

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.

Vol. VI. No. 14. CHICAGO, ILL., OCTOBER 7, 1893. A. K. 54. \$1.00 per Year.

Issued weekly by the Guiding Star Publishing House, Washington Heights, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

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ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.
EDITED BY THE KORESHAN UNITY.

THEOLOGY.

DAVID IS THE CHRIST.

"I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. * * * And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him, for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."

What does all this mean, if not that David, through processes of evolution, in which is involved the principle and process of re-incarnation, is to be made God's first-born? Does it not imply that David, through re-embodiment, was to become the Christ who was declared to be the first-born, the first-begotten from the dead, the firstfruits of the resurrection?

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they

shall dwell in the land" (not the type, but the antitype, which signifies the body of the resurrection, of which the land of Canaan was the figure), "that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever: and my servant David shall be their Prince forever." This land is the body of immortal life,—the seven churches typified by the land of Palestine. David is the Christ, in whatsoever age of the world the Messenger arises and pronounces the truth.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David" (which is the throne of God) "and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

"Let mine outcasts" (the Christ and his people) "dwell with thee, Moab" (the Father's seed); "be thou a covert to them from the face of the spoiler: for the extortioner is at an end" (this is now at hand), "the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David," (ye are the tabernacles of God,—human bodies,—the body of the Lord Jesus being the specific tabernacle, and the Messenger of the Covenant of this age, whosoever that may be, the tabernacle of David), "judging, and seeking judgment, and hasting righteousness."

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (God). Behold, I have given him for a witness to the people, a leader and commander to the people."

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the North country, and from all countries whither I had driven them, and they shall dwell in their own land." It is evident that the righteous Branch to be raised up unto David, the king to reign and prosper, is none other than the LORD OUR RIGHTEOUSNESS.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and

he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. * * * In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

The day will come—it is not far distant—when the eyes of the people will be open to the truth of the resurrection, as a fundamental literality of the gospel of salvation, and to the fact that the resurrection is identical with the new birth and the re-incarnation of the dead. The Lord Jesus Christ was the re-incarnated David, the firstfruits of the dead, not as he arose from the material tomb of Joseph, but as he was born from the original matrix of Mary, the Mother of our Lord. The time is at hand when it will be known that God Almighty was incarnate in Jesus the Christ; that in him the Christ was the fulness of the Godhead bodily; that he was not only David the Lord, but also the Father, Mother, and Son, and that the trinity was not a trinity of persons, but a triunity of attributes, involving the biunity of bride and bridegroom in the one eternal fulness.

The consummation of holiness (wholeness) will come when mankind learns that God the Lord is both the origin and the destiny of the human race. We sprang from God, our biune Father-Mother, the biune personality,—not two persons,—and in our restoration we will attain to the Father-Motherhood, being biune, as God, our Father-Mother, is biune. Glorious conception,—the fruition of truth, the cognition of the humanity of God, and the divinity of the regenerated man! Glorious truth,—to know that this mortal shall put on immortality, and that this corruptible shall put on incorruption. In other words, that this mortal flesh shall be transformed to immortal flesh, and that this corruptible flesh shall be transformed to the incorruptible flesh of the eternal Christ. This change will come through a scientific application of the laws of life, which must necessarily involve the dematerialization of the males and females of the natural, sensual, and dual order, that, through a flowing into one, they may stand forth the biune sons of the eternal God.

One of the greatest of the mysteries of Godliness is the principle of the alternation of the Godhead from the presence of the man-God to the presence of the woman-God. This specific correlation of the manifestation of the Son, in whom is the Father, with the Mother, in whom is the Son, could only be revealed to the chosen Shepherd of Israel, and to him only could the science of the law be made known. "That saith of Cyrus, he is my shepherd, and shall perform *all* my pleasure; even saying to Jerusalem" (the Bride, the Lamb's wife), "thou shalt be built; and to the temple" (the Lord God Almighty and the Lamb is the temple), "thy foundation shall be laid."

Who hath despised the day of small things? "And God placed cherubim and a *flaming sword* at the east" (rising) "of the Garden of Eden to keep" (perpetuate) "the way of the tree of life." The tree of life is the woman-God who brings forth the sons of God,—they being the fruit of that

tree. She yields her fruit every month,—every twelfth division of the grand cycle or year called Mazzaroth. She is the holy city, the New Jerusalem, which *Cyrus* is to build.

The Bride, the Lamb's Wife, is the New Jerusalem.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." If any one requires a further description of the Bride, the Lamb's wife, let him read the continuation of the chapter (Rev. xxi.) from which the foregoing is quoted.

We have great faith in John the Revelator, and in the revelation of Jesus the Christ, which God gave unto him to show unto his servant things which must shortly come to pass, and which he (the Lord Jesus) sent and signified by his angel unto his servant John. We have so much confidence in these revelations, that no man or woman under God's heaven can so contradict the revelation as to induce us to conflict in our testimony with Christ the Lord, and with his angel and his servant.

If any woman comes into this world professing to be the Bride of Christ, she must conform in her characteristics and testimony to the description given to John by the angel,—she must be four square, her length, breadth, and height being equal. She must have twelve foundations and twelve gates. She must have the glory of God, and as God declares that he will not give his glory to another (but himself), she must not only possess the glory of God, but she must be God. She must be twelve thousand furlongs in dimension; she must have a wall of jasper, and must be pure gold, like unto clear glass. Her foundations must be garnished with all manner of precious stones, and her twelve gates must be twelve pearls. She must have the street of pure gold, as it were transparent glass. The temple of this Bride, the Lamb's wife, is the Lord God Almighty and the Lamb. This Bride, whosoever she may be, has the Lord God Almighty and the Lamb. She has the Lord God Almighty as her temple, and this temple is not outside the holy city,—the Bride, the Lamb's wife,—but the Lord God Almighty and the Lamb are in it,—in her.

"The city"—the Bride, the Lamb's wife—"had no need of the sun, neither of the moon, to shine in it; for the glory of God" (which she had) "did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it" (of what? Of the city,—the Bride, the Lamb's wife), "and the kings of the earth do bring

their glory and honor into it" (into what? The Bride, the Lamb's wife). "And the gates of it" (of what? Of the holy city, the Bride, the Lamb's wife,) "shall not be shut at all by day; for there shall be no night there" (where? In the holy city, the Bride, the Lamb's wife). "And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Those whose names are written in the Lamb's book of life will enter into the city, into the Bride, the Lamb's wife, and will dwell in her. This city and the Lamb will not be two counterpart persons, for the life of the Son of God will be so thoroughly conjoined to those who are regenerated, that the bride and the bridegroom will be one in every person redeemed from among men,—being the firstfruits unto God and to the Lamb. We do not care for any testimony that conflicts with the testimony of this revelation; for if it does conflict, it may be set down as the testimony of Satan. "Blessed are they that do his commandments, that they may have right to the tree of life" (not death, for the Devil hath the power of death), "and may enter in through the gates into the city,"—into the Bride, the Lamb's wife. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (the Bride, the Lamb's wife), "and from the things which are written in this book."

