

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.

None So Blind As Those Who Will Not See.

The Pittsburgh *Dispatch*, in a line with the common blindness regarding the financial question, under the sub-head, "Numerous Currency Schemes," says:—

"Still another is that of Senator Pfeffer, to coin an indefinite quantity of money out of aluminum. This scheme does not seem to win from the silver men the respectful consideration they ought to give it, seeing that it only carries out their principle of adding to a metal, by coinage, a value which it does not possess as bullion. For if silver, worth, as bullion, seventy-two cents per ounce, can be made, by free coinage, worth \$1.29 per ounce, aluminum, worth three cents per ounce, can certainly be made worth the same."

The *Dispatch* ought to know that the "silver men" are precisely like the gold men. It is barely possible that Senator Pfeffer intends to interest himself in the manufacture of aluminum, and that his scheme to place the money stamp on the metal might turn out to be upon the same principle as that actuating both the gold and the silver men; namely, to enhance its price. The price of a nickel does not reside in the value of the metal, but in the stamp. This is true of every metallic or paper substance used as money,—including gold. Gold is valuable because of the money stamp upon it. Let the governments of the world demonetize gold, and its price will drop to at least one tenth of its present valuation. Why? Because the laboring masses can neither eat, clothe, shelter, nor warm themselves with it, and, therefore, will not work for it.

The silver men know very well, that, with silver monetized to the extent they demand, its price would be increased fifty per cent; and the gold men know, that, with the increase of the price of silver, gold would be depreciated in price,—hence the fight between the gold and the silver pirates.

The laborer demands certain essentials; these he must procure in return for his performance of use,—consequently his labor is pitted against whatsoever essentials, comforts, and luxuries he may procure by his application of industry. The more he can procure with the least expenditure of force, the greater the economy. He labors now for gold,—the thing he does not want,—or for something, the price of which is fixed by the gold standard, that with this commodity he may purchase what he does want and must have. He purchases, with his labor, the thing called money, at a price made exorbitant precisely as the wheat speculator fixes the price of wheat by cornering the market. The stamp on gold enables the gold speculator to control the gold, and, through this, to control the laboring man.

The thing for the voting masses to do is not merely to destroy money, or the thing called money, but to substitute for its use the equitable distribution of wealth; such distribution to depend upon an economical adjustment of our industrial system. The people are gradually opening their eyes to the fact that to the laborer belongs the proceeds of his industry; and, in time, they will deliberately enact equitable laws of adjustment. Labor is money; it is the *only* standard of valuation. Special legislation in favor of gold, silver, copper, iron, coal, or wheat, is a curse.

Representative Currency.

The many abuses growing out of our present monetary system are bringing forth sweeping denunciations from the general public. In many directions, a demand is being made for the government to issue an abundant supply of legal tender paper money, which is to represent impartially all the products of labor. We know of no way by which the government can issue such a currency except by engaging in the mercantile business, both wholesale and retail. Whether the genus politician, with which this country is acquainted, possesses the business acumen requisite to the performance of such a task, to say nothing of integrity and probity—which are conspicuous by their absence in the general make-up of those who are prominently before the people for political preferment—is an open question with us. Something should be done, and that quickly, if our institutions are to be saved from general dissolution. Will something in the line of progress be attempted by the government, on this question? We are sceptical on these lines; the actions of those in high

places seem rather to indicate that nothing will be done except to modify existing destructive processes until they culminate in national destruction. The monetary experience of the last few weeks will recur again and again until exclusive legal tender money is swept out of existence by the besom of enlightened public opinion. The present moment is especially auspicious for the presentation of a clear analysis of the uses and the abuses of a medium of exchange. All systems of money, up to date, have been instrumental in impoverishing the many while its manipulators accumulated the wealth produced by the millions. In view of the people's increasing knowledge concerning the money question, this state of affairs cannot much longer be maintained. The resulting hardships and miseries that were stolidly borne in the past, now bring forth manly protest and stinging denunciation.

The old system has run its course; it must make place for the new. A method of restitution must be inaugurated; justice must be meted. Those who have unrighteously possessed themselves of a large portion of the world's wealth, must relinquish their unjust claims. They cannot hope to remain in peaceful possession; and violence will be more harmful to them than to the millions driven to desperation by hardship and famine.

A representative currency can be introduced without any difficulty. At different times in the past, such a currency has been introduced and proven successful, but was suppressed by the government at the instigation of bankers and merchants who recognized in it the instrument that would destroy the possibility of unjust accumulation. We advocate the demonetization of both gold and silver, and the abolition of an exclusive legal tender paper money,—thereby making all labor products equitable means of lawful payment. When this is done, a representative currency—issued for a specific article in value, but redeemable in general values—would soon become general. Many of our people, in city and in country, are under the bondage of debt; it is for this reason that they advocate the issue of a legal tender paper money. We do not favor such a move, because, with the existence of such a currency, commodities would be prevented from becoming the means of lawful payment,—thereby enabling a conscienceless class to manipulate the greenback for the victimizing of the producers. The exchange of products or services, is the only purpose for which a currency should be issued. Whenever it can be used for any other purpose, it is not so much a medium of exchange as it is a medium of robbery. When Jesus the Lord, said, "Bear ye one another's burdens," he presented the elements of social economy in a nutshell. A proposition that does not square with that injunction has its source in either ignorance or knavery.

We advise the people to study this money question. When we say, study this subject, we do not mean simply to read what others have written, but to ponder over it,—think it out. The ideas of others may help to clarify your views, but give your own best mental labor to the solving of this problem. It must be disposed of, yea, it must be settled for all time. Let it be settled rationally, not by blind passion in sanguinary conflict on the battle field. The exigencies of the times make imperative the overthrow of the money oligarchy. *Demonetize gold! Abolish legal tender money!—Carl Gleeson.*

Free Land, Free Money, Free Trade.

These three; but the greatest of these is free money, because, as declared, the love of money is the root of all evil.

In a societal system where the commercial principle is properly understood and applied, these three factors of secular commerce must move along together in perfect harmony. We say that, of the three, free money is the most essential. Money in every domain must be properly regulated and legitimately and equitably utilized if human happiness is expected to ensue. But what is free money? Surely not the fictitious stuff which, denominated legal tender, passes, today, as money. There is nothing "free" about that. To clearly demonstrate this, we will suppose that a farmer owns a thousand bushels of wheat, which he wishes to use to pay the interest on a mortgage held against his farm. Owing to the condition of the wheat market and exorbitant freight charges, he is unable to dispose of it in order to secure legal tender to pay the interest due on his property. Being without money, he is forced to relinquish his farm by the foreclosure of the mortgage, although he holds an abundant supply of *actual wealth* produced by his labor,—the foundation of all wealth.

Of course the usurer favors legal tender. Why shouldn't he? It constitutes the worst form of slavery.

Free money is a medium of exchange connecting two contracting parties for the fair interchange, on the basis of value for value, of the products of their labor. Legal tender in no way supplies this crying need, for, in any given case, after a new crisp note has performed the office which it is said to perform—that of effecting a business transaction between two parties—it still continues to circulate as money and is, therefore, in no sense a medium of exchange. Under the competitive system—which has created legal tender—these notes must inevitably accumulate in the hands of the few, thus creating monopoly through the love of money, which love originates in the domain of sexual commerce. Here, the devil, or evil, in man, holds, at the present time, supreme sway, being expressed by the burning fire of lust which is consuming the race.

