than ten years. This power of increase in a new country with small fortunes is at first unnoticed, and in an ordinary generation develops no dangerous features; but given the power of perpetuating that fortune by inheritance, by will, or by means of a corporation which never dies, and it possesses the power of absorbing all the wealth that the toiling masses can produce. Take United States bonds of 1863, at five per cent. In 1893, the people have paid in interest, usury, or increase, three and one third times the face of the bond, and still owe the full original amount. This is legal, but it looks like robbery, and it partially explains why some people can live without work. No wonder that financiers want the government to issue more bonds; \$50,000,000, in three per cent gold bonds, would yield \$1,500,000 per year increase to those who do no work, to be paid by those who do work. It is proposed, if possible, to get foreign capitalists to take these bonds. Fifty European dukes could draw an annual income of \$30,000 from the workers of this country, and, when the full \$50,000,000 had been paid them, we would still owe them \$50,000,000. Great is the god of finance.

Death, the distribution of fortunes among the heirs, and the occasional folly of a spendthrift, are the only checks upon the power of usury or increase. Corporations never die, and corporate fortunes go on doubling. The Gould, Astor, and other great fortunes, are handed down in bulk, that they may gather the full power of increase. It is like the constant increase of hydraulic pressure. It can be demonstrated that beyond a certain point of resistance nothing can withstand it. We feel the pressure now. Where is the breaking point?

Had Methuselah, the ancient, bought a \$10 bond, bearing five per cent interest, when he was sixty-nine years old, and re-invested the proceeds yearly, he would have had at the end of 300 years, while he was yet a young man, \$10,485,760. At the age of 669, he would have had this vast sum multiplied by itself, represented by thirteen figures, and comprising more than the assessed valuation of the earth. Then, like Alexander, with no more worlds to conquer, he would have died in his youth, and the record of having died the oldest man would have passed to some one else. If we congratulate ourselves that the Goulds, Astors, Rothschilds and other increase-takers do not attain Methuselah's age, we have only to remember that the corporations and trusts which they create may live that long, and that they must inevitably absorb the earth and the fulness thereof.

The chief anxiety of these representative capitalists is to find fields for re-investment. The Rothschilds and their tribe want more bonds. Nations are coaxed, intrigued, or driven to war, or other extravagances, to provide bond sales. The Goulds and their tribe want more railroads; communities and small capitalists are duped into building them. Once built, they must be wrecked and bought in at a low figure by the Gould tribe, who then issue watered stock to accommodate smaller investors. The Astors, typical landlords, re-invest in lands, and add block after block to their holdings, levying an increasing tribute upon all industry. The increased productivity of labor all goes into these channels, and if it does not go fast enough, wages are reduced again or rents are raised again. Any plan goes that absorbs the surplus wealth that workers produce. Is there no plan by which workers may enjoy the fruits of their own labor, and dismiss the leeches who have sucked blood long enough? Is there a possible co-operative commonwealth? "A government of the people, for the people, by the people"? When is that government due, and what steps are necessary to institute it?—*Twentieth Century.*

THE AMERICAN REPUBLIC AS AN ORGANIZED TYRANNY.
—"The divine right of kings" is an exploded superstition. When a king defies the divine law of justice, we know now that he derives his authority, not from heaven, but from hell. "The voice of the people is the voice of God," is worse than superstition,—it is blasphemy; for all the way down the pathway of history we have seen gross wrongs sustained by "the voice of the people"—that is, by the majority, until the "voice of God" rose in anger, and the storm clouds of war or disaster swept in chastisement over the land. It was "the voice of the people" that cried to Aaron, Give us an idol that we may worship it! It was "the voice of the people" that cried, Release unto us Barabbas; crucify the Christ! It was "the voice of the people" that called down death upon the brave monk standing in the arena at Rome, forbidding in the name of God, the gladiatorial butcheries. "The voice of the people"—the majority—has shouted in triumph when martyrs were stoned, when witches were burned, when heroes were hung, and has hissed "Fanatic!" at every brave reformer who dared to front a popular wrong.

We believe in popular government; but when popular government sustains iniquity and defies the laws of justice and rightness, it becomes a tyranny just the same as a mon-

archy does under the same conditions. Persisted in, such a tyranny not only justifies, but it compels, revolution. There is no divine authority in any form of government, popular or monarchical, when its purposes and practices become satanic. "By their fruits ye shall know them," is a rule applying as inexorably to the American Republic as to the Russian Despotism.—*The Voice.*

Womanly Conversation.

Keep a watch on your words, my sisters,
For words are wonderful things;
They are sweet, like the bees' fresh honey,—
Like the bees, they have terrible stings!
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.
Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unaided;
They may flash through a brain like lightning,
Or fall on the heart like lead.
Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my sisters,
Are always slow to heal.
God guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Selected.

A Word to Thee.

God gave thee a beautiful soul, my friend,
Made in His own image to shine,
And He gave thee a noble form, to the end
That it serve as that Image's shrine.
But thou didst deface that most holy place,
And didst ruin the likeness divine.
And now thou art sorry and sad, my friend,
For the temple is foul with disgrace.
Nor thy heart, nor thy tongue, fadeth words to defend
The life which has lost in life's race;
And the soul only writes as the memory pays tithes
To past thoughts and actions most base.
Didst thou say, "Tis too late to change," my friend?
Ah, no, for the day's not yet done,
And the goal may be gained ere the daylight's end,
Which seemed lost 'neath the morning's sun.
While the soul black with crime may be cleansed from its grime,
And may shine ere the race be run.
On thy knees thou hast but to ask, dear friend,
Of the One who is very near,
Who write even now His assistance to lend,
And as soon as thou speakest will hear.
Ask His help day by day, stepping firm on thy way
While meeting aspersion and sneer;
Though troubled and tried, follow close to the Guide,
And thy sad, stormy day shall set clear.