There can be no misconception of what comprises the Bride, the Lamb's wife. Is she manifest to the world? Have we seen her twelve foundations? If so, where, and what, are they? Have we seen the twelve gates of this Bride? If so, where, and what, are they? Their names are those of the twelve Patriarchs. Those upon whom these twelve names are inscribed are certainly the twelve sons of Jacob; for it is declared that at the gates were twelve angels; that the names of these angels were the names of the twelve tribes of Israel; and that the names of the walls were the names of the twelve apostles of the Lamb. We are not in darkness as to this holy city. The twelve thousand of the twelve tribes—making one hundred forty and four thousand virgins, redeemed from among men—constitute this Bride, this holy city, else God, and Jesus, the Christ of God, as well as the angel who bore the testimony to John, made a mistake: and John, also, made a mistake when he declared the testimony, and the people who pretend to accept the testimony of Jesus, while at the same time they deny it in order to establish and perpetuate their own propaganda, also make a mistake. Let us accept all the testimony, or none.

Who saith of Koresh, "He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

God's Kingdom Will Suddenly Come,

The resources of God are transcendently beyond the conception of the unilluminated mind. Every epoch of the greater divisions of time has been marked by special displays of the divine power, and the imminent culmination is not only not an exception to this law of God's prerogative and

potentiality, but the world is approaching a crisis,—compared to which each preceding one has been but the shadowy outline of a precursory intimation,—and the augmentation of spiritual power will be commensurate with the changes to be wrought in the sudden birth of the universal kingdom of righteousness.

Those who look for a gradual evolution of the divine kingdom may be numbered with the fool who hath said in his heart, "there is no God." God will baptize the world through his Messenger; through this outpouring the kingdom of righteousness will be established. The commercial, financial, and industrial questions will be settled upon one eternal and communistic basis.

POETRY AND SCIENCE.

"'Tis merely poetry," you sneer, O wise man of our time. When poet's song doth dare to soar above earth's cumb'ring rime, Straight toward the heart of Truth, where lies her store of wealth untold, And touches, almost grasps, the pearl our souls so yearn to hold, And sings to us of silver white, and sings of purest gold.

You delve for facts in heaps of dust by centuries overgrown, And fail to see the light above outpoured from the great white throne, You hold within your hand your fact, and hold it to your ruth, For comes to you no gleam to show that fact may not be truth, And better than your dreary doubt is careless trust of youth.

What know you of the sun so bright? What know you of the stars? What know you of the planet spheres, of even flaming Mars? And yet that bright alliance doth sing, and so shall we, "True poetry is science and true science poetry"; And far above all systems stands the Man of Galilee.

O surgeon, with your victim there beneath your cruel knife, While counting how his pulses fall, pray tell us, What is life? And you, great evolutionist, crowned king of modern thought, Can you tell why the plant should grow the while the rock can not? Or Christ should rise supreme o'er death and death be still your lot?

O grope among your kind less—they do not, cannot know it, And scorn not, in your blindness, the clear sight of the poet; Again One comes to dwell with us, whose name earth must confess, He comes to turn you backward, show your knowledge foolishness, And give to earth for aye a light that earth for aye shall bless.

—Ella M. Castle.

The Power of Death.

The power of death operates diversely in those who love the truth and obey it, from what it does in those who despise, disobey, and reject it. In the man of the divine order, the final triumph comes when the last effort of death is reached, and death is overcome through life, in which the power of corruptible dissolution is destroyed. This is accomplished when there is nothing more in the man to die; when he has achieved the final victory over the power of death and the grave. Death will then have finished its work with such as are of the kingdom, and there will be no more death in them. The influence of the power of the pale horse is to destroy in them the last vestige of the old or fallen nature; it is the final elimination of the corruptible principle. This influence is called the pale horse with such as separate themselves from the world and its influences, because it is the

severing of all ties of a worldly character; and this comes not without a crucifixion and a struggle with the powers of hell and death. It is no mean effort for the sensual man to struggle with and overcome all the influences which bind him to the earth.

Power Over The Grave.

It is a wonderful thing to contemplate the victory over the grave. Christ proved himself master of death and of hell, hence he was the Saviour of men. All others who are able, likewise, to rise above the grave, demonstrating by their immortal bodies that death is not their conqueror, will also be saviours. Hence Obadiah declares: "*Saviours* shall come up on Mount Zion, and judge the mount of Esau." It is to the attainment of such a state that Koreshans have set themselves. "Ye are the temple of the living God, for God dwelleth in you," said Paul. Development from within, is the process of overcoming that must be followed out. Christ never overcame for us in the sense in which the church preaches the doctrine. It is quite true that if Christ had not died a physical death, through martyrdom, and been theocrasised or translated, there would not be the possibility of our attaining immortal life in the body. There is no immortality of the spirit separate from that of the body; this is a fallacy of the church. "The redemption of our bodies" is what Paul prayed for.

Through the teachings of the church, people are led to believe that when they pass out of this life by the corruptible dissolution of the body, they will pass to their immortal state to dwell forever with Jesus and the angels. The Lord never taught such a doctrine. To the rich young man who sought eternal life, He said, "Keep the commandments." The same doctrine is as true today as then. Eternal life is unattainable except through obedience to the commandments. As long as people do not keep them they will die; when they begin to keep them they will live,—live eternally. The law of Moses affords the only system of ethics by which men can be guided, but that law, as interpreted for that age, is not the same as we find it when interpreted for this dispensation.

The Lord declared: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." What was it to eat the flesh and drink the blood of Christ? It was to appropriate the doctrine which he taught. What was that doctrine? It was summarized in the injunction of love to God and to the neighbor. Of all the men of his day—and he talked to many—he found but *twelve* willing to apply that doctrine to their lives, and one of them proved to be a devil. We believe the chief principle of the primitive Christian doctrine involved the common purse. All who come under the primitive Christian communistic system, ate the flesh and drank the blood of Christ; they, and they only, will be raised up at the "last day." But how? From the graveyard? Hardly. Through successive re-embodiments—comprehending a succession of births and deaths in the natural and the spiritual worlds—they will at last, in their final embodiment at the end of the age or dispensation, awake to age-lasting joy and be redeemed from the corruptible dissolution of the body, called death.

This is the doctrine clearly taught by Christ; there is no wriggling out of it. Violate the law, and you will go to

hell; keep the law, and you will attain immortal life in the body. For this purpose Christ was planted in the race by theocrasis. "The good seed," he distinctly declared, "are the children of the kingdom." "The field is the world," (Greek, age), "the harvest is the end of the age." One hundred and forty-four thousand sons of God (men-women, produced through the Motherhood of God, soon to be manifest), made in the image and likeness of God,—male and female in one form, the individual or undivided being,—will come forth as saviours, or Christs, at the end of the age. Each one of these can declare, as did Jesus: "I and the Father are one." If this doctrine is not true, the Bible is not true. It is, however, true. Despite the fallacies of the age, the Bible and the doctrine which Christ taught will prove invincible and irresistible. The Bible will yet be the master of modern science, instead of modern science being master of the Bible, as under the present regime.