Men do not desire land except for the purpose of securing wealth by means of it. The Henry George theory, if applied, would manifestly fail to work the great wonder which is claimed for it, for the reason that it presupposes and advocates this very legal tender system which has wrought so much mischief. "Tax the revenue derived from the land," says George. There should be no "revenue" derived from the land. The Single Tax doctrine would *tax labor*, which alone can create land value. Why tax labor? Labor should be left free and untaxed, otherwise it is enslaved. Moreover, a tax on labor is a tax on man. A tax on man is an oppression of man by man. No ideal and just condition of society can thereby be attained. We hope our readers see the fallacy of the single tax theory as a panacea for human woe. There is not a more deluded man in America than Henry George. This arises from his assumption of a false economic premise, out of which he foolishly hopes to reach a correct conclusion. It is impossible to separate the land itself from its improvements created by labor, as land can only obtain its value by means of the improvements upon it.

Let us have *free money*; this will give us free land, free trade, and equity in all of man's commercial relations.—
Charles Jay MacLaughlin.

SOCIOLOGY.

The Railway Problem.

The *Progressive Age* criticises us for objecting to the scheme concocted by railway stockholders and populists, by which they propose to governmentalize the railways of the United States on the basis of a purchase for bonds and greenbacks to be issued by the government. Our opposition arises, principally, from the fact that we conceive the fiscal part of the proposed transaction to be inherently vicious, and subversive to the best interests of the people. Furthermore, we are radical enough to advocate, not only the appropriation of the railways, but of all the wealth of the country, and its equitable utilization by all the people. It cannot be denied that the wealth of the nation, including the railways, was produced by the laboring people of this country. The present condition of affairs is evident proof that the wealth producers never received an equivalent for the labor performed; for, had such been the case, they would now be in possession and enjoyment of all the embellishments, as well as the necessities of life. Through the perverse enactments of political demagogues, the wealth of this country has been absorbed by a very few men, who not only sedulously hoard the available food, clothing, and shelter, but also refuse all approach to the source and means of production; thereby condemning millions of our poverty-stricken fellowmen to the pangs of hunger and the danger of starvation, also to lack of clothing and shelter, causing needless exposure to the pitiless elements. We are not endowed with a superstitious regard for the unwarranted, usurped prerogatives of a few hundred millionaires. The welfare of the people is of higher importance than the perpetuity of selfish privilege.

As concerns the railway problem, we have previously expressed our belief that it cannot be satisfactorily disposed of until the money question is settled permanently, the destruction of legal tender money. At the present time, there is no difference whatever—so far as the well-being of the respective peoples at large is concerned—between government railways and private railways. We are well aware of the probability that some enthusiastic advocate of government railways will dispute the above statement. In proof of the justice of his contention, he will, without doubt, cite passenger and freight rates of countries whose railways are now under governmental *regime*; but, before proceeding with his self-assumed task, we would request our possible critic to be sufficiently careful to compare railway rates for passengers and freight, in continental Europe, with the wages prevalent in the respective districts; we are satisfied that, in that relation, they will prove to be as extortionate as they are in this country. So far as Australia is concerned, we know, from personal observation, sufficient to feel amused at the exaggerated claims made for the government railways in that country. R. C. Patterson, assistant engineer-in-chief of railway construction in South Australia, lately on a visit to this country, in speaking to the reporter of the *Rocky Moun-*

tain News, concerning the railway system in that colony, made the following interesting remarks:—

"It has been found that the enormous civil service called into existence by the government railways, is becoming a standing menace to the state. We have only 10,000 miles of railway in Australia, and yet the power of railway organizations penetrates all departments of the state. Why, the employees have gone so far as to burn out the chief railway commissioner in South Australia. In a country the size of the United States, with its vast systems of railways, I do not think the method of government control could be adopted with success. It would degenerate into a great political machine to run the government and maintain one party in power. There is nothing more than political control of railways (as we have learned) in Australia. In Victoria there is a large body of organized railway employees, so powerful that the head of the department hesitates to dismiss the humblest pick and shovel men. He cannot dismiss a man without giving him a right to appeal to the commissioners, and half the time of the commissioners is taken up in hearing appeals."

While in Melbourne, we were informed that the railway employees were very conservative in their political views, and that they opposed a more liberal policy, which would redound more generally to the benefit of the people as a whole. The following statements, made by Mr. Patterson to the same reporter of the *Rocky Mountain News*, of Denver, may also be of interest:—

"To understand the subject," continued Mr. Patterson, "it may be stated that each colony controls its own railway system, and the systems of the different colonies are, therefore, entirely distinct from each other. A new set of regulations is encountered the moment a train passes across an imaginary line from one colony to another. It is just the same as passing from France into Germany. Passengers must have their baggage overhauled, as though passing into a hostile country. Each colony is protected against every other. This is the great bug-bear of the country."

"As to the construction of the railways, I will say that the project from its inception is carried forward by the colony. A bill is introduced into parliament, plans and specifications are submitted, and if it passes both houses of parliament, the government presents a *loan* bill under which its agent in London negotiates a loan to construct the road. The loans usually run for twenty or thirty years, and at first drew 6 per cent; but recent loans were advanced at 3½ per cent. Contracts are let by the usual method of advertising for proposals, and rails and rolling stock are brought from England. The government appoints a general manager at \$15,000 or \$20,000 a year. He is also from England, and is chosen for his special fitness for the work. If he is high-minded, courageous, honest, and thoroughly capable, and is not hampered by troublesome regulations, he may steer clear of the breakers. In order to give further stability to the system, three commissioners are placed in charge,—the chairman having a double vote. If he votes against the ideas of his colleagues, he must state his reasons, in writing, to parliament."

Now, let it be understood, we are in favor of an integral unity of the people; we believe that the railways should be an integral part of a perfectly adjusted social order, but this cannot be realized by means of bonds or legal tender money. The money question must be solved before we can ever hope to deal properly with the railway problem. In the last analysis, it will be found that the money question is primarily involved in all the other questions.

With gold demonetized and legal tender money abolished,

it will be very easy to relate transportation properly to all other forms of social labor.—*Carl Gleeser.*

The Referendum.

The reactionary character of the referendum was made strikingly manifest, recently, in the first instance in which this much lauded measure was applied in the Federal affairs of Switzerland. The Jews in Switzerland, like their co-religionists in other countries, have been accustomed to have the cattle intended for their consumption slaughtered in conformity with the mode prescribed by Moses. Some anti-Semites and maudlin sentimentalists thought they saw an opportunity to give the hated Jew a rap over the knuckles; and for that reason they have engaged in the most senseless propaganda of recent times. A bill, forbidding the killing of cattle for beef according to Jewish regulation, was introduced and defeated; but in the Federal Assembly, at this turn of affairs, an effort was made to have the bill submitted to the voters of Switzerland for decision by means of the referendum. The effort proved successful, the Swiss voters having decided that, in the future, the Jews in Switzerland must get along without beef, or else sacrifice their religious convictions. It is very humiliating for a friend of human advancement to have to record this latest folly resulting from prejudice and ignorance.

It is very evident that there is no special virtue in majority government; hence there is very little prospect of progressive measures from that source. It appears to us to be of greater importance, at present, to discuss the question: "What shall be done?" The errors entertained by the people at large are as dangerous to human well-being as are the ambitious aspirations of individual demagogues. In the present hazy condition of the popular mind, there is danger of the defrauded producers rending their best friends.—*Carl Gleeser.*

The Masses Demand Work.

"Meeting of unemployed men. Resolutions adopted calling for an opportunity from the authorities to earn a living."

The above is a part of the caption of an article appearing in a daily newspaper of Aug. 16. It strikes a chill of horror to the heart of every right thinking person who reads it. The universal cry is, America! America! Land of the free, how art thou fallen! Thy boasted republic is clothed in the garments of disgrace, for the citizens have become slaves to the despotic King Gold, whom they are commanded to worship.

