

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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SCIENTIFIC.

The Motherhood.

(CONTINUED FROM VOL. I, NO 34, OF THE FLAMING SWORD.)

In our exposition and study of the progress of the cycles of the material side of that formulative and functional correlation denominated creation, one fact should never be forgotten;—that the law of death is inherent in the law of the propagation of the firstfruits of productive life. "If a seed fall not into the ground and die, it abideth alone." The sons of God—who comprised the original and primitive genus, made in the image and likeness of God, their name being called Adam—possessed that biune quality which gave them the double capacity of ascending and descending. Ascending, as to the man (the God-man) life, "the spirit of the man which goeth upward;" descending, as to the beast or animal life which goeth downward. Every personality of the Adamic race both ascended and descended. The law and knowledge of the descent or fall of man belong to that side of religious life which has marked the career of the Semitic line, because the Semitic channel of the currents of human progress is the flow of the river of waters, upon which the seed of procreation has been perpetually re-deposited.

That process of dematerialization which transports the perfected or God life of man, or the man life of the Gods,—the sons of God,—from the arch-natural to the invisible and spiritual, is accompanied by a co-ordinate descent of the pre-

cipitation of the animal life of God. This precipitation contains the germs of that impregnative energy by which humanity is again fecundated for another grand cycle, to again culminate in the reproduction of the fruit of the tree of life,—this fruit being the re-incarnated Adamic genus. Thus the perpetuity of the seed-time and harvest of the tree of life is maintained for the ages.

In other expositions, we have reiterated the axiomatic statement, that every law found operative in any single domain or sphere of activity pervades all other domains; hence, analogically, or correspondentially, the combinations of energies, through the medium of material elements in the transportation of energy and precipitation of matter in the alchemico-organic domain, may be taken as the bases of that ratiocination which determines our knowledge of the anthropic processes already noted. But this may be the better comprehended by the following illustrations:—

Expose a piece of steel to atmospheric corrosion or decomposition, and the atoms of carbon will combine, in a slow process of combustion, with the oxygen of the atmosphere; the rust which is deposited is oxide of iron. The oxygen and nitrogen of the atmosphere have entered into alchemical combination with the metallic substance. During this process, an energy has been liberated which passes over into the atmosphere to change places with the precipitated and more grossly materialized oxygen and nitrogen. This change is accomplished through a crucifixion, in which is involved the law of the cross. This law of crucifixion is all-pervasive, extending through every domain and sphere of function and formate existence. In the rain-fall, precipitated from the concreted nebula of the united ascending and descending energies, we have a hydro-oxidation which might properly be called the rust of oxygen by the action of the hydrogen. This rust—precipitation of rain—cannot take place without the generation of energy, which passes over and is transported to the hydrogen sphere above. The same law obtains in the domain of anthropic life, wherein the Adamic, perfected, and arch-natural man, through the determination of his Deistic desire, passes upward or inward by the transportation of his heavenly life, while, at the same time, and in the same operation, he precipitates the descending remains of the dematerialization.

(CONTINUED.)

Chaos, out of which God will create anew, has come again in earth. The earth is again without form of good, and is void of truth. God is again moving on the face of the waters—peoples, nations, and tongues—to create anew.—*J. S. Sargent.*

THEOLOGY.

The Chicago Menagerie.

The World's Congress of Religions has come and gone. Christians of the Roman and Evangelical type, Buddhists, Mohammedans, Shintos, Brahmins,—Pagans of every phase and variety,—have met in filial embrace, and interchanged taffy. The summing up of the whole matter is this: the "new religion" is inaugurated; the (ideal) religion of "the future" has become the reality of the present, and the Lord Jesus, in the estimation of the present "advanced thought," is a fourth-rate divinity. The Christian church has shaken hands with "Christian Science" (?) and Theosophy, and, despite the fact that both of these mongrel products of spurious religions are antichristian, they were allowed to pull wax and exchange taffy with Catholicism and the "Evangelical" sects of the great harlot, sitting upon many waters.

The Lord's prayer, "Thy kingdom come," so long upon the lips of all Christendom, has become obsolete because Babylon—confusion of spiritual tongues—is acknowledged to be the consummation of righteousness devoutly incorporated in that petition. Who would have thought, that, in the brief few months of the progress of the World's Columbian Exposition, such a revolution could have been instituted, and the world made to bask in the effulgence of such a beautiful sunshine as the present brotherhood of humanity insures to us? How these Christians and Pagans love one another! After this, the greatest race,—the Anglo-Saxon,—having the best religion in the world, can carry its merchandise of tobacco and rum to all parts of the world, without fear of the jealousies that have characterized Pagans and Christians when they have met, submissively, under the civilizing (?) influence of military power.

Modern Christianity has compromised itself past redemption. When the antichristian sputterer declared from the rostrum that the world will always have its religion, and that religion will remain, though the idea of Christ and Christianity be swept from the earth,—despite the fact which has been declared, that "to the Lord Jesus every tongue shall confess, and every knee shall bow,"—Brother Barrows and Brother Bonney got up and passed the taffy over to the last brother. The lamb, the lion, the bear, and the ass have strolled together, and Miss Chicago, sweet little maiden that she is, leads them.

Great is the goddess Chicago! and great is the religious incongruity she has brought forth. Long live Chicago, and long live the menagerie!

Adam, as the original seed of divine man, fell into the ground—the human race—and died, projecting his branches downward into mortal humanity, the soil of God's garden, as the root of the great tree of life whose ascending branches should evolve as the different races of men, from the tips of which, at the end of the great cycle of human growth, Jehovah should pluck the fruitage, the multiplied seed from Adam, the one hundred and forty-four thousand sons of God, the race of immortal men.—J. S. S.

The Death Blow of Modern Christianity.

Christian clergymen have taken upon themselves the task of calling a parliament of religions in this city, during the progress of the World's Fair, for the purpose of having the creeds of all the religions of the universe presented for the consideration of the people of the United States. This was a very good move on the part of these gentlemen; but had they known that Christianity, so called, would receive such a black eye as it has, we doubt if they would have been so anxious to call together the "ten great religions," for the purpose of their impossible amalgamation. Modern—not primitive—Christianity has alone suffered by the comparison. Even Mohammed Webb, in his advocacy of Islamism, has succeeded in leaving a better impression on the public mind regarding the much traduced Musselman, than has the orthodox Christian preacher, of the theory and practice of his faith. Poor old orthodoxy, despite the assistance of Rev. Joseph Cook, is left in a worse plight today—if that were possible—than it was in before the parliament convened. We doubt not that contributions to the missionary fund of the several orthodox denominations will grow measurably less as a result of the *expose*—by the "heathen" representatives to the parliament—concerning the actual opinion, entertained by the people from other climes, of the principles of Christendom as taught by missionaries, and of its practices as introduced by the unscrupulous British and American tradesmen.

Asia, India, and Africa have nothing to learn of modern Christianity that is either righteous or philosophical. Buddhism, Brahmanism, Confucianism, Parseism, and Islamism, the religions of the so called "heathen," are more logical and consistent than this polluted theory which is dished up in these modern times—in this so called refined era the most "prosperous" country in the universe—under the name of Christianity. It offers salvation by faith, and then proceeds to rob the "heathen" who puts his trust in the commercial emissaries who go to these foreign lands to make money, as Christians, on the strength of church missionary work. Modern Christianity should hang its head with shame, call in its missionaries, close up its churches, discharge its preachers, and go out of business. The hour of its impeachment draweth nigh.

Notwithstanding all the addresses delivered and the papers read by the representatives of this faith, *not one* has been able to place the truth, magnificence, and power of the gospel of Jesus Christ at the apex of the pyramid of the world's religious thought,—where it belongs. Buddha, Brahma, Confucius, Zoroaster, and Mohammed were great and devout men. They did much to uplift the humanity; but "the everlasting Father, the Prince of Peace," did immeasurably more than they to establish among men that peace, unity, and love which shall finally obtain as the result of Christ's having lived and been theocrasied nineteen hundred years ago, in order that the eternal sons of God might come forth at the end of the age to establish the divine government in the earth.