There will be no justice or peace in earth until the sons of God are manifest. They, and they alone, can establish that divine kingdom for which Christ prayed. That kingdom is coming with the ushering in of the new century,—this is just as certain as that the sun rises and sets—and the man, Christian or Heathen, who does not believe it is not a follower of Christ, but a falsifier of his doctrine.—*Charles Jay MacLaughlin.*

THE TRUE GLORY OF THE CROSS.

The teachings of the various churches of Christendom have clothed the story of the crucifixion of our Lord in language that obscures the glory of the cross. The apostles endeavored to give a clear description of the facts as apparent to the natural eye, not understanding the deeper significance of the great transaction. Ages of priestcraft have imbued the minds of the people with a reverence for the pieces of wood, placing them upon their altars as objects of worship, thinking that the death of Christ sanctified the memorial they hold so sacred. As we stand looking toward Calvary,—where the one great consummation was reached, and he who bore the holy name of Christ cried, "It is finished," dying that we might have life,—we see a fulfilment of type and shadow, of the hopes of the patriarch and the expectation of the prophets. The Christ of God had finished the work for which he came to earth as the Son of man. Covetousness betrayed him; Perjury bore false witness against him; Envy delivered him into the hands of Cruelty, who scourged him and crowned him with thorns, and then, when one would have delivered him from the frenzied crowd, cried, "Crucify him! Crucify him!" while the voice of the chief priests swelled the intensified demand.

It stood written in the eternal council, that Jesus was to die by a Roman form of execution which inspired the Jew with horror. Death on the cross was the most dreaded and shameful punishment of antiquity,—a punishment that, Cicero tells us, should never come near the thoughts, the eye, or the ears of a Roman citizen, far less his person. It was of Eastern origin, having been in use among the Persians and Carthaginians long before its employment in Western countries. Alexander the Great adopted it in Palestine;

Crassus signalized its introduction among the Romans by lining the road from Capua to Rome with crucified slaves captured in the revolt of Spartacus, and Augustus finally inaugurated its general use by crucifying six thousand slaves at one time in Sicily. It was not a Jewish punishment. For a Jew to crucify a Jew would have been impossible, as the national sentiment would have revolted against it. The cruelty of heathenism had to be called in by the corrupt and sunken priesthood before such a death could be inflicted on any member of the nation, far less upon one declared by the procurator to be innocent. It was the punishment inflicted by heathenism—which knew no compassion or reverence for man as man—on highway robbers, rebels, slaves, and provincials who, in the eyes of Rome, were slaves if they fell into crime. The Scripture was fulfilled which saith, "And he was numbered among the transgressors." The Jews crucified Jesus lest the Romans should come and take away their place and nation; but the Romans did come and take away their place and nation. They crucified the Lord of hosts before the walls of Jerusalem; before these same walls, that stood as a witness against them, they themselves were crucified in such numbers that history declares "room was wanting for the crosses, and crosses for the victims."

All that humanity could inflict was endured, all that the Savior of the world could be was done; he had, by his death, laid himself as the sure corner-stone, the foundation of a new kingdom in earth. How much could be said regarding his matchless life! The sons of genius in art or literature have failed to portray it, for no earthly creative skill can ever elucidate the inexplicable mysteries of him who was truly called the "Wonderful." In contemplating all of this, we are led to critically examine God's dealings with the world, and to question, "Why must these things be?" Surely God has a purpose and, unlike man, he does not need to experiment in order to perfect his plans. The believer, seeing in the cross of Christ the fulfillment of all prophecy, but little understands the deeper significance of that which the pieces of wood are but symbols. As we look back contemplating the various lessons Jesus taught his disciples, we realize that he came to the world for a purpose not fully understood by them.

The Bible is written in symbolic language, in which much of Jesus' teaching was given. The naked facts of his death, resurrection, and ascension speak of miraculous events; but to look into the depth of the plan of redemption requires much study and divine illumination. Koreshanity alone holds the key to the mysteries of the cross, as Koresh alone unfolds the science of immortal life.

The crucifixion of Jesus, while a reality, only portrayed in symbol the real cross,—the descent of the *divine human* into the sensual humanity, thus crossing the two natures. Jesus Christ was God himself, the heavenly divine, clothed in the divine human, which was glorified for the express purpose of being the archetype, or seed man, the beginning of a new and higher race of beings. After Jesus arose from the tomb, he ascended into the clouds and his disciples beheld him no more. This could not be understood at that time, for the cloud obscured him,—their understanding was darkened and the mystery of his departure was sealed up. It was left to faith to watch for his promised return. Koreshanity teaches how this glorified human became the saving principle

of the race. The body of Jesus, as he stood with his beloved ones, was transformed, dematerialized, changed from the material to the spiritual form of the one substance of the universe. This Holy Spirit was the real substance of that princely form, but it could now enter into common humanity, actually flowing into the wills of those to whom it was attracted: This constituted a unity of the divine inflowing Spirit of God with the spirit of man,—the real cross, of which the crucifixion was but a symbol.

The impartation of the spirit was a communication of the Lord's body to the church. The disciples thus fulfilled his saying, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." No outward washing could cleanse the sinful soul, but when Jesus entered humanity his spirit could cleanse the inner man, finally perfecting his spirit, soul, and body. This requires many incarnations; but during this time, Jesus is operating in the race to perfect it. He also ascends through these various incarnations; in his coming at the end of the age, he will be born of natural, sensual parentage, will grow to manhood in our midst, unknown, unrecognized until the light that has so long shone in the darkness is manifest to those who have long watched and awaited his appearing. The tabernacle of God, which descended into the race as the baptismal spirit and was made to be sin, arises and puts off his sins—our sins that he has taken upon himself by crossing himself with our natures—and overcomes the flesh, with all of its sinful proclivities. In consequence of this divine planting of the God-man in the race,—which is the union or cross of spirits of one degree with spirits of another degree,—humanity will be elevated, becoming like the perfect seed that was planted, even Jesus the Christ, for they also will become sons of God.

I hope it is clearly understood, that Jesus did not die as the ordinary humanity dies. His body saw no corruption. He was the vital, living Word, having overcome corruptible death. His death was not merely the temporary death on the cross of wood; this only symbolized his death when, as seed, he planted himself in humanity, dying that he might, in due time, bring forth beings like unto himself. Is it not written, "Thou fool, that which thou sowest is not quickened except it die"? The seed of the old world must be sown in death that thence a new world may spring up; therefore Christ died in humanity, descending into the hells of human nature, down to its very depths, that he might incorporate himself in human nature, even in its lowest degree, and vitalize the germ of life, thereby lifting man up to a higher plane through stages of slow progression. To do this he *became* sin, for he bears the sins of the whole world. To do this, he suffered not one death only, but thousands of deaths. To do this he is constantly being betrayed, maligned, and crucified.