In considering the condition of the world today, when capital and labor are parrying blows, we are led to examine the great cause of the terrible condition of affairs,—which savors of anarchy and dire distress for the multitude, as the demand is not for gold and silver, but for bread. There is no subject which excites such interest; none which requires such sterling qualities of mind and heart, including the recognition of human rights, as are necessary for the solving of this problem of labor. The present competitive system is the *Upas* that is poisoning the whole moral atmosphere of the universe; producing combinations of rich competitors against the poorer classes, whose labor alone provides for the common necessities of life.

It is the question between labor and capital that must be settled, but how? The principle of combination is in general application throughout our country. Small industries are forced to combine with larger ones, or die out. The working classes follow this example, and combine. The result is, that nothing can be done without a combination; even the iron safe that protects the god of Mammon is secured by a combination too strong and intricate to yield, even to the call of distress; thus clearly proving that such combination means conflict, (for in it is a struggle far more to be dreaded than that of arms,) *therein* is locked the wage of the laborer, whom dark famine stares boldly in the face. The moral evil of such procedure is appalling; it breeds ill-will, rancor, and hatred, which will end in a deadly battle.

The principle of selfishness is leading to dire results, though employers are not altogether responsible. Them who are most hostile, who are secretly doing the grinding, are the monopolists who misuse their money power. But an avenger is on their path; uneasy lies the head that rests on a money bag; for, day after day, is heard the cry, "another failure." It is a terrible sound in the ears of those who have hoarded their ill gotten gains, but it is a glad sound in the ears of Justice, who considers the right of humanity to equitable shares in the products of the earth. The laborer demands at least the necessities of life. By laborer, we mean every one who depends upon the exertion of either muscle or brain for material support. Labor has one universal object, viz., to gain the means of support. Capital has one also; viz., to accumulate wealth. The laborer digs the gold out of the earth, smelts and prepares it for the monopolist. A stamp placed upon it enables the capitalist to use it as a means of torture to his fellow man, whose life-blood he drinks by such extortion.

Today, thousands upon thousands are unemployed, and why? It has been found possible to increase the task of the laborer; where ten men were formerly employed, five are now compelled to do the same work. Some of our wealthiest merchants are throwing numbers of men out of employment, regardless of the great suffering caused thereby. The summer is ending; the winter is coming; no work is equivalent to no food, no fire, no shelter. We sympathize, heart and soul, with the distressed; we agree with them that the money power is responsible for the present condition of affairs. Our social system is radically wrong. There is no doubt that it must be righted; but we would ask the laborer,—what good can result from adopting such a resolution as that for the removal of the Hay Market monument?" It may be, and is, the relic of a judicial crime too foul to darken the pages of history, but let it stand; rear by its side another monument that shall tower far above it; one on which shall be chiseled such words as these: "The laborer demands his rights, but labor has not stained its hands with crime, neither will it ever efface from its brow the mark of native nobility." The removal of those few stones could avail nothing; it would simply gratify a low spirit of revenge. Arise, maintain your true manliness! Compel the rich man to give you labor, if you will, or must, but do not spend your force on such petty resolutions.

One says, "Will you sit down like slaves? A hungry man has no conscience. This country rests on a volcano. Those who hold the safety-valves must beware of an explosion." These words savor of a tiger in chains, a slave in bonds; you

need not sit down like slaves unless you forge your own chains. Hunger need not callous your conscience. While you would kindle the fire of revolution in your own way, remember that it might prove the funeral pyre of all your hopes, for you hold the safety-valve in *your own hands*. If men have accumulated wealth, they intend to hold it. It means suffering to the masses, until this wealth can be circulated. This does not require the eruption of a volcano, or violence from the people. God works by ways and means; so must man. If he trusts in God, his hopes are greater; unless driven to desperation, force is useless and riot is senseless. In the present condition of affairs, the government is powerless. There is no money appropriated for the present necessity, and to use other money would be an infringement. Law and order are the first principles of government. Whatever the emergency may be, order must be preserved. The people make the government; if there has been a mistake in the present system, improve the system. "Experience is a dear school, but fools will learn in no other." Whatever is done, maintain your right by fair legislation, if possible. While the demand is, "Destroy the money power," it is but the herald of a new and better condition. It is not ordained that a part of society shall luxuriate in palaces, while the rest are forced to become vagabonds, tramps, and beggars, afraid to take shelter under the starry dome of the sky, or to rest on earth's soft carpet, lest they be compelled to finish the night in the noisome cells of a prison.

Shame, shame on the semblances of manhood which would monopolize the land overflowing with nature's best and richest gifts, while their brothers are suffering in lowly hovels, or begging for a crust to satisfy the pangs of hunger!

We have no respect for a genuine tramp, a tramp from choice,—one who would beg or steal rather than work; but, when a newspaper publishes an account of the arrival of hundreds of *tramps* (unemployed men from Colorado, who come in search of work), it is a disgrace. Tramps! Who made them such, but the greedy capitalists, who, by the glint of gold, induced men to work for bread; then, failing in their grand financial scheme, turned them away penniless, dubbing them "tramps"? Today, these men are numbered with thousands of others in Chicago, who are homeless and foodless, but by no means brainless. In the name of Justice, they demand work. Their cry ascends to heaven, and the Almighty is not deaf to the wail of distress.

If carried into effect soon enough, the Ballot Associated Action would be too much for the genius of selfishness, although fortified by wealth and position; but there seems to be a misconception regarding the functions of government. It takes a little time to regulate these, as the National and the State governments claim they have neither money, nor can they furnish employment. It is very natural for a people to turn to the head of affairs for advice; therefore, they turn toward that mysterious, intangible power called "the government;" but, forgetting that the government is the *people*,—who virtually make the laws, since they authorize a congress and a president to make and ratify them,—the masses seem blind to the fact that if there is *need* of new laws, new laws can be made. Capital must decide to share equitably with labor, or be driven to the wall. The people demand that legislation shall be in the interests of the many rather than the few.

The human being, the manhood of men, is pitted against the selfishness of wealth and the long-fostered contempt of the strong for the weak; against the pride of position, which, using gold as the criterion, upholds rank and caste, looking down on the poor and degraded whom it has ordained to delve and dig for a pittance, that its votaries may revel in luxury. This condition will result in a combat for right. It will be money versus muscle, till the woe that God pronounced as a sequel to the curse, culminates. These lords and Pharisees are meeting with a power that will scourge them, as the Jews scourged others of their kind in the temple of the Jews; the whip of small cords will sink deep. Power and law will in time be on the side of the oppressed, and all things shall be apportioned according to man's need, for the acclamation is heard: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." The Lord will judge the oppressed that the men of earth shall no more oppress, and righteousness shall be established in the earth.—*Mary Everts Daniels*.

THEOLOGY.

The Great Talmage Comes to the Rescue of Modern Christianity.

The Rev. T. DeWitt Talmage, in a recent sermon, comments on Christianity and science as follows:—

"But," say our antagonists, "Christianity is falling back because science, its chief enemy, is triumphing over it."

"Now, I deny that there is any war between science and Revelation. There is not a fact in science that cannot be made to harmonize with the statements of the Bible. If the scientists of the day were all agreed, and came up with solid front to attack our Christianity, perhaps they might make some impression upon it; but they are not agreed. It is often said, that we religionists are falling in our advocacy of Christianity because we differ in theology. I tell you, we do not differ inside the church, in theology, half so much as they differ, outside the church, in science. If they reject our religion because we differ on some minor points, we might just as well reject science because the scientists differ; but, so far as I can tell, the war of infidel science against Christianity is not so severe as it used to be, because these men are antagonistic to each other, and, so far as I can tell, it is going to be a war between telescope and telescope, Leyden jar and Leyden jar, chemical apparatus and chemical apparatus. They do not agree on anything. It makes me sick to see these literary fops going down street with a copy of Darwin under one arm, and a case of transfixed grasshoppers and butterflies under the other, discussing the survival of the fittest, Huxley's protoplasm, and the nebular hypothesis, and talking to us common men as though we were fools."