Not one speaker was able to portray the ineffable power of the gospel of Jesus Christ to regenerate the world. There was plenty of theory and emotional language used in support

of Christianity, but these will not do. The age is too practical and rational; it wants reason and facts, not phraseology. The Christian religion, properly interpreted, contains more philosophy and science than any other religion in the universe. It involves all that the Oriental beliefs involve, and a great deal more. Why, then, miss such an opportunity to present the grandeur of Christ's truth? For the simple reason that, up to the present time, the world has not had the benefit of the new revelation which comes with the beginning of the new dispensation; further, existing prejudice against the bearer of this new revelation is too great to grant him the opportunity of presenting—for the consideration of these would-be molders of a new doctrine, assembled in parliament—the scientific truths of the greatest religion that has been given to the world for twenty-four thousand years.

Christianity, as interpreted by Koreshanism, or, in other words, the scientific application of the religion of Jesus the Lord, is the only power in the world that can unify men and banish dogmas. It teaches re-incarnation, of which Buddhists, Brahmans, Confucianists, and Theosophists have but a smattering. As to absorption into Nirvana,—or the doctrine of the final destiny or immortality of the soul,—it gives the law of such absorption, and the scientific system governing the duration of ages and cycles by which it is attained. It proves that Jesus understood alchemy, with its biological application; that he demonstrated the law of polarization; that he had an intuitive knowledge of the true structure of the cosmos, and that he taught and applied that simple, yet far-reaching, system of political economy, which, when finally instituted, will establish equitable distribution, and banish poverty and sadness. The Lord Jesus Christ was the climax of a cycle's work. He involved all the seers and teachers who preceded him, whether of Asia, India, or Africa. He was the perfect seed, but modern Christianity has not the material to substantiate that fact. Modern Christianity has received its death blow, having reached its culmination. Ring out the old! Ring in the new!

When true Christianity is understood and applied, men and women—not only in modern Christendom, but throughout the world—may sing with *realization*, what they now simply lip in theory:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

—Charles Jay MacLaughlin.

If Christ should re-appear in earth and say to the Christians of this city, "Leave all and follow me; I will give you a home in the New Jerusalem," the average professor of religion would require bonds secured by Chicago realty, that his residence should be located on the most fashionable street, and that the cars should stop at his door.

* * *

"There went up a mist from the earth, and watered the misty face of the ground." That was not the mist-erious watering of bank and railroad stock, in these days, which causes dividends to go up—in smoke.—J. S. S.

Why is Catholicism Inferior to Protestantism in the Production of Great Men?

The great men of this nation have been, and are, and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, and teachers of our land, have been Protestant. What surprises me is the way we have of eulogizing ourselves—of talking buncombe and spread-eagle, and of giving 'taffy' all round. I am sorry to say that I cannot well join in this enlivening pastime. When I see how largely Catholicism is represented among our hoodlum element, I feel in no 'spread-eagle' mood. When I note how few Catholics are engaged in honestly tilling the soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncombe to anybody.—Archbishop Elder, in *World's Congress of Religions*.

The speaker attributed the admitted fact of the dearth of great minds in the Catholic church to the fact that great minds are not, as a rule, the product of city hot-house growth, but come from the brain, brawn, and muscle which life in the country, and especially on the farm, produces; that the Catholic population is not largely from the country. A more reasonable explanation of the admitted fact of inferiority is to be found in the repressive character of the churches, especially the Catholic church. Of course, while on exhibition at the World's Congress of Religions, all is lovely and tolerant, the claws of the tiger being carefully covered in the creature's soft, velvety hair; but change the scene,—let the rule of the church be supreme, or nearly so, as in Vienna, where, recently, a small Methodist church was refused the right to worship God according to its own conscience,—and the claws of the monster always become clearly manifest. If Catholicism—or even any other one religion of the motley throng of the established religions which clamored for a hearing on the Lake Front—was securely established in the supreme authority, there would be toleration and justice only for those who silently and unresistingly submitted to its requirements, and obeyed its edicts. As it is, each church, Procurators like, has its iron bedstead upon which all comers are measured and chopped off, or stretched according as they exceed, or fall short of, its dimensions.

Now, men of brains are far-seeing enough to know that the lovely toleration of the present is only by constraint of necessity, and will vanish with a change of circumstances; not wishing to imperil their liberties or their lives, they wisely, where possible, avoid the entangling alliance that might lead to such loss. But a still more prolific cause of inferiority is to be found in the repressive effect of religious intolerance and oppression upon the unborn generations. A generation of slave fathers and mothers will, as a rule, produce a generation of slaves. So sure and unerring is this rule, that if you find a generation of slaves, or of those subject to the domination of a priestly order, you may know of a surety that similar were the conditions and limitations of their ancestors. Given, then, Catholicism, self-confessedly inferior in men of brains and of stalwart morals, you must necessarily infer Catholicism itself to be an extinguisher of the fires of intellect,—a repressor of brain growth and the production of moral fibre. What is true of Catholicism in this respect, is true, in their degree, of all the other established religions, and

of socialistic and scientific organizations and combinations of the present time.

When the age of the real uplift of humanity actually dawns upon the world,—and we are on the eve of it,—it will be found that men are no longer divided into jealous, warring squads, each seeking to raise itself up by placing the fulcrum of its lever upon the backs of some other; but, as in the end of the Jewish age, a new spirit of uplift, a new Holy Ghost, entering into the humanity prepared to receive it, will lift that humanity onto a higher plane, that of the actual sons of God; with them, or through them, it will lift the great body of men out of the hell of greed for pelf and power, ecclesiastical and civil, onto the table-lands of equity, fraternity, and liberty, where the repressive forces of kingcraft, priestcraft, and poverty shall no more oppress mind or body. In the sunshine of the glory of God, men will develop into moral, intellectual, and physical giants of beneficence and happiness—lovers of God and the neighbor.—*O. F. L.*

SOCIOLOGY.

Shall we Educate the People?

It has often been repeated by the clergy, the press, and modern thinkers generally, that the only salvation of the people lies in their education. Koreshans heartily endorse this statement, reserving, however, the privilege of defining what constitutes education.

To begin with, consider the child,—innocent, ignorant, weak, and immature, both bodily and mentally. He has a physical organism, in which inhere both the intellectual and the affectional faculties of the mind, as well as the functions of the physical structure. What, to this little immature being, is implied in education? Simply what the word implies,—a drawing out or development of whatever inheres or dwells in the nature of the child. Every child holds the possibilities of good and evil, though in various proportions. Hence, education may draw forth either the good or the bad side of his character, often both. But as the term is used, education is the drawing forth of what is best, wisest, and most useful to himself and others. Herein lies the necessity for the infant mind being led by love and truth.

When the child is six years old, the state steps forward and says: "I will take charge of that child for six hours of the day, five days of the week, ten months of the year. I will provide schools—for which you will be taxed—in which I will give your child intellectual instruction in such branches as I deem most proper and essential. You must provide for his physical wants as best you can, and see that he comes to school neatly and decently clothed. Also give him sufficient moral training to insure respectful obedience to his teachers, otherwise he will be expelled." Of course, in a free school, he is liable to meet and mingle with all classes of children, even down to the lowest; but this is unavoidable, and, if they do not corrupt him, he may benefit them. "Religious education? Oh, we don't have anything to do with that! He can have any religion he wants, or none at all, so far as we are concerned. That is a matter of the church. We represent the state, and do not interfere, or interest our-

self, with religious training. Of course, you are not compelled to send your child to us, or to any school, as matters now stand; but you are taxed just the same whether you send him or not.