Turning from those pieces of wood to that which they symbolize, we can more fully understand the wondrous plan of salvation, for we behold the true glory of the cross. It is only through a true conception of the cross of Christ that heaven is opened and we see the reasons inherent in God's economy for such a death. The discovery comes to us with clearness as we stand beneath the cloud that received him

out of their sight; for the experiences of the ages, as we are now taught by one who is divinely illumined, enable us to realize the possibility of a most complete union of the human and the divine. As he now declares the truth to the world, we recognize our true Shepherd's voice, and joyfully follow whithersoever he leadeth. Now is fulfilled the Scripture: "Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

We thank thee, O Father, for thy gifts unspeakable. We thank thee, as our Saviour, for thy love unfathomable. We glorify thee for the ignominious cross thou art still bearing, for it is the dividing line between thy humiliation and thy exaltation. "Now has the reproach of the cross ceased." The Light of the world, though it yet shines so obscurely, is destined presently to break through this mortal investiture, when the glorified form of the divine will proclaim the conjunction of God and man. Through the Messenger of the Covenant the work of the cross is made complete, and we behold its henceforth true and unsetting glory.—*Mary Everts Daniels.*

"The Poor Ye Have Always With You."

This expression of our Lord has given the modern, competitive, so called Christian world a great deal of comfort. Even ministers quote the expression with apparent glee, to justify the existence of competition and the resultant wide difference between the rich and the poor. They argue that if Christ said this, it would indicate that poverty is a necessity, and that the poor—despite anything we can do to the contrary—always will be with us. This, of course, is very consoling to those who have not a keen sense of justice in their hearts, and who are not moved by the wretched scenes of poverty and misery to be observed on every hand. Suppose, however, that Christ did not mean by these words that which it is generally believed he intended to convey. We are decidedly of the opinion that his idea of rich and poor was very distinct from anything that might generally be interpreted under those terms.

If, by the poor, the Lord referred to those deficient in material wealth, then he belonged to the poor also, for he was largely dependent on his friends for the things of this world. But he did not include himself in this class, for he said: "The poor ye have always with you, *but me ye have not always with you,*" thereby clearly indicating that he did not class himself with those of whom he spoke. The standpoint from which our Lord looked at things was entirely different from that of sensual mankind. When He wished to feed the multitude, he did not solicit subscriptions from the wealthy; he simply multiplied the loaves and the fishes. When they brought him a penny, asking if it was lawful to pay tribute to Caesar, he said: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's;" meaning, thereby, to give Caesar his stamp, taking it off the metal, which belonged to God and to no other. This, in point of fact, was a sweeping denunciation of the whole

legal tender system of money; but the modern economist and wisacre is too thick-headed to see it. God lets the Devil take care of money matters. The Lord's idea of commerce, of riches, and poverty, is very different from the prevailing one.

The Lord Christ was the richest man of the cycle, because he possessed that wealth which neither moth nor rust can corrupt. "Lay up for yourselves," said he, "treasures in heaven." He was the perfect seed, the seminal essence of Deity. In him there was no waste, for which reason he was denominated "The Lion of the tribe of Judah." Money, centrally and fundamentally considered, is the seed of life. Those who lay up for themselves treasures in heaven, conserve this force instead of wasting it in sensual indulgence, as is done generally, in and out of the marriage relation. Those who conserve the life force—in obedience to the command not to look upon a woman to lust after her—belong to the rich, while the opposite class constitute the poor. There are the five wise and the five foolish virgins.

The poor we always will have with us because there will never come a time, as there never has been a time, when a part of the race will not be found spending its substance in riotous living; that is to say, there will always be sensual people, otherwise there could be no chaste people. You cannot have one pole without the other; no light without darkness, good without evil, heaven without hell. There is coming a time, however, when the truly rich will be kings of the universe as the sons of God; then those now termed poor will not exist; false caste will be exterminated, and the law of the survival of the fittest will operate to effect the triumph of truth. Then there will be no legal tender money, no rich, no poor, from the material aspect, for all will have plenty, and each will be graded in the divine economy according to the quality of his moral law.—*Charles Jay MacLaughlin.*

SOCIOLOGY.

The Evolution of Man and Woman.

Men and women have grown along together down the centuries,—evolved, if that is a more comprehensible term,—but they have never grown alike, and they never can. So it is utter nonsense for anti-suffragists to talk of women unsexing themselves whenever they venture in a new field of activity. Progressive men and women have been developing toward the comprehension of a grander and nobler meaning of life, and, through that, have laid the foundation in themselves for the life itself. Yet each sex has advanced differently, in accordance with its inherent specific characteristics, and will so continue to advance until each has reached the perfection of its own character. Man, so far back as we can trace him since the declension of the race, has been, and, in general, still is, the dominant one, the leader, director, and controller—the positive pole; while woman has been his more or less submissive follower, the slave of his use and abuse, the negative pole of humanity. This phase of life has been essential and in order, during its period, for the evolution of both sexes, but entirely out of order when they

have reached a higher stage of development.

The time has come for a new leaf to be turned over in the great book of the progress of the race. Man and woman must take a step upward into new life. How are they to do this? By conserving the most subtle and potent energy of life—the regenerative energy—through the application of the law of chastity and celibacy. This law applied, means the end of man's dominance over woman; hence, it ends the old period of her slavery, and ushers in her freedom and her equality with man. The seeds of chastity and celibacy were planted in the race through the baptism of our Lord, and the immediate effects were seen in the chaste life of the early church. But with the declension of that seed in the process of regeneration, the immediate effect died out; it is to the fully regenerated being that we are to look for the perfect operation of the law of chastity. Because woman is more susceptible to elevating influences, being less sensual than man, she naturally responds to the demands of this higher law more quickly and with more willingness and zeal than man; hence, she must necessarily become the leader in this movement. This, of course, reverses the *old* relation, and gives to woman, not the dominance over man that he formerly had over her, but dominance over *herself*, and equal rights with man; man,—well, man in general does not like the change, even when his own reason approves the situation, as an advancement to the race. Considering the position he has occupied for ages, and his natural inclinations, his attitude at the beginning of transition to higher life is not unnatural. Yet we can see why, for these very reasons, woman *must* take the initiative, must reverse former relations and become the leader, the positive one; and, so far as her own person is concerned, she must become the dominant one. In this she is not unsexing herself, but is following out the natural evolution of an inherent tendency or faculty,—that of *construction*. Through this faculty, society will be builded anew into higher and purer life.

This is what the woman's suffrage movement faintly foreshadows,—if we but understand it. It seems almost strange that men do not—will not—see the evolution in the woman movement, unfinished though it be; that they do not see in it the "handwriting on the wall" that points to the overthrow of old and cherished social institutions and customs; do not see in it the rousing up of womanhood into new activity and importance in relation to the common affairs of life, and the consequent upliftment of humanity; do not see in it the van-guard of the army of real freedom,—freedom that does not permit of the subjugation of one half of the race, but places men and women on a footing of equal importance in regard to affairs of equal interest to both.—*Alice Fox Miller.*

Beware when the great God lets loose a *thinker*. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science but its flank may be turned tomorrow. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of divinity into the mind. Hence the thrill that attends it. Fear not the new generalization!—*Emerson.*

Our Heathen at Home.