It seems to us that the Rev. Talmage—if correctly reported by the papers—has made out a strong case for the absurdity of both modern Christianity and modern science. He admits the general disagreement between theology and modern science, and says that Revelation and science agree. He calls it science, and then denounces it as infidel science. Will he tell us just where science ends, where infidel science begins, and where the interpretations of Revelation, in which there is a disagreement, may be taken as genuine ex-

positions of that which, without theological renderings, is specially obscure?

"I tell you," says the reverend gentleman, "we do not differ, inside the church, in theology, half so much as they differ, outside the church, in science." This is a clincher for modern Christianity. Talmage the Great tells us that the Holy Spirit, operating in and through the various church denominations and creeds, does not differ, in its enlightenment of the minds of the theologians, half so much as do the "infidel scientists." This is a good showing for the Holy Ghost, for, according to the testimony of T. DeWitt, the Holy Ghost can "fix up" Christians so that they can jumble together a theology in which there is not half so much schism as there is in "infidel science,"—which he thinks "can be made to agree with Revelation."

Good for the Rev. DeWitt! He comes to the rescue of modern Christianity. It isn't half so bad as it might be, after all.

The Salvation of Christ Comes not by Priestly Teachings, Ineanatations, and Ceremonies.

"Our Lord answers this question plainly for us. He tells us, in words not to be misunderstood, 'Without me ye can do nothing.' That is,—without the supernatural assistance which He promises in the Gospel to give to all who seek it aright, no one can fulfil the moral law which He has enjoined." *Robert Gregory, in the Humanitarian.*

"We have, as yet, failed, as a body, to take the entire American nation into account in a religious point of view; have not felt it a duty to proclaim to them that the certainty of Christ's truth is with us; that the pardon of sins is in the contrition, confession, and satisfaction of the sacrament of penance; that the union of their souls with God is in the communion of His Son's body in the Eucharist, and the other necessary means of enlightenment and sanctification. * * * Let the entire American church face outward and move on—working and praying—toward the greatest victory of the Holy Spirit this thousand years,—the conversion of the Great Republic."—*Walter Elliott, Paulist Priest, in a missionary Paper presented at the Catholic Congress in Chicago.*

In an article on "The Educational Crisis," the very Rev. Dean of St. Paul's says—as did Jesus—that, to be saved, it is necessary to keep the law as given by Moses, but that it is impossible to do so "without the supernatural assistance" promised "to all who seek it aright." He thinks it cruel to teach children that they must obey this law without teaching them how they may obtain the promised aid. He distinctly implies that properly instructed persons do seek and obtain this aid and do keep the law. If so, they have become stronger than Peter, who said,—when it was proposed to circumcise Gentile converts and command them to keep the law of Moses,—“Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?”

What made Jesus what he was—the divine man, the God-man, "the fulness of the Godhead bodily," or, as Isaiah calls Him, "The mighty God, the everlasting Father, the Prince of Peace"—was the fact that he perfectly kept the law, being the embodiment of the law and the prophets. Since His time, no man has kept the law, nor will any one ever keep it "by any supernatural assistance," in the ordinary understanding of that expression.

It is only by Christ's being formed in men—according to the words of Paul, "My little children, of whom I travail in birth until Christ is formed in you"—that they can keep the law. This law is, "Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Jesus Christ." In the first chapter of Colossians, from which the last passage is taken, Paul gives the age-long process by which this mighty change is effected. This process lifts up—not by some "supernatural assistance," in the common meaning of these terms, but by the power of Jesus, the divine seed literally and really planted in him by the Holy Ghost, in the beginning of the Christian age—a man born in sin and shapen in iniquity, into the lost image and likeness of God, his Creator and origin, thus restoring him from the effects of the fall: "And having made peace through the blood of his cross, by him to reconcile" (Greek, change) "all things" (beings) "to himself; by him, I say, whether they be things" (beings) "in earth, or things" (beings) "in heaven" (men in earth—in the body—or spirits in the spiritual world—heaven—that must come again into the natural, that is, be re-incarnated). The cross here spoken of was, evidently, not that of wood on which Jesus suffered, but the cross with the natural sinful humanity, spoken of in Revelation, where it is said, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." The blood of this cross was his life ("The life of all flesh is the blood thereof"), which he crossed with the sinful human life, thus being "made to be sin for us," when, of himself, "he knew no sin."

It is the great fallacy of modern theologians that, somehow, by their teachings or the ceremonies they practice, men can be taught or helped to secure eternal life, which Jesus promised to give to his disciples. The Lord indicated the only way to such attainment when he said to the young man: "But, if thou wilt enter into life, keep the commandments." It was the fact that Jesus had perfectly kept all the commandments that made him able to say of himself: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." It is only by having the quality of spirit life which Jesus had, perfected in them, in the harvest of the Christian age, that men will ever be able to keep the commandments; the teachings or ceremonies of no church, ever did, or ever will, impart this power. The demonstration of this fact is the ever apparent truth that all men since His time have not had eternal life, but have died and rotted in the grave. They have not left the earth by the new and living way, which not only He—the firstfruits of the resurrection—but Enoch, Elijah, and Moses, did. This was included in the promise that his disciples should sit down in his throne,—power, authority,—which was God's power, including victory over death and the grave. Nothing short of this is included in the salvation which Jesus promised to those who followed him in the re-generation, re-production, re-embodiment, during the Christian age.

In his final instructions to his followers, Jesus said: "And lo, I am with you always" (Greek, all the days), "until the end of the world" (Greek, consummation of the age), when he had promised that He would raise them up—resurrect them from the dead—so that their "mortal shall have put on im-

mortality, and their corruptible shall have put on incorruption," and death, for them, be "swallowed up in victory." What the Anglican clergyman modestly implies that he, or his church, can secure for his people by proper instruction, that is, power to keep God's law, and thus secure eternal life, the concited Paulist priest of Rome confidently asserts that the seven sacraments of his church will, in short meter and without fail, work out for every communicant, irrespective of the quality of spirit which actuates and controls his life. The thing is preposterous as well as impossible, being contrary to common sense and to the plain teachings of the Scriptures, as will soon be manifest to an astonished, priest-ridden, and humbugged world.

There are no short cut methods of obtaining eternal life subject to the order, or prayer, of priest or clergyman, nor is it to be obtained in any other way than by the cross of Christ, which is an age-long crossing of our life with the life of Christ.—O. F. L.

The Parliament of Religions.

This week finds the "ten great religions" assembled at the Art Palace, on the lake front, for the purpose of unifying, if possible, the aims and purposes of the leaders of all creeds. This is a gigantic undertaking which the reverend gentlemen have attempted. How, we would rise to inquire, is it proposed to bring the different beliefs into harmony? On what basis, for example, are Unitarians and Catholics to be united, when the former do not believe in the immaculate birth and divinity of Jesus Christ, while the latter emphatically do so believe? Are both to come half way? If so, where would that place Unitarianism, and where would it leave Catholicism? Again, how are the Buddhists and Christians to join hands, so long as the creeds of both differ so radically with regard to the doctrine of reincarnation, the first advocating it and the latter treating it with derision? Really, these gentlemen may exchange views, wine and dine, and establish a sort of mutual admiration society; but, so far as the amalgamation of the religions of the world goes, their efforts will be quite futile, for the sufficient reason that they are powerless to accomplish such a result. The Parliament will be as fruitful of results, in establishing the "brotherhood of man," as was the biennial conference recently held in Europe for the purpose of restoring silver to a place equal with that of the yellow metal, in the money markets of the nations.