Why the state should feel itself under obligation to establish schools for intellectual training, and be entirely indifferent as to physical, moral, and religious development, when either of these is as essential as the other, is a nice question. It may claim that the parents and the church should provide for the other training. This is probably what is expected of them, but are they *legally responsible*, and held as such by the state? Then, what of the children who have no parents, or worse than none, and who belong to no church? The state cannot supply this lack except to offenders against its laws, committed to the Reformatory, and it does not co-operate with the church or hold the church responsible. Neither does the church hold itself responsible, though it seems willing to instruct religiously. Nowhere does there seem to be any responsibility in the matter. There is no sense or reason in such a one-sided, disorderly, irresponsible provision for the development of our youth. Yet there are those who boast of our public school system, regarding it as one of the great achievements of the age! Why is the school system so entirely inadequate to truly educate? Because, in the divorce of church and state, the state has elected to have nothing to do with moral training, (more than to insure proper behavior of scholars while in school, and to keep up the reputation of the school,) except as its laws are violated, when it inflicts the routine of the prison or house of correction; it has elected to have nothing at all to do with religion of any sort,—simply allowing it to exist wherever it does not interfere with state authority.

In the divorce of church and state, each has so settled itself in the dignity of its position not to interfere with the other, that there is no such thing possible as co-operation between them. We certainly believe in the education of the people. We truly believe they cannot be elevated without being educated. But we believe in an all-around education in truths, not theoretical, but applied to the rounding out of character that will produce good and wise citizens. "A little learning is a dangerous thing." This is true when its education in fallacies, in which case the more learning the more danger. Both church and state have so degenerated from the truth, that the more one puts trust in their teachings, the more he is in the dark and in danger; were they to co-operate in their work, they would become worse blind leaders of the blind than at present. It is well to investigate all things, especially in this later day when the truth must be manifest somewhere; but we cannot *prove*, except we have the standard of truth set up and acknowledged. Every man, woman, and child bears evidence that the people need education in the truth,—truth broad and high and deep enough to compass and support every department of life.

It is the aim of the Koreshan University to supply this need as fast as opportunity develops. Involved in this work, is the unity and co-operation of church and state. The task of bringing together the *old* church and state is impossible; therefore, for the good of the race, there must be established a *new* church and state, united and strong, combinedly adequate to give its people a thorough education in the fullest

sense of the term. Until this is established, the people must suffer from the false instruction of clergy and teachers who have taken away the keys of knowledge, and "pray unto a god that cannot save."—*Alice Fox Miller.*

The Midnight Cry.

"We have not yet heard the 'midnight cry' in this country, but I feel, since my visit to Chicago, that that cry will be heard in this country next winter. I have heard it in London, when thousands of unemployed workmen, with their wives and children, bearing torches, have marched the streets and have made the cry for bread which has come to be designated as the 'midnight cry.' They are prepared for these demonstrations in London; there are iron shutters for every store door and window. But in Chicago all the fronts are of glass, and there is little to protect property against the torch."

The foregoing are the conclusions which the Hon. Hermann Schulties has arrived at after extended private investigations during a late visit in Chicago. He takes a very dismal view of labor's prospects here. While in this city, he attended many of the meetings of the various labor organizations, and had long conversations with many of the leaders; thus informing himself as to the feeling in labor's ranks, especially among those out of work. Mr. Schulties is prominently identified with the American Federation of Labor; he is a member of one of its committees, which is watching the actions of Congress on all questions of interest to labor. He is also a U. S. commissioner and has investigated the immigration question in Europe. He is, no doubt, well informed as to the condition and the aspirations of labor; for this reason his statements carry with them considerable weight.

Is it not a disgrace that, in this year of 1893, millions should be brought to the verge of starvation because of the greed and rapacity of a handful of millionaires? Whatever the outcome of the present state of affairs may be in the near future, of this much we are certain;—if the financial cormorants do not disgorge of their own accord, the people will be compelled, for the sake of self-preservation, to re-possess themselves of their own wealth of which they have been deprived through the most perfidious methods conceivable. The U. S. Senate is talking while men are starving. The millionaires are conspiring, and purpose, with the connivance of congressmen and senators, to more effectually fasten their clutches upon their victims. But we warn these conscienceless vipers not to go too far in their disgraceful dishonesty. For years the workers have tried to gain the ears of our legislators, but apparently the chink of gold has been louder than the cry for justice. Whenever the laborers ask for some ameliorating measure at the hands of Congress, they are put off with the excuse that it would be paternalistic; that such proceeding would be contrary to the spirit of our institutions; but corporations can ask for anything and everything and get it, too, especially when the *request* is backed up by the convincing argument of a bribe.

During the last thirty-three years, the American Congress has given to railroad corporations over three billion acres of public land. A large portion of it is very valuable agricultural land and, as a whole, it is easily worth \$5 per acre; estimated at that price, the very liberal land grants to

a few railroad corporations figure up to the neat little sum of \$15,000,000,000. These generous congressmen are supposed to be the hired men of the people. If the hired man of some farmer should, during the absence of the farmer, give away his employer's farm, do you think that such a transaction would hold good in court? Did the people send men to Congress to give away the public lands; to grant charters and privileges without number; to enact laws of exclusive monetization and thereby make the mass of the people the veritable slaves of a favored class? If not, will these perfidious perversions be maintained, although they entail suffering unspeakable upon countless millions?

Let Congress and the courts understand that the people never did, and never will, yield their rights. They may have been held in abeyance, and, so long as the acts of public servants did not bear too severely upon the people, they have patiently submitted, but they will not starve. Let Congress right the wrongs committed, or the midnight cry for bread will end in revolution.—*Carl Gleeser.*

FINANCE AND COMMERCE.

The Abolition of an Exclusively Legal Tender Money Does not Limit us to the Resumption of the Primitive System of Barter, as the Only Alternative.

The editor of the *Progressive Age* expresses the belief that the plan proposed by the FLAMING SWORD, which would make all the products of industry, or forms of service, impartial and equitable means of lawful payment (legal tender) must necessarily carry us back to the slow and awkward days of barter, without any other alternative or possibility of carrying on the interchange of products and services. Of course, if our proposition should lead unavoidably to such results, it would be preposterous for us to expect that sensible people could be induced to entertain, even for a single moment, such a hare-brained, chimerical plan. The idea of individualistic producers running up and down the length and breadth of the land with their respective products, in search of some other producer possessing the article desired by the first party,—and willing to exchange satisfactorily for the product of the other,—is in the highest degree ridiculous. We do not think there is the least danger of our being driven to such straits by the adoption of the measures proposed by the SWORD.

The *Progressive Age* says, "Demonetize gold and silver, and issue the greenback direct to the people." We would ask our learned opponent, what is to be the method of the greenback issue proposed by him? Is government to become a commercial institution for buying and selling all forms of wealth and services? For, unless such is the case, the greenback cannot be a truly representative currency. But why should the thing of no value, merely a representative of it, be an exclusive means of lawful payment (legal tender), while wealth itself, the *substance of value*, is denied that character? We contend that under any and every form of exclusive legal tender money, there lurks the possibility and probability that the interests of the wealth creators at large

can, and may, be disregarded, as is done at the present time.

We are asked the question: "What object could anyone have in cornering an exclusive legal tender money which has no commercial(?) or intrinsic value, and which could and would be increased by the government, in case anyone should corner it?" Has it been demonstrated, as yet, that an exclusive legal tender money has no commercial value? The greenbacks with which we have been acquainted up to date, have been quite as much the instrument of speculative transactions as silver and gold. Furthermore, what assurances do the producers at large possess, that the government, if it can, will issue additional currency in case some one should succeed in cornering it? At the present time, some have assuredly succeeded in cornering the money of this country; still, the government does not manifest any evidence that it will pass measures, or take steps, to benefit the people at large, and so foil the dishonest designs of financial schemers. Even were the national banks abolished, and Wall Street prevented from cornering the money market, so long as exclusive legal tender money exists in any form, just so long will the producers and farmers be situated between the Devil and the deep sea; monopolization and speculation will not have been eliminated, only shifted, and the game of spoliation will continue as before.