The following comments by the *Chicago Tribune* show the animus of public sentiment regarding the influence of modern Christianity.—*En.*

That very practical Methodist brother, the Rev. Frank M. Bristol, of this city, who has the habit of talking out in meeting any common sense thing that occurs to him, astonished the Mission Congress, Friday, and probably will astonish several of the churches, not only of his own, but of other denominations, by acknowledging his inability to understand why millions of money should be spent every year to convert foreign heathen, when, within a few minutes' walk of every church in this city, and in every other city in this country, there are as dark spots as exist anywhere on the earth. True as gospel is his comment:

Right here in Chicago we are paying thousands upon thousands of dollars to evangelize the brown stone fronts on Michigan Avenue, while almost nothing is being done to evangelize Plymouth Place and South Clark Street. I could lead you, in four minutes' walk from where we stand, to as dark a spot as ever defiled the face of the earth. It is useless for us to talk about saving the heathen abroad, unless we can save the heathen at home. If you cannot save Chicago, you cannot save Calcutta. Unless you can save San Francisco, you cannot save Shanghai. Unless you can save Boston, you cannot save Bombay.

Equally true is his remark, that we plant our altars "amongst the silks and satins, not amidst the rags of Chicago"; "among homes whose tables groan with every luxury," not among "homes that are empty, where little children are pinched with want and hunger"; that if Christ were here today, he would send his disciples to preach the gospel, not to the Buddhists, or Confucianists, or Mohammedans, but to the "heathen" of Halsted Street, "Little Hell," the "Levee," and perhaps on some of the avenues also. Millions of dollars are squandered on the alleged conversion of some alleged Oriental "Pagan." Tens of thousands of dollars have been wasted in reclaiming some Jews to Christianity, while in all this waste of time and money, thousands upon thousands of worse and more dangerous Pagans are right here in our midst, with little or no effort made to save them except by the Salvation Army, which itself is made the butt of ridicule or the victim of persecution. A few noble young women are making an effort to educate them, entertain them, and keep them clean, but what is the church doing for them?

The great Religious Parliament has just come to a close. Upon its platform were representatives from all the sects we have been accustomed to denominate as heathen, and for whose conversion these millions have been spent. They have risen and told the story of their religion, the dogmas they believe, the rites they practice, the hopes they have for the future. Their morality is of as high a type as ours,—in some cases higher. They have as firm a belief in the brotherhood of man. And underlying all these religions, is the fundamental idea of the Fatherhood of God. Are these men Pagans and Heathen? As compared with their religion, how stands the religion of Halsted Street and the Levee? What sort of a story would the representatives of the Paganism of these sections have told, had they been called to the platform of the Religious Parliament?

The truths which Brother Bristol uttered may not have been palatable, but they were none the less truths. It is useless to talk about converting heathen abroad until the church has converted the heathen at home. It is useless to try to convert China while Chicago remains unconverted. It is useless to send missionaries to Siam and India when darker haunts of vice than Siam and India ever saw, flourish in the very shadow of the churches which send them. It was a memorable warning which Mr. Bristol uttered: "Look at the street Arabs, the shoe-blacks and newsboys on our streets,—the city waifs who sleep in dry goods boxes. These boys are growing up to be voters; in a few years they will be setting political questions, not only for Chicago, but for the United States. God help us and open our eyes to see the

field we have here right in our midst in Chicago." Where are the missionaries for our heathen at home?

Much more might be said about the dear heathen abroad, for whom the precious Christian (?) brethren at home have exhibited so much solicitude, than what has been stated in the above article. Henceforth, the dear Christians will have all they can do to work on the defensive to prevent the inroads of Paganism (?). One thousand people from the ranks of nominal Christendom will be converted to Paganism, where one Pagan will be converted to modern Christianity. The combined forces of modern Christendom and advanced civilization,—guns, rum, tobacco, and opium,—are not all-powerful as transports of religious faith and moral practice.

Government an "Oligarchy of Lawyers Controlled by Corporations."

In an article in the *American Law Review* (one of the oldest and most distinguished law magazines of this country, published in St. Louis), written by its editor, Judge Seymour D. Thompson,—one of the ablest lawyers and judges in the land,—on the "Abuse of Corporate Privileges," one may find food for serious reflection. After stating the fact that those soulless, conscienceless appetites for pelf, those fictitious legal individuals, the corporations, are like the fish in the sea, the big ones always eating up the little ones, he says:—

Large corporations have found, with the aid of astute lawyers, the means of becoming the *owners* of small corporations. Wealthy railroad companies have built new railroads in various Western states, under new corporate names and corporate organizations, but in fact *owned* by the older companies. The smaller proprietor or manufacturer, corporated or unincorporated, is crushed out by the competition of the larger corporate rival, and is obliged to sell out to it and receive as its compensation a few shares of its capital stock. He thus surrenders his business to corporate managers. The evil which I foresee will be twofold: First, all tangible property in the state, real and personal, will be owned by corporations; none of it will be directly owned by individuals. Such of the people as have means to invest, will have them invested solely in the shares of corporations. They will thus submit the entire management of their properties to the managers of great corporations. Every householder will be, even in respect of his homestead, the tenant of a corporation. Second, all producers, with few exceptions, will become mere wage-workers,—holding their right to labor, and therefore their right to live, as tenants at will of corporations, and consequently of corporate managers. The corporate manager will thus wield a double power: a power over the stockholder, which experience proves to be practically uncontrollable, and hence exclusive; and secondly, the power of life and death over the wage-worker. All business enterprises, all material exertion, all physical labor, will thus sink under the capable few who manage the corporations. Out of the hundreds of millions our race will expand, a few will be proprietors and managers; the great mass will be wage-workers and vassals. The prospect in store for our children is—

'A blindfold bondage where their hire is blown.'

THE IMMORALITY OF CORPORATIONS.

This corporate life has within it an essential immorality. That immorality consists in the fact that the recognition of an artificial being which alone is *legally responsible*, destroys all sense of moral responsibility on the part of the managers. A pious stockholder that would not think of transacting his

own private business on Sunday, consents that the business of the corporation should run every day in a year. He would not oppress his own employees; but the drivers and conductors of the street railroad in which he is a director, work eighteen hours a day, Sunday included. In this and other like cases, he deludes his conscience into the belief that it is the corporation, and not he that is committing the sin. He demands certain results of the managers, and then shuts his eyes and stops his ears. He does not know and does not want to know the means by which they achieve these results.

The dishonesty into which they are encouraged by the stockholders, they in turn employ against the stockholders themselves. The result is, that our corporate life is honey-combed with corruption. A corporation is formed; its business is put into the hands of certain managers holding some of its stock, and expert in the management of its business. Debts are created, and the managers become the creditors. The result is, that rings are organized within rings, wheels within wheels, combinations within combinations. The managers, in the character of creditors, seize upon and foreclose the property of the corporation, and, by well-known processes, squeeze the other stockholders out and become themselves proprietors, with larger holdings than they had before. This sweating process, dignified by the name of foreclosing and reorganizing, has come to be a regular industry in our courts of justice.