How, pray, is the brotherhood of man to be established? By means of a few theoretical clergymen who meet to orate and sentimentalize? Hardly. Only by the hardest kind of the most practical and sincere efforts of mankind can such a condition prevail. Not through the competitive system is the thing to be done. Yet, these gentlemen believe in the competitive system with the evils which it entails. We have not the patience to enter into a discussion demonstrating how far, very far off, these men are from the first comprehension of those basic principles which are essential to the universalizing of a common religion, and the establishment of the divine kingdom in earth.

Let them go home and practice those primary principles of morality and virtue, not only as taught by Christ, but by

Buddha and Confucius; and then they may have some idea of what they have vainly attempting to accomplish. While Buddha did not exemplify the doctrine of the attainment of immortal life in the body, as taught and illustrated by the Lord himself, nevertheless his doctrine and life were far superior to the every-day practice of the modern Christian. The same may also be said concerning Confucius. Let us have a little practical moral law, not so much theory. Let the clergymen be chaste, as Christ, Buddha, and Confucius were chaste; let them, above all, *live* the doctrine of love to God and the neighbor, forsaking the competitive system and living in sympathy with true religion. They then will be prepared to take the first step toward the establishment of a reign of righteousness in the earth. Let them, above all, demonstrate, without possibility of question, their sympathy with labor, the great wealth producer. This they have not done. The clergy are notoriously on the side of the affluent, for only by means of money are the modern creeds and churches fostered and maintained.

At the recent interesting Congress of labor, held in this city, we could not fail to note the total lack of interest—on the part of clergymen—in the efforts of sincere and able, although blindfolded, men, to do something to help the cause of the wealth producer. We found but two or three clergymen present at these gatherings, which fact was a sad commentary on the claims of the church to be in sympathy with the great common people. Ah, gentlemen! your doom is sealed. An age is closing with its stupendous problems. When the cause of labor shall be championed and righted, you and your creeds, your churches and your beads, will be lost in the great revolution of thought demanding the unification of the race, the throttling of oppression, and the establishment of practical goodness.—Charles Jay MacLaughlin.

The Catholic Church and Labor.

Archbishop Ireland, of St. Paul, who is probably the most progressive as well as the most ambitious prelate in the Catholic church, in this country, sees the necessity of taking some action on the labor question. He discerns the fact that the church of the future which does not espouse the cause of labor will have but a small influence with the masses. The Archbishop is, therefore, endeavoring to create a boom, as it were, in favor of Catholicism ament the cause of labor. In order to accomplish this object, he trots out Leo's encyclical on labor, which all students on economics know to be about as tame a deliverance on that subject as has ever been produced. The Archbishop, like the Pope, has not made very much progress in the study of this great question, which is at present agitating the world. He makes the same distinction between capital and labor that all other novices make. Endorsing the utterances of Leo, he tells us that labor is entitled to a just remuneration from capital. Just as if labor itself were not the *only actual capital* in existence. The idea of conceding anything to a class of upstarts who have robbed labor of its proper title, and are now appropriating the products of labor, and, therefore, robbing the laborer! Under just social conceptions, we know of no such person as a capitalist other than the producer himself.

Again this old and decrepid church—voiced in this instance by an ambitious prelate—attempts to cram down the throats of the American public the ludicrous statement, that the Catholic church advocates and practices the great doctrine of Jesus the Lord,—love to God and to the neighbor,—as if such an allegiance to God's law were possible under the competitive rule, with its fictitious money system, in which the Roman church believes, and under which it thrives. The doctrines of our Lord can never walk hand in hand with the competitive system. Only under a properly ordered communistic system can those doctrines be applied. Ireland and Leo know this, if they know anything. If they deny that a communal system—such as Jesus inaugurated—is indispensable for the practice of true Christianity, they are knaves like their Protestant brothers, who, in the various denominations, represent the harlots of whom the Catholic church is the mother. All so called Christianity of the day, whether Catholic or Protestant, is falsifying the religion of Jesus the Christ. It must, therefore, come to naught, now, at the end of the age, when the Lord will come with power and great glory to sweep away hypocrisy and fallacy.—*Charles Jay Maclaughlin.*

Interest Means Slavery.

The bonded debt of the country, payable in gold, and the gold, redeemable in the people's living necessities, give the bondholder a mortgage on the nation's future. The people never received an equivalent for this debt. The real national debt was the excess, during the civil war, of the imports over exports. For every cent expended in the prosecution of the struggle for national life and liberty, the country received a full equivalent in their preservation.

A legal tender currency should have sufficed for the emergency of war, and would have done so, but for the treasonable gold conspiracy which has wrought the present ruination of free institutions, making of the name of republic, a mockery of the just government it once stood for. The generation now paying tribute to the bondholder never consented to the contract made for it by the dupes of the money power which now robs the people; and there can be no constitutional right of the present government to pay a cent of the people's money in perpetuation of this gigantic swindle,—the crime of the ages. Either the people must own their own means of trade, or it will own them.

Every man who has a dollar's worth of interchangeable wealth has a moral right to receive of the government a certificate of value, an instrument of trade which shall enable him to utilize to its full extent the commercial value of his production. Any payment of interest for such money is an acknowledgment of slavery, unless it is paid to the government for benefits conferred on the individual.—*F. R. Hays, M. D., in Labor Advocate.*

"We want work." That is the cry of the destitute and the unemployed as they march in an orderly manner through the streets of Chicago. It is not an unreasonable demand. It is not the cry of the socialist. It is an appeal for existence on the basis of a fair exchange,—bread for toil. No one can afford to disregard it.—*Ram's Horn.*

GLEANINGS FROM THE LORE OF KORESH.

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

ARK AND SANCTUARY. As symbolic representations, everything connected with the ark and the sanctuary signified something pertaining to the real temple of God,—the man himself. I. 5—80.

ANALOGY.—The knowledge of the existence of a law in any given domain of being, enables one who has full knowledge of the great law of comparative analogy to observe and emplace the law and its relations in every other domain. I. 8—182.

MORTALITY. The mortality of man in externals depends upon his mortality in internals. We mean by this that man is mortal, not merely the body, spirit, and soul, but that the whole man, body, soul, and spirit,—is mortal; that is, a dying being. This broken continuity, in the order of reproductive life in the flesh, is but the reflection of the essential changes of the spirit, through its mortal degrees or stages in the spirit world. II. 4—101.

POLARITY, ACTIVE AND PASSIVE. When Jesus sent out his disciples with power to heal the sick, raise the dead, etc., he sent them two by two, active and passive. When the man at the temple,—who asked alms of Peter and John as they passed by,—was made whole, he was made so by the associate effort of the two. Peter, being the spokesman and positive element, (John was the potential and passive,) said to the man, "Look on us." Fixing their eyes steadfastly upon him, they took him by the hand and lifted him up.

When Moses went to the Hebrews to liberate them from their Egyptian bondage, he took Aaron with him to constitute his active polarity,—the spokesman of the occasion. The healing power is more potential when the two elements are represented. Decomposition and recombination are both required to make a perfectly operating battery. I. 11—267.

THOUGHT IMPARTATION, AND GERM TRANSMISSION, CO-INCIDENT CHANNELS OF. Mental activity constantly generates thoughts, and formulates words, phrases, and sentences. These are the product of the waste of cell and fiber, and the actual transformation of material substance to mental force, which is as really substance as is matter. This force, the product of the transformation of matter itself, is carried over to other minds, and thence to still others, and is thus transmitted from generation to generation. Such impartation is coincident with the transmission of the germ of reproduction. Thus, through these coincident channels, the mental world and the alchemico-organic,—the organic form, without which, word or spirit could not exist,—are perpetuated co-extensively; the one inherent with the other. As the wheat—subjected to the laws of growth—disintegrates, multiplies, and develops the stalk through the formation and dissolution of many cells, (through the actual death and waste of many, and the multiplication of more,) till the more vital and progressed cells begin again to aggregate into a newly organized kernel, so human bodies live and die, yielding up their substance to other and newly developed forms. II. 4—97.