At the present time, nearly ninety-five per cent of all wholesale transactions are carried on by means of checks based on the very insufficient security of two commodities, which, by the enactments of parliament and legislature, have been made the exclusive means of lawful payment. We believe that this system of check transactions could be made far more secure and stable, if all forms of wealth were made the basis on which it is operated. This check system, now almost exclusively used in the wholesale business, should be extended to the retail trade. Trade being continuous, balances could be carried from one month or year to the succeeding one, or, on demand of the creditor, final payment could be made in the form of some preferred character of wealth, from that kept for interchange or trade, by the debtor.

Legal tender money is a piratical device that disturbs and interferes with commerce quite as much as the pirates and buccaneers of the past made insecure the traffic on the ocean. By abolishing exclusive legal tender money, not only will the people be liberated from the conspirators and speculators of Wall Street and the national banks, but the pernicious power of demagogue politicians will be broken, and there will be instituted the greatest measure of self-government ever devised for an aspiring race.

Before concluding, we reiterate that all forms of wealth or service should be impartial and equitable means of lawful payment—legal tender. For the sake of convenience, a representative currency can be employed, the basis or standard of which is labor value. The character of this currency depends entirely upon the wealth for which it is to be issued, and should be placed in the hands of those who use it only for labor performed. A labor check issued at a center of exchange for a specific value, and exchangeable also for a general value, offers the best solution at present possible in industrial affairs. It will come and adjust itself automatically, to the needs of the people, when we abolish *legal tender money* and demolish the government stamp!—*Carl Gleeser.*

The Milk in the Coconut.

National and state bankers are almost unanimous in opposing the repeal of the ten per cent U. S. tax on state bank-notes. It is needless to point out to the reader the fact that this opposition of the bankers to the proposed measure does not originate in any high and honorable motive of patriotism, or in love of justice for the people at large. The true inwardness of the opposition is rather to be found in the fact that these bankers consider the present monetary system an exceedingly good one—for themselves. We believe that the ten per cent tax on state banks should be repealed, yet we by no means advocate the resurrection of the defunct state bank system with, or without, any of the proposed modifications; especially when it is intended to make state, county, city, or school bonds the basis for the issue of such a currency. Any financial system whose existence involves the necessity of bonds is contrary to the interests of the people. Bonds mean bondage, and bondage is slavery; no people, jealous of their liberty, will permit themselves to be enslaved, even by implication. But, while we are not in favor of any confidence banking scheme, we realize that the ten per cent tax is a very effective obstruction to the evolution of a wiser, more beneficial system of social commerce. The ten per cent tax does not perform for the people what its defenders claim it will. It has not protected depositors against fraudulent banking, while it has been a great measure for making financial affairs a dangerous monopoly, wielded by a gang of the most dastardly wreckers of the people's welfare of which history has ever given a record.

Many claim that the prohibitory ten per cent tax on state bank issues was a war measure, and was devised by the government to punish the bankers for refusing to aid the government at the outbreak of the war; but this seems to us erroneous, especially in view of the circumstance that the bill imposing such a tax was proposed in February, 1865, and defeated; it was again presented, and passed Congress, yet did not become operative until August 1, 1866, fifteen months after the surrender of Gen. Lee and his army at Appomattox Court House. It was not passed for the purpose of bringing about a more perfect banking system, by any means; the primary object in passing the bill was to provide a market for U. S. bonds. It has not helped the people; while it brought about a uniform currency, it no less made the banking interest a unit, a most irresistible engine of depredation. All the advantages claimed for the national banking system are more than counterbalanced by the accompanying evils.

However, the repeal of the ten per cent tax, alone, will not help matters much; a great many other measures of repeal are as vitally essential. All the U. S. bonds should be paid off in treasury notes; these should not be exclusively legal tender,—the government should accept them for all services performed. Furthermore, all the enactments of Congress ordaining exclusive monetization should be repealed; by abolishing exclusive legal tender money, all forms of wealth or service will become means of lawful payment, thereby precluding all possibility of money monopoly and dishonest speculation. We wonder whether the U. S. Senate

can do anything else than to legislate against the people's interest and talk nonsense as they have been doing for nearly six weeks. If not, we venture the prediction that the days of the American house of lords are numbered; the people, now restive under the terrible inflictions arising from legislative abortions, will sweep it out of existence.

There is something greater than Congress; something superior to the Supreme Court; something more powerful than the executive head of the government;—it is the power of awakened public opinion.—*Carl Gleeser.*

CORRESPONDENCE.

M. Lebanon, N. Y., September 25, 1838. Dear Friend and Sister:—What the FLAMING SWORD says of us,—that "No Shaker sister is permitted, for a moment, to be alone in the presence of a Shaker brother for fear of some contamination," and that "a Shaker brother is never allowed to meet a Shaker sister, except in the presence of an accompanying sister," is not true. These statements were never true in this world; and if they were true, is it sound or truthful logic, that, because the strong consent to bear the infirmities of the weak, all are weak, and that there are no strong?

I suppose the statement arose from the fact that a Shaker brother and sister are not allowed to be shut up alone in a room together;—the door must be open at least a little. A sister is not allowed to walk out in the fields, barns, or outhouses, without an accompanying sister. These rules are not made because all are weak, but because some are weak, and human nature is corrupt and treacherous. If any one can object to these rules as safeguards thrown around the weak, he or she is weak and not to be trusted.

Thinking you, and also all of your exchanges, might be deceived into believing a falsity about us, it seems to me only right to make this protest. * * * This ought not to destroy any friendship existing between us, that is not founded on self-interest. The good and true and pure will stand; no good thing of the mind or true heart can perish; but error should be condemned and cast out, in a free, pure, and disinterested judgment.

With kindest love to you and yours,

Fraternally, A Shaker Brother.

We cheerfully make room for the above correction, for two or three reasons; but mainly because it confirms what we have already published. In our reply to the article in the *Manifesto*, we did not object to the surveillance placed over the Shaker members by the rules of the society; on the contrary, we believe it to be a very essential provision. What we do object to, is the claim made by the *Manifesto* and the Shakers generally, of the perfection of the Shaker people and their religion. We do not retract one word we have ever said in favor of our Shaker brethren. They are a beautiful people. This does not alter the fact that they have laid so much stress upon one principle of life that they have forgotten many others equally important. We believe that the world outside of Shakerdom can furnish the Shakers many wholesome lessons in both science and religion, if they will only dispossess themselves of their bigotry long enough to become receptive to them.

We love our Shaker brethren for their frankness, and hope they will be as willing to accept our wholesome criticism as we are to accept theirs.

"He that provideth not for his own household is worse than an infidel." "Ye are the temple of God," said Jesus to his disciples. Now, if you are one of his disciples, then God dwells in you, is of your household; if you selfishly provide love and service for your family which is without, and provide not for the members within your house, then you are worse than an unbeliever.—*J. S. Sargent.*

PUNGENT PARAGRAPHS.

David rock-ed Goliath to sleep with his little sling.

Do not undertake to guard the truth; let it guard you.

Right is righteousness, but rites are not, therefore, righteous.

Money is still tight and the "gold cure" is likely to make it tighter.

The man that pays interest is a slave; the man that takes interest is a slave-holder.

No man hath seen God at any time and lived; that is, the "old man of sin" hath not.

Experience is a dear school, from which it takes the American people a long time to graduate.

Anarchy is the rendering of the earth void and empty that it may be recreated,—made anew.