FREEDOM OF CONTRACT.

In regard to its relations with the wage-worker, the corporation steadily claims the right to be treated as on a par with the wage-worker in the making and taking of contracts, and the courts of justice generally concede to the corporation that right. What mockery to talk about the freedom of contract, where only *one* of the contracting parties is free! What mockery to talk about the freedom of contract as between the corporation which has everything, and a day laborer who has nothing! * * * The wage-earner has nothing to eat, and the corporation has everything. It is the corporation that is respectable, and the starving wage-earner that is the nuisance—the thing to be avoided—the thing to receive charity at the end of a pole. Laws cannot be passed for his protection, providing that certain oppressive contracts shall not be made with him. I say again, that if human government has any just office to perform, it is to arbitrate between the man who has everything and the man who has nothing,—between the man who is up and the man who is down,—between the man who is on top and man who is beneath.

The owner of a horse has an interest that it shall be well fed, warmly housed, and kept in good condition. The late slave-owner had the same motive in respect of his human chattel. But the corporate manager has no such motive. He is as insensible to the sufferings of the wage-worker as the Emperor Vespasian was to the sufferings of the five thousand slaves who died in building the Coliseum. Other slaves, captured in war, were crowding in from the frontiers to take their places. So the worn out wage-worker of the corporation that falls by the wayside, finds his place immediately filled by the hungry pauper that crowds forward from some human breeding ground. Those who in turn crowd forward begging the poor privilege of being the slaves of the corporation, of being its tenants at will for the mere right to live,—what shall we say of them? They constitute the 'Darkest England' of our population. The 'Submerged Tenth,' the 'Disinherited,' the 'Outcast,' the 'Lost.' That 'Darkest England' exists in Missouri, and it exists in Kansas.

It is well to remember that the above dark picture is not drawn by a populist stump speaker or calamity howler, but by one of the ablest lawyers, judges, and editors in the land; it does not over paint, but even signally fails to bring out the darkest tints in the dreadful picture. Except one has the mark of this image of the beast in his forehead or his hand,

he can neither buy nor sell, nor do anything but starve, if it so will it. To suppose that such a state of affairs can be permanent, is either to suppose that there is no God, or that he has given over the management of this world to his enemy and rival, Satan, and permanently retired from business. Despite present seeming, and despite the combined efforts of the present unrighteous church and state to prevent, it will yet soon appear that "He shall judge," not spiritual beings in some far off spiritual world, but "the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor," and usher into earth, in its own time, which is the present, the long-promised and longed-for kingdom of righteousness. Such is the extremity to which corrupt and oppressive and wicked humanity, by its own sins, has arrived, and from which, of itself, it has no power to save itself; but man's extremity is God's opportunity. "O Israel, thou hast destroyed thyself; but in me is thine help."—O. F. L.

Ideal Money the Love of God and Humanity.

In another column will be found an article by Chas. Bonsall, which, so far as we are able to judge, is simply putting a new patch onto an old garment. If it is the purpose of reformers to perpetuate the competitive system, (there is no use for money except on the basis of competition,) why should we argue the question of legal tender? We do not look for a Republic in which individualism is rampant. We pray, "Thy kingdom come;" not "Thy republic come." The love of money is the root of all evil, and there is but one way to destroy the love of money;—destroy the necessity for its use. This can only be accomplished through a system of equitable distribution. The ideal money is the love of God and humanity; where this abounds, money is obsolete.

Literary Notes.

The October *Arena* will appeal strongly to the Southern heart. It contains, as a frontispiece, a fine portrait of Mrs. General Pickett, and a remarkably fine negro dialect character sketch by Mrs. Pickett. It also contains a strikingly able paper by Joshua Caldwell, entitled "The South is American." This issue contains two very notable articles on the money question; also a delightful sketch from the pen of Rev. Howard McQueary on the late Richard A. Proctor. A striking psychological story and a charming negro dialect sketch, the latter by the widow of the late General Pickett, are among the other literary features of this issue. The Book Review department is very notable, containing critical reviews of important books of the day by Mr. Flower, Helen Campbell, Helen Gardener, Lucinda B. Chandler, Harriet Prescott Spofford, Hon. John Davis, Ignatius Donnelly, and others.

The bliss of the animal lies in this, that, on their lower level, they shadow the bliss of those—few at any moment in the earth—who do not look before and after, and pine for what is not, but live in the *holy carelessness of the eternal now*.—Geo. Mac Donald.

CORRESPONDENCE.

Editor of the FLAMING SWORD:—Accept my thanks for the privilege of replying to Mr. Gleeser on the money question. I realize the fact that you have not space for all that would like to contribute articles on the pressing problems of the hour. If, perchance, I am to be limited to one single article, it will require more skill than I possess to cover the ground.

In the first place, there are but two *fundamentals* on which I take issue with Mr. Gleeser. These are: the principle of *legal tender*; second, the declaration that there is no fundamental difference between bank-of-issue notes and greenbacks. I agree with him that both gold and silver should be demonetized; that our currency should be a representative *paper* currency, save, perhaps, the fractions of a dollar, which might be metal tokens. I also agree with him that the existing prodigious system of fraudulent debt must necessarily be wiped out. This appears to be a divine fatality.

Let us now, in our mind's eye, move forward a few years in history, and suppose ourselves living in the time (not far off) when the present monopolistic, competitive, robber system will be a thing of the past, the old rubbish cleared away, and everything ready for laying the foundation of the kingdom of righteousness. The great problem then before us, will be, how to establish the most equitable and economic system of production and distribution of those things which are needful to the body; a system which will fully recognize and enforce those principles enunciated by Jesus Christ when he said: "If ye fulfil the royal law according to the Scripture, 'Thou shalt love thy neighbor as thyself,' ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Again: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or a sister be naked, or destitute of daily food, and one of you say unto him or her, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things which are *needful to the body*, what doth it profit? Even so faith, if it hath not works, is dead, being alone." Our mission will then be, to so distribute wealth that no "sister" or "brother" can possibly be "naked or destitute of daily food," save it might be an able-bodied one, too lazy to work.

Now, I contend that economy, that is, the securing of the least amount of friction, time, force, complication, and at the same time, the maximum degree of equity, will require the use of that wonderful instrument called money. Not exactly like any we have ever had in the past, or possess now; but an ideal, an evolved and perfected money,—a purely fiat, legal tender paper money, issued and controlled by the combined will and sovereignty of the whole people; not allowing any bank or corporation to issue its notes to serve as money in any shape or form. We have never had such an ideal system; but, in proportion as we have approached it, in that proportion have we enjoyed equitable distribution and general prosperity.