THOUGHT, CONCRETED, WAS THE SUBSTANCE OF THE CHRIST'S FLESH.—The material substance in which the Father clothed himself was concentered from the purest thoughts derived from the people. Let the reader bear constantly in mind the fact, that thought is substance; that the two general states or qualities of this substance are love and wisdom; that love—a substance of the mind—corresponds to heat; and that wisdom—also a substance of the mind—corresponds to light. These are spiritual substances, but transmutable to material substance.

The Jewish church had its existence to the end, that through it should come the Messiah. The purest desires—mind substance—were directed to a time when the Savior should be manifest. The result of such determination of the thoughts caused the flow of mind to concentrate at the time and in the place where the Messiah was pivoted. This concentered the substance of mind, through the birth and development of Jesus; his flesh was the veritable divine clothing, and, consequently, the substance of salvation. I. 4—52.

*** Thought substance, or psychic force, which, through a process of circumcision,—enforced as a universal national rite,—was conserved or husbanded, reached its terminal and polate point of culmination, through transmission from generation to generation, in Jesus the Christ, in whom it completed its centralization. II. 7—193.

SON OF MAN.—Jesus, as the minister of circumcision, Messenger of the first Covenant (the conjunction of the Son with the Father), was in reality, as he declared himself to be, the Son of man. He was the Son of man because he was the product, from man, of an outward form made perfect by processes of purifying transformation, which were in progress during the ages that preceded his manifestation to the world. II. 7—104.

"Rise Up, Rise Up, O Woman!"

The following beautiful hymn was sung at the World's Congress of Representative Women, Sunday morning, May 21, 1893.

Rise up! rise up! O woman,
No longer sit at ease,
The banner of thy freedom
Is lifting to the breeze.
Be ready for the morning,
That breaks thy long, dark night.
Up, ignorance and bondage,
And halt the coming night!

Rise up, the bridegroom cometh
In grace and majesty;
Go joyfully to meet him—
His name is Liberty.
His face is as the day-break,
His heart is true and strong,
His hand is brave and mighty
Against the honored wrong.

The keys of thy rift kingdom
He bringeth as a gift;
O Woman! wronged and fettered,
Thy face to greet him lift.
"Thy God, o'er all and in all,
"Thy Christ who bids thee rise.
Thy night is quickly passing,
Thy morning gilds the skies.

—Rev. Ada C. Bowles.

Pungent Paragraphs.

God is a man,—the perfected man.

Our civilization is but venerated barbarism.

The sex question is the vexed question of the age.

Has humanity no rights that greed is bound to respect?

Woman will never be entirely free until she is sexually free.

Destroy "legal tender," and you will destroy the money lender.

The voice of the people is, usually, the voice of the Devil.

Men and women—as now constituted—are but organized lusts.

The law of alchemical transmutation is the key to all knowledge.

What man can love his country, when his country lets him starve?

This so called Christian nation has now but one god; that is, gold.

To buy without money and without price, is the rule of exchange in the Lord's commerce.

What the world needs is a Theo-Democratic government. Man is not fit, alone, to govern himself.

"There is a land flowing with milk and honey." American people would rather it were silk and money.

The family tie binds thousands to hell, because it is too narrow and selfish to permit the love of the neighbor.

"Legal tender" is supposed to be a measure of value, but it is only a measure of the tender mercies of the moneyed class.

"And God moved upon the face of the waters."—Genesis. "The waters thou sawest were peoples, nations, and tongues."—Revelation.

Beneath the flowing draperies of the figure of Justice, hides the Devil, in all his duplicity, selling the rights of the people to the highest bidder.

Old conditions are becoming worn-out and obsolete. If you cannot put on the new harness and pull for the kingdom, you will soon be obsolete yourself.

Hunger will make honest laborers desperate, especially when plenty is in sight, but is being held for a "legal tender," instead of a labor tender market.

Separation of church and state is the utmost of human folly; though to unite the present church and state would be the marriage of the Devil and his harlot.

When Adam was commanded to multiply and replenish the earth, it was to multiply beings in the image and likeness of God, male and female in one form, like himself. After the division of sex and the fall (into sensual generation), to increase was only to multiply the fractional divisions of man, or to extend the disintegration of the whole man, Adam, into more and more minute fractional parts.—J. S. Sargent.

SHARP CUTS.

Certain of our social and political institutions place a premium upon crime, and a tax upon honesty and morality.—*James Kennedy, M. D., Ph. D.*

The only thing today which can prevent a bloody revolution in this republic is the intelligent discontent which from ocean to ocean is calling aloud for justice.—*B. O. Flower.*

We have bulled the silver mines long enough; the producers of cotton or wheat have as much right to especial protection as the man with the unprofitable silver farm.—*Galveston News.*

The freedom of the slave followed the effort to extend and perpetuate slavery. The demonetization of gold will follow the effort to make of it the single standard of value.—*Farmers' Tribune.*

Those who think that our country is prosperous enough to trespass on the laws of being, have to learn lessons that will not please them. But there is no escape.—*Dr. Paul Carus, in Open Court.*

Those wise financiers who loudly denounced the idea of issuing certificates on grain through the sub-treasuries, are now flooding Eastern cities with clearing-house certificates based upon wind.—*Denver News.*

Let us organize and issue our own circulating medium, based, not upon a privileged and easily frightened and cornered commodity, or commodities, but upon labor and all its products. Let us organize and practicalize the "Labor Exchange."—*Lucifer.*

Investigation has brought to light the fact that there is not gold enough in the world to pay one year's interest on contracted debts. Still, the statesmen (?) of the East tell us that gold should be the sole standard of value.—*Cloud City (Col.) News.*

The *Voice* stands for the "demonetization" of both gold and silver (bugs).

Some may think this, the latest "plank" in our platform, a little "revolutionary, but the moneygrats have demonetized" the people, and it was, and is, considered legitimate, in fact laudable.—*Populist Voice.*

The demonetization of silver must be followed by the demonetization of gold, in order to preserve the parity between these metals, as well as the parity between these metals and all other products of human labor. Every valuable commodity and useful service to society should possess a debt-paying capacity in proportion to its usefulness and desirability.—*Alma News.*

We don't like the term, "gold manias," used by some of our Populist exchanges in referring to the "gold bugs." The term is not a true one. They are not manias. They are calm, cool, deliberate, cold-blooded, selfish, heartless, cruel, blood-sucking, body-wrecking, heart-breaking, soul-destroying, infernal, cursed, damnable schemers! They'd sell their souls to the Devil for cash in hand, and send multitudes of other souls to perdition for the lack of it.—*National Spectator.*

It now looks as though the gold bugs were getting to the front with a vengeance that means annihilation to the silver king. All right, let the tyrant gold bug continue his work of usurpation. The people will stand only just so much oppression. When the appointed time comes, the glittering god of the usurer will also fall, to rise no more. Then the money-changers will be driven from the temple.—*Champion of Progress.*

Interest is a crime. It takes from the worker and gives to the idler. It fines industry and rewards indolence. It takes from the poor and gives to the rich. It chains genius and gives wings to ignorance. It is condemned by the Bible and by all philosophers; no follower of Christ can receive it. Interest cannot exist without debt. Abolish the system that is founded on debt, and the human race will soar to that higher civilization which philosophers have pictured and of which poets have dreamed.—*The Coming Nation.*