The usurer takes great interest on his principal, but shows very little principle in his interests.

So long as labor cannot afford to consume what it produces, there will be want in the midst of plenty.

Christ came to save that which was lost. Who, pray, is more lost than the devils in hell?

A moneyed man is one that makes money, and money makes the man, you know. Either is a worthless commodity.

If the Coffin Trust keeps on putting up the price of its goods, hard as it is to live, it will be still more expensive to die.

The present business crisis ought to be called cry-bub instead of cry-sis, as the bubs are making the most hubbub about it.

A mortgage upon a man's home is a bill of sale putting him and his family into chattel slavery until the ransom is paid.

The gold god of America is not modeled after Dagon; the fish god of the Philistines, though he is always fishing for Philistines.

If air and sunshine could be bottled up, Chicago speculators would run heavy corners in blue sky, and peddle atmosphere at so much a gasp.

We might increase production indefinitely if we did not, at the same time, maintain the power of money, which restrains the increase of consumption.

Even now, this country is rocking in the throes of an impending revolution whose smothered ebullition of rage is sending ominous waves of disturbance through the social, commercial, and industrial world. Still they cry, "Peace! Peace! be still!"

And Adam gave names to all the beasts of the field, the fowls of the air, and to every creeping thing. And everything that God created was good.

The beasts of commerce, the bulls and bears of the pit, the bucked tiger, the gold bug, the silver bug, the rum bug, were "not in it;" they came forth from their father the Devil.—*J. S. Sargent.*

SHARP CUTS.

Bread riots next winter, in all large cities, may be the prelude to the tidal wave of 1894.—*Rocky Mountain News.*

To vote with the Wall Street conspirators, now means political death to any Western senator or representative.—*Rocky Mountain News.*

Edison says that gold is not as valuable as iron or lead. This will appear later, when the people's party demonetizes gold and adopts a rational currency.—*New Nation.*

Is there one single useful or necessary thing performed by capitalists today, which the people, organized, could not perform for themselves?—*Justice.*

God help the toilers! Between the goldites and the silverites they are well crucified, and too many of them do not seem to know it.—*Labor Standard.*

The cry is again going up for an issue of bonds for the purchase of gold. If the people submit quietly to such an outrage, they are slaves in every sense of the term.—*People's Paper.*

The people are no longer fools; they will not submit to the dictation of a handful of thieves and robbers who can raise and lower prices at their will, and can control the legislation of this country.—*Independent.*

The plot thickens, and the cataclysm approaches. All debts will be made payable in gold on the demand of the creditor. When this demand is made, as it assuredly will be, we may well ask, what shall the harvest be?—*Alma News.*

Congress has repealed the purchasing clause of the Sherman act, but left the redemption clause in full force, with more than \$150,000,000 of silver treasury notes outstanding. Now watch them raid the treasury and yell for an issue of bonds.—*Populist.*

If the United States could exchange every particle of gold produced in her borders for useful products from abroad, our people would be enriched to that extent. Gold impoverishes every nation that permits it to be used as a circulating medium.—*Tacoma (Wash.) Sun.*

We recognize no distinction between the robbing of the wayfarer by the common thief, and the fleecing from the laborer of the product of his labor by the capitalistic boodler. Robbery is robbery still, whether it be committed by the outlawed thief or the inlawed institution.—*Labor Standard.*

Let every reform paper in the land, East, West, North, and South; let every reformer in Congress and out of Congress, raise loud and long the shout: No more interest bearing bonds, no matter how low the rate of interest. No more national bank-notes!—*Western Herald.*

Only a world-wide movement of repudiation, of abolition of interest and dividends, of abolition of private ownership and monopoly in the resources of nature and the means of production and distribution, a mutiny of the slaves of the money power, registering their will at the ballot-box and defending their verdict upon the field, will banish the double-headed robber crew, whose black flag now strikes terror in every land.—*Ex.*

Ever vigilant, never at rest, the united forces of evil are at work day and night to control the affairs of city, state, and nation, and unless the friends of right are as resolute, firm, and united as are its foes, we will surely fail. If, by silence, we acquiesce in their reign of wrong, we are responsible for it.—*Rant's Horn.*

Why is it that foreign exchanges pay no attention to the American stamp on a gold dollar, but handle it by weight in the settlement of balances? If mintage makes no difference in international trade, why should we not have a currency for ourselves, suited to our own necessities, and not based on foreign prejudices or interest?—*Santa Anna (Tex.) Gazette.*

Last winter, Mr. Gladstone said that the world owed England and Englishmen \$10,000,000,000, and that they intend to collect it in gold. Munhull's estimate of the production of gold the world over, in five hundred years, is \$7, 240,000,000. If you consent to put the world on a gold basis, how can you help giving Johnny Bull supreme control?—*U. L. Gazette.*

The founders of this government fondly—foolishly—thought they had destroyed kingcraft and aristocratic privilege in this country. Little did they dream that—by retaining the old barbaric superstition that nothing is money but gold and silver, and erecting these metals into a privileged class of property—they were retaining the very worst feature of monarchy and aristocracy.—*Lucifer.*

The opposition the money power is raising, apparently over some very unimportant matters, is but defining the lines and concentrating the forces; before the struggle is over, right will have to prevail. Complete emancipation from money rule may be a war measure, as was the emancipation of the chattel slave, but it will be righted just the same and just as acceptably.—*The Union Pacific Employees' Magazine.*

I have listened to many ingenious persons who say we are better off now than we ever were before. I do not know how well off we were before, but I know positively, that many deserving persons of my acquaintance have great difficulty in living under these improved circumstances. I simply cannot paint, nor read, nor look at minerals, nor do anything else I like to do; the very light of the morning sky has become hateful to me because of the misery that I know of and see signs of, which no imagination can interpret too bitterly.—*John Ruskin.*

There are no harmless errors, least of all, venerable, sacred errors. To re-assure those who devote their intellect and lives to the noble and arduous battle against error, in any form or direction, I cannot abstain from adding that—although so long as truth has not become manifest, error can disport itself, like owls and bats at night—it may more readily be expected that owls and bats will frighten back the sun in the east, than that the recognized, clearly and completely expressed truth will ever be crowded out so that antiquated error can regain the vantage-ground formerly occupied, and remain in undisturbed possession. That is the potency of truth, when once victorious, although only after laborious and persistent effort; for that very reason, it can never again be obliterated.—*Arthur Schopenhauer.*

THE LATEST SPOKEN.

A BAD OUTLOOK FOR CHICAGO.—If it be true, as Chicago's mayor says, that there are now 200,000 idle men in Chicago, that city, inside of one year, will meet the red flag of destruction that will wipe it off the earth. When these men get hungry enough, there will be a reign of anarchy that all the troops in Europe cannot quell. One who has studied human nature and the history of the world knows what will be the result. The rich anarchists are so stupidly ignorant that they cannot see the volcano over which they are standing. Poor fools! They think they can reverse history, human nature, and all law, divine and otherwise, and stifle the cry of the oppressed by feeding them bullets when they ask for honest bread. But they can't. The pangs of hunger make the whole world kin. O Chicago! I tremble for your future, unless those who have robbed make restitution—and that they have not sense enough to do.—*Coming Nation.*

BUSINESS TROUBLES.—The business men (poor misguided mortals) still meet in little squads, and petition for the repeal of the Sherman law. "Banks and factories are starting up again (on paper), and the failures are not so numerous," is the news the papers give. But the gold bug organs are magnifying things.

For last week, Dun & Co., one of the leading commercial agencies, report 323 failures. Of this number, 262 were for less than \$5,000, and only four were for more than \$100,000. The failures for August were more than that each week, but of course the weaker concerns all went under in June and July. The fact remains that the failures have grown from 556 in 1866, to more than 15,000 each year for a year or two past. The increase has been rapid since 1873. At present, it looks as if the number will reach 16,000 or 17,000 for this year. Yet Congress is doing all it can to swell the number. Dun & Co. inform us that there were nearly 2,000 failures during August, and the total liabilities will amount to \$80,000,000. While the commercial agencies try to give this information impartially, it is to their interest to make things as bright as possible, hence the information is more likely to be understated than magnified.