Mr. Gleeser makes a sad mistake when he affirms that national bank-notes and greenbacks are all the same in their fundamental nature, and both equally objectionable as wealth-

absorbing factors. Let us see. The rubbish is cleared away as above described, and we are now going to establish our ideal system. Let us suppose, for the present, that we are compelled to choose between a system of National bank currency, similar to the present one, and full legal tender treasury notes issued by the whole people in their organized capacity. Mr. Gleeser says there is no fundamental difference, and he would vote for the former as readily as for the latter. I step up to the blackboard, and, by a simple calculation, show him that after the bank-notes have been loaned to the people, (remember bank-notes never get in circulation except as the people borrow them,) the banks will hold more in notes against the borrowers than the latter have of bank-notes. Why? Because the banks always take out the interest in advance. If the currency were all loaned for one year, and at the end of that time the bankers said, "pay up," they would absorb all of the said currency back again, and the people would still owe them the amount of the discount, without a dollar to meet the debt. The bankers could foreclose and take in the property, as well as the currency; result, a "panic," "hard times," and concentration of wealth. If the bankers allowed the borrowers to renew, and pay the interest from year to year, it would only require about eleven years, at eight per cent, to absorb all the currency in evidence alone; they would then have all the currency and evidences of debt against the people for the whole amount of the original loan. This is the system which Jefferson declared was more destructive than standing armies.

Mr. Gleeser replies: "Very true, but your proposed system of legal tender treasury notes would be no better; they too would be clothed with the same powers of monopoly and concentration." Is that true? Nay, verily. They would be the furthest removed from such a destructive principle. Does Mr. G. ask how we would get them in circulation? This could very easily be accomplished, and in more ways than one. But allow me to suggest my ideal plan,—ideal, because in perfect harmony with the Declaration of Independence, and the great principle of absolute equality of all citizens in rights, privileges, benefits, opportunities, and protection. It is this:—

Ascertain as nearly as possible how much we should have, per capita, in order to perform exchanges upon a cash basis, and reduce interest to zero,—say \$100. Then issue to each unmarried citizen of lawful age this amount: to each family, \$100 for the husband, \$100 for the wife, and \$100 for each child under age. Experience will soon teach us as to whether this is too much or not enough. Of course, other righteous decrees must be adopted contemporaneously, but I must not crowd the mention of them in this article. This done, pray tell me, where is the banker, with his notes against the people, giving him the power to absorb this money out of the hands of the mass of citizens? This is an ideal money system, under which, as a rule, labor, or useful service alone, can absorb money; this is exactly what we want. Of course, the tax factor of the government will take in a portion, from year to year, but this is at once re-issued.

Now, as to Mr. Gleeser's declaration that legal tender is necessarily tyrannical, unjust, and monopolistic in its nature, whether applied to a scarce metal money, or to a paper money in which scarcity is not a factor at all, it can surely be

demonstrated that he is wrong. I will beg a hearing on this point, in a future number of the *Sword*, because this contribution is already long enough. I claim that the relationship which, under normal conditions, would inevitably exist between an adequate volume of "greenback" money and the functions which it would naturally perform, would be such as to insure equitable remuneration for all useful service, equitable prices for all of labor's products, an infallible guarantee against financial panics, and the annihilation of poverty and crime.

—CHARLES BONSAILL.

Salem, Ohio, Oct. 2, 1893.

SHARP CUTS.

Nothing is more terrible than ignorance in action.—*Goethe.*

"All property is at the mercy of the money power."—*Thomas H. Benton.*

There is no greater fraud on the statute books than the United States patent laws.—*Chariton Democrat.*

We repeat it,—a party which refuses to give the people a just financial system will never pass a just tariff law.—*Missouri World.*

The people must make a stand against the money power some time, and it appears to us that right now is the accepted moment.—*Missouri World.*

Out of chaos something good will evolve, but not until every national bank is swept from the face of the earth.—*Comanche (Tex.) Exponent.*

Unjust laws are responsible for the fact that those who create the most have the least, while those who create no wealth have the most of it.—*Sentinel.*

Wall Street is the center of the government of America. It has been so for a generation, and there never was a time when it was more so than today.—*Rev. Thomas Dixon.*

If silver goes to the wall, the battle will not end until gold is sent to keep it company. The use of either metal is a relic of barbarism.—*H. R. Legate, in Boston Traveler.*

The money power must be utterly crushed before it will concede anything except ruin and poverty to the West and the South. No more talk of compromise.—*Rocky Mountain News.*

The monopoly of land has helped to reduce the people to beggary. When thrown out of work, they have no place to go, land is denied them, they must starve and die.—*The Argument.*

The law which compels the debtor to sacrifice twice as much of his labor, twice as much of his property, in discharge of an obligation, is violative of every principle of right and justice.—*Er.*

Demonetize gold, and that metal will fall to its real value, as has silver. Let us have done with the golden calf before our liberties are gone, and we are in the hated power of Great Britain.—*Argonaut.*

Despotism is the creator of Nihilism and king-killers. The unjust distribution of the products of labor is the creator of poverty and crime. Society can never be happy with two such monstrous evils.—*Labor Standard*.

John Ruskin wrote that government bonds were the purchase, by the rich, of the power to tax the poor. Every bond issued by this nation has been a crime, and its issue was instigated by criminals.—*Coming Nation*.

"Although we have struck the fetters from four millions of black slaves, there is a monetary system growing up in America which will soon or later fasten the chains on all the American people."—*Abraham Lincoln*.

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 (Kas.) Liberator*.

Contentment under injustice and oppression is not a virtue, but a positive sin. With a world full of wealth, it is really wicked to endure poverty, want, and starvation, much less to be happy with them. "Keep the soul alert with noble discontent."—*New Era*.

The squeezing process now going on has reduced property values to panic prices. One dollar is now worth as much property as two dollars were last January, and is still increasing in value. In short, property has no money value in Texas, at present.—*Southern Mercury*.

The great aim and object in this life seems to be to get something for nothing. The National bankers have been getting something for nothing for so long that they begin to think it is one of their natural rights. That is why they want to cut off our money supply. They are after an unearned increment.—*View, Fairbank, Iowa*.

If two per cent is right, ten per cent is right also. If ten per cent is robbery, two per cent is robbery, also. It makes no difference whether the percentage is called rent, interest, or profit. If these three sources of income were abolished, there would be no income except from labor applied to the means of production, and labor would claim all the product.—*Twentieth Century*.

Once fairly on, the conditions fairly understood, there will be no compromise,—the fight will be to the death of the devilish gold-basis financial system. People have fought great battles and won great victories without the aid or influence of the world's great men, but in the coming contest there will be both brains and numbers on behalf of the people, so the issues cannot be doubtful.—*Kansas Agitator*.

Repudiation has an ugly sound, but what if the rapacity of the world's creditor class, which is impelling them everywhere to legally double the burdens of the debtors, shall make repudiation the only escape from absolute slavery? Even now, the entire surplus earnings of all the world's wealth producers will not pay the annual interest on the world's debts. How will it be, when, by blotting out half the world's money, the interest debt will be doubled?—*Journal of K. of L.*

PUNGENT PARAGRAPHS.

The romance of love is an illusory halo reflected from the seething fires of lust.

Be kind to the little ones,—the little in faith, for thus you do unto me, saith Jesus.

The love of the neighbor is common sense, but it is all non-cents to the lover of money.