Money is said to be getting tighter every day. Money ought to sober up or take the "gold cure." By the way, did you ever think of the fact that the use of bi-chloride of gold is the first instance in the world's history where gold is of any practical utility? Can you name anything else in which gold is used that it is an absolute necessity, may not be dispensed with, or something else substituted in its stead, and the world move along just as well without it? If you can, name it.—*Furmer's Wife.*

Bank failures are the logical and inevitable result of our rotten financial system, for the existence of which the voter is responsible. As a matter of course, we have dishonest bank officials who take advantage of the system for their own personal gain; but this dishonesty of individuals is almost infinitesimally small when compared with the innate rottenness of the system which permits and encourages such practices. Let us deal gently with individuals, but show no quarter to the system which places the scepter in the hands of the dollar and tramples humanity into the dust.—*Alma News.*

Wealth does not consist in what can be produced, but in what actually is produced; the actual production, however, depends, not merely upon the amount of productive power, but also upon the extent of what is required; not merely upon the possible supply, but also upon the possible demand. The current social arrangements, however, prevent the demand from increasing to the same extent as the productive capacity. In other words, we do not produce that wealth which our present capacity makes it possible for us to produce, but only so much as we have use for; and this use depends, not upon our capacity of production, but upon our capacity of consumption.—*Hertzka.*

As We see Wo.

"Oh, wad some power the giffie gie us
To see oursel's as ithers see us!"
But how much better it wad be
Could ithers see us as we see see.

—Anon.

THE LATEST SPOKEN.

THE ROOT CAUSE OF ALL PANICS, CRISES, AND HARD TIMES, AND THE REMEDY.—We have, in the present business crisis, a great object lesson of the unscientific construction of the existing business system, and the calamities which society must suffer until it is replaced by a rational plan. We must pay heavily for this lesson; let us, therefore, study it carefully and get its value.

To the question, what makes these or any other hard times? ten men you may meet on the street will give as many answers. One will say, too much silver; another, too little; another will say, speculation and inflated credits; another will talk about the tariff, and so on.

Now, various of these causes have had something to do with accelerating or aggravating the present crisis, but the main, underlying, and only effective cause of this, as of all other crises and hard times in general, lies far deeper, and is inherent in the existing economic system;—it is the lack of an equilibrium between the producing and the consuming power of communities. The vast majority of men, the working masses of the world and of each community in it, do not receive for their labor anything like the equivalent of its product, and, consequently, they have not the power to buy and consume as much as they produce. The result is, and must be, an accumulation in the hands of a few, of the surplus product which the community as a whole is unable to buy back and re-absorb. There may be bitter need and want of these surplus goods among the members of the community, the men and women who produced them; they may be half starved, half clothed, and houseless; but, not having received for their work the full value of its product, they are unable to buy back the things they need,—and so we have store-houses bursting with grain, and factories full of bales of cloth, defended by police and militia from naked and starving mobs.

This is the "overproduction" which is the *reductio ad absurdum* of the economic system, and which, always going on to a greater or less extent, periodically reaches such proportions as to cause a great crisis or general stoppage of production. This, of course, by further reducing the previously inadequate purchasing power of the masses, still more completely stops the market, and so matters go from worse to worse until sufficient goods have been "thrown overboard," "sacrificed," spoiled, and wasted, to relieve a little the glut, when production can begin again. All the while, do not forget, there has been such an intensity of need and want among the people, as would in a moment have absorbed, ten times over, the "overproduction," could it have been distributed among them.—*National Spectator*.

THE CAUSE.—In a letter addressed to a French Socialist paper, on the occasion of the First of May, M. Bebel, a deputy in the German Reichstag, alluding to the Franco-Prussian war of 1870, expressed these sentiments:—

"We know now who provoked this bloody war, and what its motive was: and we know also that it was the result of the economic and political systems then in vogue, and still in existence, in France and Germany. The worst

outgrowth of this fratricidal war, however, was, that it made mortal enemies of two of the most important civilized nations of the European continent; and, for twenty-two years, the hatred engendered has brooded like a colossal nightmare over Europe, and has been the cause of the terrible military burdens, which, since that period, have been growing, seemingly without any prospect of cessation, and which have now reached such a monstrous development that they absorb all the national forces and strength, and oppose the greatest obstacles to the unfolding and progressive march toward a nobler civilization."

The hatreds that war engenders, are like those of the Sicilian family vendettas. They are transmitted from generation to generation, and people destroy each other for an enmity begun centuries ago. War, like all other evils, is a sower of destructive seeds, whose inharmonious influence can only be overcome by the leaven of peace; it is an insatiable conflagration of the passions, that will burn as long as there are inharmonious men to furnish material for it to feed upon.—*World's Advance Thought*.

USURY IS CANNIBALISM.—Usury is cannibalism, civilized and Christianized. It formerly captured, fattened, killed, roasted, and ate the body of its enemy. Now, the same spirit inspires a man who captures his friend and fellow Christian, robs him of the only available means of getting fat, starves him in a filthy garret and in tenement cells till his last penny is gone, and then kicks him into the street, where he is arrested as a vagrant and put to work in the chain-gang for being without money, food or shelter, owing to his inability to find work in a land where there are, on an average, not more than three jobs to divide among four or five applicants.—*Arena*.

A CAT'S-PAW FOR THE SILVER MINE OWNER.—The silver mine owners are the beneficiaries of a class privilege, and have always united with the holders of other class privileges. They stand for nothing demanded by the Populists, except free coinage of silver, and, right in the face of the battle, go over to the enemy and lobby for a disgraceful compromise with the enemy rather than have the Populist idea triumph. With free coinage of silver, or with a compromise, the silver mine owners will resist every other demand of the Populist platform. Brethren, why not look truth squarely in the face, and know that you are trying to rake chestnuts out of the fire for a selfish gang that will laugh at your folly and unite with your enemies to defeat every other plank of your platform?—*National Spectator*.

THE QUEER TIMES WE LIVE IN.—Nowadays, we are constructing the most expensive churches that the world has seen since the days of the ancient temples. They are building one in New York, which is to cost \$10,000,000 (£2,000,000). The meek and lowly Nazarene used to teach that the church of God was not a "house made with hands," or composed of stone, lime, etc., but that God's temple was the purified human body. Suppose that Christ, at his coming advent, should wear what he wore before,—a linen gown, a pair of wooden sandals, his feet sockless, and no hat upon his head; do you imagine that the minister in that ten million

dollar church would be glad to see Jesus come in, or that he would welcome him with joy? He would be just as happy as the money-changers were in the temple.

The finer our churches are, the bigger does Mr. Krupp make his death-dealing cannon. This may seem queer, nevertheless it is a fact. He now constructs those abominable engines of destruction so large that it requires several tons of powder to load them, and a ball is almost as heavy as a park of artillery used to be. We are certainly strange creatures, for we constantly build more churches, and yet we constantly want more guns. The more we embrace the doctrine that we must love our neighbor as ourselves, the more thoroughly do we prepare to bore a hole through him with a Winchester; the more we theorize on returning good for evil, the more do we practice trying to cheat and get the drop on our fellow men.—*The Morning Star.*

USURY.—Usury is a monster engine of destruction.

It robs men of their homes, farms, and workshops.

It renders homeless, fathers, mothers, and children.

It destroys industry.

It is a builder of almshouses and a breeder of ignorance.

It burdens a country with two standing armies,—one of soldiers, the other of idle workmen.

It is a creator of the millionaire and the tramp; the palace and the hovel.

It strengthens the rich and weakens the poor.

It crushes republics and upon their ashes rears empires and kingdoms.

It is a respecter of no person, sect, creed, or condition.

It sweeps everything before it, leaving behind nothing but a mighty path of desolation.

It, alone, has filled men's souls with greed.

It elevates men to, and lowers them from, planes of honor and glory.

It makes presidents of men selected by the class it benefits.