The failures for last week were about double the number for the corresponding week last year, and the liabilities nearly four times as great, as it is larger concerns that are failing. Reader, are you for reform or destruction?—*The Progressive Farmer.*

MORTGAGES IN COLORADO.—The superintendent of the U. S. Census office is a humorist. If he were not, he would not start out with each state record of mortgages in this way: "The real estate mortgage movement in Colorado, from 1880 to 1889, was a decidedly progressive one, beginning with a debt of \$9,160,958 in 1880, and ending with \$54,218,578, incurred in 1889." Certainly it was progressive. Very rapid progress has been made toward bankruptcy.

During the ten years, a total debt of \$198,176,243 was incurred. The increase of indebtedness amounted to 491.84

per cent, while the population only increased 112.12 per cent. Of this amount, 56.66 per cent is on town and city lots, and 40.34 per cent on farms. The per capita debt in Colorado on Jan. 1, 1890, was \$206. This is far ahead of any other state. Even Kansas stops at \$170. The existing debt at present is \$85,058,793.

Now be it known by all men present, and men who say that cotton raising is the trouble in the South, that no cotton is raised in Colorado. Being a comparatively new state, much of the indebtedness was incurred when a boom was on. But like the older states, the decadence began with the demonetization of silver in 1873, and has rushed forward with startling rapidity.

Compared with South Carolina, a cotton state, the per capita debt of Colorado is \$206, South Carolina about \$4.30, or about \$50 to \$1. The population of Colorado is a little more than one third that of South Carolina. In other words, Colorado is about fifty times as much in debt as South Carolina.—*The Progressive Farmer.*

THE REASON WHY.—Why do men lack life's necessities, and why are the opportunities to earn a livelihood becoming continually less, while the means of production as steadily augment in effectiveness? Here is the reason. A traitorous administration of government, faithless to its trust, has allowed the wealth of the people, the fruits of their own toil and their heritage of the past, to be monopolized by a privileged few. Of all monopolists, those of land and money are the most important. There can be no ownership of uncreated wealth, excepting such part of it as is capable of individual consumption. There can be no true private ownership of capital or interchangeable wealth, simply because it would be valueless without a public to use it. The time has come when property rights can exist only by the violation of the rights of the individual. Before the era of monopolistic combination, men might choose their industrial leaders; but it is becoming more and more the case that freedom to refuse conditions offered to the wage worker means freedom to starve.

The one problem of transcendent importance which confronts modern civilization, is the just distribution of wealth. What does it matter that invention and progress in every field of effort are continually augmenting the material wealth of the world, when this very increase only renders more miserable the lot of the masses of mankind? The very word, "labor-saving," applied to improvements in machinery, indicates their effect on the producing classes. The capitalistic system disinherits the common people, not alone of their share in the benefits inventive genius has been giving to the world ever since the night of barbarism began to fade before the rising sun of civilization; it denies to them even the right to live.—*The Labor Advocate.*

A FAR-REACHING ISSUE.—The gravity of the silver crisis lies in the fact that the question of demonetization must soon pass from the phase of a financial problem into a burning social issue, which, if it cannot be adjusted, must apparently precipitate some catastrophe.

The difficulty is self-evident. Anything that causes

the alteration of the ratio which the standard of value bears to other property, must inevitably confiscate the property of one man for the benefit of another. Thus, for example, the action of England and other countries has caused so great a fall in the price of silver, that debts paid in silver dollars would be scaled down more than one half, and the lender would suffer proportionally. But, supposing silver to go out of circulation, the supply of gold would be so much less than the demand that its price would rise, relatively to other commodities, with the result of confiscating the property of the debtor for the benefit of the creditor; and it is this great fact, and not the rapacity of the rich silver miners, which makes the bitterness and danger of the present struggle. The silver kings could be handled easily enough, but it is the southern and western farmers, who see the progressive shrinkage in the price of a bushel of wheat and of a pound of cotton, who are desperate and who will be heard.

Nor is this movement confined to the United States; it extends over the whole world, and it is a suggestive fact that the demand for a single standard, which has tended and must tend to enhance the relative value of gold, originated with England, which is the great capitalistic nation, and whose direct interest it is to confiscate the property of all to whom she has lent money.

There can be no question that, for the moment, the commercial people have no alternative but to do likewise, since in no other manner is it possible to protect themselves; but it is equally certain that such action will not be a solution of the difficulty. The stubborn fact remains, that a single standard, if persisted in, must end in enhancing the relative value of gold; by so doing, it will have the effect of taking a portion of the debtor's property and giving it to the creditor. It also seems certain that such an alteration in values cannot fail to produce widespread distress, if not general bankruptcy, and that such a calamity, affecting principally small property holders, would seriously endanger the stability of existing institutions. It could not fail, for example, to cause an enormous extension of socialism. It is not at all impossible, therefore, that silver may be the test question upon which the relative strength of the capitalistic and debtor classes may finally be tried, all over the world.—*Boston Globe*.

POLITICAL ECONOMY AN INGENUOUS AND EFFECTIVE PLAN FOR PREVENTING SUPPLY FROM MEETING DEMAND.—When a political economist tells you that the existing system is based upon the interworking of demand and supply, tell him that he lies. It is, on the contrary, a most ingenious and effective plan for preventing supply from meeting demand, or from getting within gunshot of it. And so your economist will presently confess, by admitting that, by "demand," political economy does not mean the demand of men as measured by their needs, but the demand of men as measured by the money they have. In the sense of political economy, it is money alone that talks.

It has, of course, always been true that the workers have not received the full value of their produce; but, owing to the vast multiplication of the productive power of the worker by machinery in modern times, the discrepancy between what the workers produce and what they receive and are able to consume, is vastly more than in any previ-

ous age. Wages, that is, the share of their product received by many kinds of workers, are doubtless more, on the whole, than before the introduction of machinery; but to be in the same proportion to the product, they must have been multiplied by ten and sometimes by twenty. The consequence of the prodigiously increased modern excess of the product of the worker over his power of consumption, as represented by his wages, has been, on the one hand, to make "overproduction" a constant condition, and, on the other, to leave a vast mass of unemployed labor, which, under the present economic system, cannot be employed without making the overproduction still worse, since every one so employed would necessarily produce much more than he could buy back with his wages, and consume.

Sometimes, nations can temporarily provide for their overproduction, beyond the money power of their people to consume, by opening foreign markets. That is to say, the people of other countries, who are not such effective producers, consume a part of the excess of the product over and above the power of the home producers to purchase. Thus we see England, France, and Germany sending fleets and armies to compel Chinese, Africans, and South Sea Islanders to admit goods which the millions of needy English, French, and German workmen—who produced them—would have been glad to buy up and consume had they received the equivalent of their product.

The principal new markets of the world are being rapidly glutted, like the old markets which seek them for relief; and the time is now near, indeed we are already entering on it, when a general gilt and international bankruptcy must take place on a scale never before possible. The signs are at hand of such a cataclysm.—*National Spectator*.

CHICAGO SLUMS.—The *Review of Reviews* contains an Englishman's estimate of the *Colossus Chicagous*. Everything is big! large! tremendous! gigantic! colossal! even the slums. He says they are worse than those of London, principally, because the London rookeries are substantial brick and stone structures. In Chicago, however, they are mostly of wood, and when wood decays, as is the case in many instances, the consequences are more deplorable than anything in London. The writer says this was confirmed by sociological experts. One of these, a lady, at present engaged by the national government in investigating and reporting on the life and homes of the poor in Chicago, was appealed to, the Englishman suggesting that it was due to the large foreign element in the population. Whereupon the following colloquy ensued, which shows how the churches play into the sins of vice and crime, while the boasted American free press stands off and watches the unctuous combination, afraid to utter a protest.