—M. L. P.

The golden calf must have been dropped by the cow that jumped over the moon. It acts very much, lately, as if it had a mind to follow its dam in the astronomical excursion,—very much to the discomfiture of some bugs that feed on its body.—*J. S. Sargent.*

Raphael to Adam.

"O Adam, one Almighty is, from whom
 All things proceed, and up to him return,
 If not depraved from good, created all
 Such to perfection, one first matter all,
 Endued with various forms, various degrees
 Of substance, and in things that live, of life;
 But more refined, more spirituous, and pure,
 As nearer to him placed or nearer tending,
 Each in their severest spheres assigned,
 Till body up to spirit work, in bounds
 Proportioned to each kind. So from the root
 Springs lighter the great stalk, from thence the leaves
 More airy, last the bright consummate flower
 Spirits odorous breathe: flowers and their fruit,
 Man's nourishment, by gradual scale sublimed,
 To vital spirit aspire, to animal,
 To intellectual; give both life and sense,
 Fancy and understanding; whence the soul
 Reason receives, and reason is her being,
 Discursive, or intuitive; discourse
 Is oft' your, the latter most is ours,
 Differing but in degree, of kind the same.
 Wonder not, then, what God for you saw good,
 If I refuse not, but convert as you,
 To proper substance: time may come, when men
 With angels may participate, and find
 No inconvenient diet, nor too light fare;
 And from these corporal nutriments, perhaps,
 Your bodies may at last turn all to spirit
 Improved by tract of time, and wings ascend
 Ethereal, as woe or may, at choice,
 Here or in heavenly Paradies dwell;
 If ye be found obedient, and retain
 Unalterably firm his love entire,
 Whose progeny you are."

—Milton.

Help Somebody Up.

A lady was once asked to define her ideal of happiness. She set herself to answer the question, and found it a more difficult matter than she supposed.

After studying the problem in all its bearings, she concluded that upon the whole she could stand by the definition, "My ideal of happiness is to help somebody up."

Is not this a strong, safe, blessed working rule? It covers all circumstances, and applies to the doing of "ye nexte thyngs," whether it be the soothing of a wailing child, the sweeping of the kitchen floor, the leading of a great cause, or the lightening of a spiritual doubt or burden. Each alike may come within the range of our daily duties, and give ample opportunity to "help somebody up."—*Silver Cross.*

Work for Women.

Women of scientific education and practical training have a great work before them in giving a new touch to the social life of country towns.

Many a woman of education, having the social spirit, and having gone far enough in study to have the sociological sense and method fairly developed, can do more for a country town than any one of its educated men. She may or may not have an official position. Such a woman, living, it may be, in her own home, and fulfilling her common duties of wife and mother, has a mission. She may become a leader in plans for the village and neighborhood, or even in university extension among women.—*Rev. Samuel Dike.*

The Mission of Judas.

They called him Judas, and through all the years
 His name has been a peg on which to hang
 The sinfulness and guilt of all mankind.
 Perhaps the verdict of the years is just;
 We cannot tell: we only know, this man
 Was loved by him who loved not wickedness.
 We only know the God of all the faiths—
 The God of love—has oftentimes chosen means
 That to man's pigmy vision seem'd obscure,
 To gain the end he wished—the good of man!
 Was Judas, too, a means to gain an end?
 An instrument but used for mankind's weal?
 We can but guess.

The darkness of the night
 But makes the coming dawn more visible;
 And winter's gloomy days and icy blasts
 Serve but to make us love the summer more.
 It might be that our God designed to show
 That Satan, even there, could find a place
 Amongst a band where all seem'd holiness.
 Sublimest sermon to the years to come,
 Of senseless conflict between good and bad—
 The ever vivid contrast of the two!
 If so, much hated Judas only played
 His part in our redemption, and if ere
 We reach that hour where there is naught but peace,
 Who knows but we may meet and learn to love
 A man whom centuries have loath'd and scorn'd,
 Who but fulfilled his mission, or his fate?
 In time's great fulness will the truth be known,
 When he "who so lov'd man" shall claim his own?

—J. H. Barnes.

Yale college was founded in 1700 under the trusteeship of ten principal ministers of the colony of Connecticut, who each contributed a gift of books. It was first established at Saybrook, but in 1716 was removed to New Haven. Among its early patrons were Governor Yale, after whom it was named, and Bishop Berkeley. Of its four faculties, the medical was organized in 1812, the theological in 1822, the legal in 1824, and the philosophical in 1847.—*Ex.*

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Literary Notice.

The *National Popular Review*, an Illustrated Journal of Preventive Medicine, Applied Sociology, and Current Medical Sciences, for September, has been received. This number contains some very instructive reading. It is published by J. Harrison White, 723 Schiller Building, Chicago, Ill. Single copies, 25 cts. Annual subscription, \$2.50.

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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 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. Wurttemberg, 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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