It has filled our Congress with men whose legislative efforts have placed the country in its present deplorable condition.

Usury! It is the anaconda that is squeezing the life of the nation from its very being.

Usury! Everywhere it stalks. Its influence is felt on all sides,—in the pulpit, in the workshop, in the home, and, at the "trying hour," in the legislative bodies.

Usury! It means slavery.

Usury! Its name means death. Woe to the land that curbs not its power!

Usury! It must go. Like slavery, it must be destroyed, for no nation can live that is "half free and half slave."—*Simon Hatchett, in Chicago Express.*

ANOTHER CHRIST WANTED.—What is wanted today is another Christ; a voice that will ring through the land to make men righteous; a power that will lift men out of the ruts of selfishness and teach them to love their neighbor as themselves. What does it matter that Christ laid down his life nearly two thousand years ago to make men holy and free, if today, the children of God are masters and slaves, and the Golden Rule, "Do unto others as you would have

others do unto you," is simply words we mumble in a church? Men worship God with their lips, and the Devil with their hands. They erect temples with the spoils wrung from the people by Mammon, and have dared to worship God within them. The earth, which is the common heritage of all men, is owned by a small portion of its inhabitants, who have, by erecting a superstition called property rights, reduced mankind to slavery. The few are vampires and the many, their victims. Denied learning's light, and the essentials to culture and refinement, the masses have received just enough education to make them suffer,—just sufficient learning to create desires that are doomed to remain unsatisfied. The earth invites the plow and the forests the ax,—but the fruits are not for them. They have two duties to perform,—labor until their muscles crack, and bow their heads to the law's decrees. They must answer, "Yes!" to everything. To every aspiration of the human race the law has said, "Thou shalt not!" Kings have oppressed them, and they have overthrown kings. But they crowned another king, who is a greater tyrant,—his name is Capitalism. Both have given the people a penny and taken away a pound.

Religion has had its Christ, and the cause of human rights its martyrs; but it is necessary that there should be another Christ to finish the work begun two thousand years ago.

Church and government have failed to promote the cause of justice. Lawyer, priest, and capitalist have alike bent the knee to Mammon, whose decrees rule the world. Man is simply a thing; money is everything. The money god is enthroned in halls of legislation, and in the most sacred places. It induces men to commit every crime; it makes friends betray each other, and parents sacrifice their children; it betrays sacred trusts, and fills the camp of reform with traitors; it knows nothing sacred or good.

The money power must be crushed, or men will always be either masters or slaves. The people have put too much faith in men who sought power only to betray them.—*Cleveland Citizen.*

The Money Humbug.

Mankind seems to revel in humbugs, and to delight in swindles. Of all humbugs, the money humbug is the greatest; chief among swindles is the interest swindle. This can be illustrated best by throwing aside all theories and definitions, and looking at a few hard, cold facts. For years there has been in circulation in this country, in actual money of all kinds, less than a billion dollars. The late census gives the indebtedness of the country, corporate and individual, as nineteen billions of dollars, and the average interest charged upon this sum is found to be one and one half billions. Those who create the wealth with which it is possible to pay this interest, are, therefore, paying each year, as interest, a sum one and one half times as large as the amount of our circulating medium! And nineteen billions of dollars are being loaned, while, as a matter of fact, only one billion is in circulation. The people, then, are paying interest on eighteen billions of dollars which do not exist. Is not this clear?

How is such a thing possible? By reason of the fact that men must contract their obligations and pay their debts

in money,—a thing controlled and used by speculators and bankers from time immemorial. A man owing a thousand dollars due, is compelled to go to a money loaner in order to pay his debt to another money loaner. And the thousand dollars which he gets has been loaned and reloaned, perhaps a thousand times. The majority of men are in debt under this system, and always, inevitably, all money loaned finds its way back into the coffers of the loaners, as water reaches the ocean.—*John Hudspeh, in Western Laborer.*

Consecration.

Are you willing, wholly willing,
Just the little things to do,
Caring more to please the Master,
Than for what men say of you?

Are you sure you are not able
Just a faint'ring prayer to raise,
Choosing not your will and pleasure,
If your Savior it will praise?

Do you feel no obligation
To acknowledge Christ in you?
Have you never asked in earnest,
"Lord, what wilt Thou have me do?"

You have asked, and he has shown you,
But your shrinking heart cried, "No!
It is true, I asked for service,
But this way I cannot go!"

While you choose, you are not willing;
Consecration yieldeth all!
Consecration means obedience
To the spirit's every call—

Meaneth dying, meaneth living,
(Death of self and life in God),
Meaneth work, or patient waiting,
Or submission 'neath the rod!

Meaneth such a full surrender,
We shall never dare to ask
Why God gives our faith such testing,
Or assigns so hard a task.

We are here to be perfected—
Only Christ our need can see;
Hardest seems bear hardest grinding;
God's own workmanship are we!

He loves harmony, not discord,
And whatever may befall,
Life's grand Psalm He is perfecting;
Let us praise Him for it all.

—Selected.

REALIZATION.

I wished, one day, with Burns, some power'd give
The gift by means of which I'd see
As to the watching world I seem'd to be.

And, as it chanced, some fairy came my way
And granted me the wish I'd made that day;
And oh, it filled my soul with blank dismay!

For, as I looked,—oh, how my pride did fall!—
Aghast I staggered back against the wall:
The world was not aware of me at all!

—Life.

Koreshanity is a new and distinct religion from Christianity, as Christianity was new and distinct from the Jewish, or as the Jewish from the Noatic religion, although each is evolved from the preceding. It is the beginning of a new dispensation or age of religion.—*J. S. Sargent.*

COLD LEAD IS NOT A REMEDY.—During the past few weeks, the unemployed have marched our streets in large numbers. They did not riot or create the slightest disturbance. They simply went from place to place and asked for work. When denied it, they quietly "marched on," foot-weary and sad, but no threat escaped their lips, and vengeance was not in their hearts.

These are the men whom Chief Crowley says are on "plunder bent," and who must be "suppressed by law." These are the men whom General Allen, "an old army officer," would feed with cold lead. They would never again "endanger life and property," by asking for work.

In the opinion of General Allen, the unemployed are not human beings; their presence is a menace to society, and there is but one thing for them to do,—*"Get off the earth!"* But they are here to stay, General Allen, and we warn you that the first gun fired on them will be a signal for an uprising that will not be a riot, but a revolution. Do you remember, just before the French Revolution, a certain nobleman told the starving poor to eat grass? And can you forget that, a few days later, those same starving poor, shouting like madmen, carried that nobleman's head, with the mouth stuffed with grass, on a pike through the streets of Paris?

The *Star* has repeatedly argued that the National Guard should be abolished. They do not prevent riots; they cause them. Almost all the so called "labor riots" in the United States have been caused by the Federal troops, the National Guard, the local police, and Pinkerton thugs, interfering with the inalienable rights of men. What is the National Guard? Let Editor Mackay answer the question for us:

"Ostensibly, they are patriots armed to assist the regular forces to defend the nation. In reality, they are youths dazzled by the 'pomp and circumstance of war' whose patriotism is expressed by voting a straight regimental ticket at elections, and whose sublimest expression of militarism is to pelt a hungry gathering of their fellow citizens."

They cost the state tens of thousands of dollars every year. They are not only an expensive luxury, but their influence is pernicious. They have no place in a free Republic. They should be abolished. Disband the National Guard, as Editor Mackay says; sell all the paraphernalia and implements of war, and appropriate annually the money spent in maintaining the institution, to feed, shelter and clothe the nation's poor.—*San Francisco Star.*

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

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

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

There are services every Sunday afternoon at 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, 387 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. Gastle, President. These meetings are open to the public, except the first Tuesday in the month.

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