"On the contrary," she replied, "the very worst places in the city are inhabited by native Americans." She showed me the official chart of one of the lowest streets, on which the tenements were marked white when occupied by native Americans, black when occupied by foreigners. The rooms to the front, which possess the worst character, were white.

These carefully ascertained facts knock the bottom out of the complacent assurance (which I have since so often

heard expressed), that foreigners are responsible for the darkest shades of Chicago life.

"Is this state of things allowed by law to exist?" I asked. "Certainly not," replied the lady; "it exists in flat contravention of every municipal ordinance."

"Can nothing be done to enforce the law?"

"The very men whose duty it is to enforce the law, are the nominees of the classes interested in violating it."

"Can you not rouse the churches to combine and put a stop to this municipal corruption?"

"The churches!"—the lady spoke with infinite scorn—"the proprietors of the worst class of property in Chicago are leading men in the churches. I have more hope of arousing the poor Polish Jews to a sense of their civic duty and opportunity than the churches. The Poles, poor as they are, and ignorant, do want to lead a decent life."

"Is there no one who will stir the public conscience on these questions? Have you no pressmen who will dare to do it—no journalist of the heroic type—no knight-errant of the pen?"

"We tried to induce the proprietor of one of our leading newspapers to take up the matter on his own account, and to compel the municipality to do its duty. But he absolutely declined. He said he would publish signed communications from us, but he could on no account commit the paper to the crusade. The reason he gave for his refusal was, that the persons most concerned in the maintenance of these abuses were among the principal men of the city, and, though he fully admitted the justice of our complaint, he dared not alienate them. It would ruin his paper!"

If this were published in a dime novel it would be fiction, and believed accordingly. Being a part of a prosy article on the civic life of the second city on this hemisphere, it excites nothing but disgust. The mob hoots, the courtizan yells, the churches pray, and the gin mills turn the screws. For less infamy than this, Babylon fell. But the great heap of evil, ignorance, and folly always holds an even measure, and, like the earth of which it is a part, must have its vents in volcanoes. Equilibrium of the mass is the prime effort of the forces operating it. Babylon was a volcano. When it fell, the fires oozed and seethed until Athens and her Acropolis went down in her "slums." Then the vent burst forth in Rome. The Coliseum walls attest something of the barbaric "slums" that carried Rome into the mortar box of evolution. The present vent is Chicago, the modern Babylon. When will her fate be marked on the dial of time? Where will Chicago be when her "slums" stop the great clock of her destiny? Easy queries, are they not? Let Chicago Christianity give the first answer. Then let the saloons answer, and let the free press record them.—*Light of Truth.*

WHICH IS THE WORST?—Man is a creature of circumstance. His whole character, as a rule, is determined by his environment. Environments are created by law and custom. Our present laws and customs tend directly to stimulate and encourage that which is essentially immoral and dishonest, and to discourage and suppress all the best impulses of the human heart.

To illustrate: A private correspondent says: "If I had \$5,000 I would invest every cent in wheat, as it is very low, and hold it until it had advanced to double or treble what it is now." This would certainly be strictly according to law and custom. The so called best moral element in society would say that such a transaction was not only all right, but highly commendable. Our entire education, whether commercial, political, or religious, stimulates and encourages this kind of business venture. Let us analyze the transaction for a moment and see what it involves. The farmer raises wheat so that he may have a surplus to exchange for necessary supplies of clothing, groceries, furniture, implements, etc., which are created by the labor of the people who need this surplus wheat (or other products) for consumption. The ability of the farmer to purchase these necessary supplies depends upon the price which he receives for his surplus. The real consumer, who must pay for this surplus, is employed in the shops, factories, and mines, and his ability to purchase the surplus products of the farmer depends upon the wages he receives; these wages, in turn, depend upon the amount of the products of his labor that the farmer is able to purchase. These two great wings of the industrial army—the farmers and the wage workers—bear to each other the relation of producers and consumers. Between these two great factors in our system of commercial exchange, is the field occupied by the speculator.

The speculator takes advantage of the farmer's necessities, and thus decreases the ability of the farmer to purchase the products of the shop, the factory, and the mine, which give employment to the people who must have the farmer's supplies, or perish. But the speculator, who produces nothing of value, has possession of the products of the farm, which he holds until the necessities of the consumers force them to pay double or treble what the farmer received for these same products, in addition to the cost of insurance, handling, and transportation. Thus the speculator in food products grows rich by exacting tribute from the necessities of the farmers and wage workers who create by their labor every article of utility, comfort, or luxury, the exchange of which constitutes the commerce of the world. This, under the laws and usages which govern in the commercial world, is all right, and the speculator is honored and accorded the highest places in society, in proportion to his success in amassing wealth by exacting tribute from the necessities of the poorest as well as the most useful classes which compose human society.

But now let us look at the other side. It is all right, according to the popular code of business morals, to monopolize the food products of the world, and say to the helpless poor: "Your last cent or your life. Pay my price for this food, or perish. Law and custom, by my superior cunning and business sagacity, place your lives and the lives of your little ones in my keeping. I am dealing in food products for profit,—not charity. Pay my price or starve." The very poor are placed absolutely at the mercy of the heartless speculator, who is in the business for all that can be made out of it, regardless of every humanitarian impulse. He may take every advantage of the very poor, confiscate their scanty incomes, and take all they have; if successful in acquiring wealth in this way, he is honored and pointed out to the rising generation as an example to be followed. But if he is too humane

to rob the very poor, and stretches forth his hand and exacts, by the power of his own right arm, a far less burdensome tribute from the very rich, he becomes a criminal and forfeits his liberty for a long term of years. The rights of property are sacred and must be protected, while the rights of humanity will be trampled upon with impunity. Such is the power given by law and custom to the spirit of commercialism which today wields the scepter throughout the civilized world. Yet, which is the worst,—the illegal criminal who robs the rich contrary to law, or the speculator who robs the poor according to law?—*Alma News*.

SCIENCE AND ALCOHOL.—The *Westminster Review*, one of the leading vehicles for the best English thought, has a very strong article in a recent number, in which are discussed several of the popular fallacies regarding the use of intoxicating liquors. It sets forth the latest conclusions of medical and other scientific authorities regarding these matters of general error among the masses of the people. The first of these mentioned, is the common belief that the drinking of alcoholic liquors gives new strength and energy to the body after one has already become fatigued with labor. Physiologists agree that the sensation of fatigue is one of the safety-valves of the human machine. It is a warning that the bodily functions are being overtaxed, and that rest is imperatively demanded. To deaden the sense of fatigue by drinking, which excites the circulation, in order to do more work, is like tying down the safety-valve of a boiler. There is danger of overpressure, and an explosion may follow. Another popular error is that alcoholic drinks aid the function of digestion. The use of wines and other alcoholic drinks during a dinner, is advocated because of the theory that the stomach, being stimulated, performs its duties better and quicker. Scientific investigation has proven this to be exactly the reverse of the truth. Experiment has shown that a meal taken without alcohol is more quickly followed by hunger than is a meal at which some alcoholic drink is taken. Further, it has proven that the process of digestion is retarded by the use of liquors at meals. Another error is, that mental exertion of all kinds is better undergone when a moderate amount of alcohol is taken. This is clearly disproved by the experience of those brain workers who have tested both ways. The fatigue consequent upon mental labor is more easily relieved in the case of the man who does not drink than in that of one who does.

There is no more conclusive proof of the uselessness of alcohol as a means of fortifying the system against cold, heat, the inclemencies of the weather, or long-sustained physical exertion, than the thousands of experiments which have been made by medical and scientific men in connection with the sanitation of armies. These experiments have been made in every climate, under all conditions of heat and cold, in all kinds of weather; and the verdict of science has been, in every case, that soldiers are better able to endure the fatigue of the most exhausting marches when they are not allowed alcoholic liquor of any kind.

It will be seen that these results of scientific research cut the ground from under the feet of the very large class of people who attempt to excuse their drinking propensities by

pleas of various kinds. The plain fact is, they drink because they like the effect which alcohol produces. They desire the state of exhilaration, of gaiety, of high spirits, which follow the imbibing of all liquors, spirituous, vinous, or fermented, and make the various pleas enumerated above to excuse themselves to their friends, or to the community at large. There is no scientific basis for any of these pleas. No man is better, even temporarily, in mind or body, by such indulgence.—*Toledo Blade*.

WHAT SHOULD BE DONE?—Make occupation and use the sole title to land. Declare by the sovereign voice of the people, that the home is sacred; that across its threshold the tax collector or the sheriff shall never pass to levy tribute or to distress. The home is permanent; declare it so by law. Every human king has a right to a portion of the soil.

Nature decrees it, let the law proclaim. States regulate our system of land tenures. Congress has nothing to do with this matter. Kansas is at liberty to protect the inalienable rights of her own citizens. An alienable right is a right that cannot be cut off; a right that terminates only with the end of life. Our land laws are inhuman; they are murderous; let them be revised. They are such that our titles as naturally gravitate into the hands of the landlord class, as water runs down hill.

Debts mean mortgages; mortgages mean foreclosures; foreclosures mean forced sales on a ruined market at a sacrifice amounting to wholesale and highway robbery. This means an army of tenants, homeless serfs, wandering here and there in search of a resting place and something to do by which life may be sustained.

Our Christian civilization stamps as good the sum of all villainies, and humanity withers and dies in an atmosphere laden with prayer and invocation to God. It is the work of womanhood to tear off this mask of hypocrisy and drive the lance to the heart of tyranny, that her offspring may be reared without fetters, and develop into gods by the pressure of every natural agency. Permit me to suggest, as the starting point, the closest scrutiny of every one of the laws under which we are living, beginning with the municipality and state. When we have found a vicious one, let us nail it to the mast-head of public thought, keeping it there until an aroused, an indignant, and an enlightened people shall decree its death.

Sisters! You are panting for the fresh air of liberty. Do you know your restraint? Our state laws are numerous and complex. Let us study them and thus prepare for the day when the onward march of civilization will permit us to strike the blow which shall lay low the enemy of our homes, and place men and women side by side upon the same elevated plane, in the great fields of nature, to enjoy nature's gifts, with no usurper to gnaw at the vitals, with no evil genius to compound decoctions to madden the brain and debauch the morals.—*Eva L. Corning, in New Era*.

The hotter the war, the sooner it will be over. In the West and the South every traitor who votes to sell out the people to the money mongers will be turned down and a true patriot sent up in his place.—*Norton (Kan.) Liberator*.

CONTRIBUTED.

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

Hebraic Finance.

An Interesting Account of Clearing-House Methods in Palestine.

The following statement is interesting. The writer is a native of the Orient, and is evidently well versed in matters that relate to the ancient Jewish monetary system. Here is his account of it:—

SILVER AND GOLD AS USED BY THE ANCIENT HEBREWS.

[By Prof. Naphtali Herz Imber.]

Silver.—Apropos of the silver question, which is now agitating the public mind, I think it will be timely to give a brief outline of the estimate placed upon the white metal by the ancient Hebrews, the best priests in Mammon's temple.

The Shekel.—Shekel means weight, and the prehistoric exchange medium was a piece of silver corresponding to the weight exchanged. The Bible tells us that the patriarch Abraham handed over to Ephron, prince of the Hittites, four hundred shekels of silver, exchangeable by the merchants. The Scripture says, that King Solomon "made silver to be in Jerusalem like stones." The meaning of that passage is that he restored the shekel to its proper weight.

The Stock Exchange in Jerusalem.—On the east side of the temple gate there was the famous stock exchange, where drafts were drawn by the pilgrims. Such a draft or check was known by the name of Star. The Star, or the paper money, was of such great development in the commercial world that their calendar was regulated from its invention, as it was the custom of the Greeks to reckon from the Olympiad plays. The pilgrim from a far-off land, having taken a Star from the broker of his town to the amount required, drew on the stock exchange of Jerusalem. Such brokers were called table-men, on account of their small tables on which the coins of the nations were arrayed. One can see them still, when wandering through the Orient.

Talmudical Sherman Law.—That a silver crisis was impossible to the ancient Hebrews, is due to the wise legislation of the Talmud. The Talmud declares gold to be merchandise, while silver is standard money currency. At the same time, it fixes the relation of the white metal to the yellow as 25 per cent; hence, if gold advanced, silver advanced too, in the ratio of 25 to 100. The influence of gold was of no consequence to the silver standard.

Unless a wise Congress legislates wise laws, the silver question will always remain a "topic of today."

The Talmud gives an idea of the wealth accumulated by Jerusalem's mammon aristocracy. The machinations of Wall Street brokers remind one of the subtle manipulations of the Hebrew brokers of Shallum, who endeavored to stop the circulation of all coins except the Hebrew. Their ambition realized would have been a national calamity,—the only possible consequence being financial ruin. During

the siege of Jerusalem, three wealthy patriots offered to supply the needs of the besieged city during the period of twenty-five years. The leaders of the hot-headed rebels—acting on the principle that a starving army fights in a more desperate and heroic manner than one that is well-fed—caused the stores of these patriots to be burned."

The professor explains, in addition to this, that there was a difference between the drafts, checks, and business exchange paper that passed current in the Jewish provinces, and the commercial paper of the merchants in Jerusalem. The provincial paper was stamped with the date of the transaction only, while in Jerusalem, which was regarded as the general clearing-house, all paper was registered with the date and hour on which the transfer occurred.—*Peoria Journal*.

Walk Ye in the Light.

[Written for the FLAMING SWORD.]

How gently flows the water of Life's river;
How sweet the flowers that on its banks abound!
The dreary soul, with balmy air enchanted,
Sees but earth's treasures in its blue depths found.
But it awakes to read the mystic symbols
That speak of joys, until this day untold,
For life has been an hour of idle dreaming;
Its glorious book sealed with seven clasps of gold.

God touches now our dull and sleeping senses,
As he reveals the wonders of the deep;
The stars of heav'n reflect his hidden wisdom,
And o'er life's mystery their vigils keep.
Now, from their realm, we hear sweet strains of music,
Like the sea murmuring on the distant shore;
We catch the refrain of the wondrous chorus,
"Our God reveals himself in man once more."

The Light of ages now on earth is burning,
Enshrouded within the temple of His choice;
And from between the sacred guardian angels,
We hear again the all-creating "Voice."
"Let there be light!" Our very souls are glowing,
Celestial voices must a new song raise.
Christ comes to open wide the heav'nly portal,
Let all who see the light join in his praise.

—Mary Everts Daniels.

A Little Flower.

'A little flower so lowly grew,
So lonely was it left,
That heaven look'd, like an eye of blue,
Down in its rocky cleft.

What could the little flower do
In such a darksome place,
But try to reach that eye of blue,
And climb 'till kisses heaven's face?

And there's no life so lone and low
But strength may still be given
From narrowest lot, on earth, to grow
The straighter up to heaven.

—Gerald Massey.

The hours are growing shorter for the millions who are toiling,
And the homes are growing better for the millions yet to be;
And the poor shall learn the lesson, how that waste and sin are spoiling
The fairest and the finest of a grand humanity.

—Sarah K. Bolton.

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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 Koreshaun 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 Koreshaun 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 Koreshaun Doctrine.

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

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