Ambition for wealth makes every man an Ishmaelite; sets his hand against his neighbor.

Labor begets capital; capital begets indolence; indolence begets want, and want compels labor.

What will become of the race if all are celibate? Well, what will become of it if all remain sensual?

"Hello, you old Pharisee!"

"I'm no Pharisee. I am a Jew."

"Oh! you are, eh? A Jew is never fair, I see."

The World's Congress of Religions was more of a mutual admiration society than a religious advancement society.

"Labor cannot exist without capital." No, but how does that argue that the cause (labor) should be subservient to its effect (capital)?

When a man labors only for self, his effort and success must necessarily be a curse to his neighbor, and, *vice versa*, his neighbor's effort will curse him.

From the noise made about it in Congress, it would seem that silver and gold farming constitute the principal form of agriculture in this country.

Greed! Greed! Greed! marks time for the few advancing to prosperity. Need! Need! thunder the footsteps of the millions retreating to poverty.

The easiest way of life is to shuffle along in the ruts made by our forefathers' progress; but when the ruts get deep, it is hard on those who come after us.

Man is just as necessary to God as God is to man. There can be no centre without a circumference, any more than there can be a circumference without a centre.

Rascally mankind has so long held possession of God's vineyard, as its very own, that it has come to feel that the landlord's claim is barred by the statute of limitation.

The controversy between capital and labor is the battle between Gog and Magog,—the roof and the floor of a society which is now about to collapse in the death struggle of self-devotion.

When we have reached the conclusion that labor, instead of money, is capital; that wealth should serve, instead of dictating to, labor, we will have found a capital solution of the present difficulty.

Every person is but a congeries or society of spirits under the dominance of the ego, the ruling or "I Am" spirit of the body. Thus Michael and his angels fought as one man against the Dragon.

THE LATEST SPOKEN.

TITLE BY USE.—There are two great obstacles to real civilization,—usury for money, and rent for homes. The whole direction of economic study is in the direction of the removal of these two obstacles. It cannot be done by any safe method, except that by which the evil has grown up,—by public consent and the familiarity of usage. Adopt, for the future, the principle of title by use,—it will despoil no one of what is now his,—and fifty years more will see as great a change from what is now, as now is from a century ago, when we abolished primogeniture and instituted the quarter section homestead. Reforms are very simple when you get down to nature,—and the title of nature to land has always been use.—*R. T. Van Horn.*

SCHEME OF THE SHYLOCKS.—Some of our Populist papers are given to denouncing Grover Cleveland for aiding the scheme of the Shylocks against the people. Yet what would the cause of reform do if there were not such men as Grover Cleveland to drive the honest men of his party into rebellion as fast as their eyes opened to see the course in which the party was being steered by its managers? The hope alone of better conditions, through measures advocated by the People's Party, would never allure enough out of the other parties to give it control of the government, that these measures might prevail. The lash of the oppressor is as essential to progress as is the light of the reformer.—*Examiner, Hartford, Conn.*

A DISHONEST DOLLAR.—The most dishonest dollar that ever circulated is the barbaric gold dollar. For thousands of years it has been the silent robber of honest industry, and the despoiler of the brightest civilizations that have adorned the world. It has been strangling the producer of the world's wealth, impoverishing the masses, enriching the few, and starving many. In those nations in which it is the cruel monetary despot,—the sole measure of value and the only legal tender,—its value practically equals the value of all other property, and it has the monstrous power of confiscating all other wealth. If one man owned all the gold in the world, his insignificant possession would be equivalent in value to all the farms, homes, and products of the earth. But, while one man does not possess all the gold, all of it is practically under the control of one great, absorbing, greedy, and passionless banking-house. The gold dollar has crowded itself into the currency of every nation, has usurped the functions of every other kind of money, soon or later, in every instance, bankrupting the masses and paralyzing industry. What else could be expected? When the basis of business and of debts has been a larger circulating medium of one kind and another, what else could be expected than that bankruptcy and distress should follow the confining of legal tender money to a metal that everybody acknowledges is not plentiful enough to carry on the business of the world? Whenever any man seeks to put it beyond the power of the debtor to pay his debt, it is an exhibition of impudent dishonesty; that is what gold, as the sole standard of value and the only legal tender, means. The gold dollar is as dishonest as Satan is ugly.—*Farmers' Voice.*

WHAT IT MEANS.—A co-operative commonwealth would mean the free and unlimited coinage of every useful product at its labor cost, the producer receiving a certificate corresponding to his silver certificates while the product was deposited in the common storehouse. Presentation of the certificate of cancellation would release to the holder that amount of the coined labor of others. Every producer would then enjoy the full value of his product. We agree with our contemporary,—give us free and unlimited coinage of potatoes, wheat, corn, cotton, and all other products. Give us certificates of deposit of our bullion product at its labor cost, redeemable in any other products at the same ratio, and the co-operative effort of the whole nation to produce to best advantage, with neither landlords, money-lenders, nor traders to absorb our surplus.—*Twentieth Century.*

CAN IT EVER BE PAID?—Frederick C. Waite, late statistician in the Census Bureau, furnishes some startling figures upon the indebtedness of the country. He says:—"The funded debts of the railroads during the past twelve years have increased one hundred and twenty-nine per cent, while the current debt has nearly doubled in the last seven years. During the same twelve years, the loans and overdrafts of national banks have increased from \$994,000,000 to \$2,171,000,000, while those of other banks, exclusive of private banks and real estate mortgages, have increased from \$378,000,000 to \$1,189,000,000. The most astonishing increase of all is in the real estate mortgage indebtedness. In twenty-one states, for which this indebtedness has been tabulated, the aggregate at the close of 1889 was \$4,547,000,000. Last year, after turning the scale at \$8,000,000,000, Mr. Waite says the mortgage indebtedness continued its upward flight, being contented with an increase of two hundred and twenty per cent, or nearly four times the increase in the true value of real estate. The total net private indebtedness of the American people equaled, in 1880, but \$6,750,000,000, and last September it amounted to \$19,700,000,000, an increase of \$13,000,000,000 in the short period of twelve years."—*National Watchman.*

WILL GET THEIR JUST DESERTS.—The rich have nothing to sell. They produce nothing. They buy all things, and are interested in making the dollars they get from interest buy the most possible. You must be blind indeed, not to see it. If the people do not revolt against this high-handed robbery, they do not deserve a better fate than befell the Roman nation that enslaved and robbed its masses by exactly the same game. The patriots who could not be bought, who raised their voice in warnings to the people, were assassinated by law. Things are nearing a climax in the civilized(?) world; the next few years will be full of events that will determine the weal or woe of the human family. I can plainly see the horrors of domestic revolution in more lurid form in all civilized nations than any that have preceded them. The classes are making their final preparations for the great struggle for the perpetual enslavement of the masses. The conspiracy is world-wide and is engineered with greater skill than ever had Napoleon. Whether it will succeed or not, will be told by future historians who write the story of the next ten years.—*Coming Nation.*

INTRINSIC VALUE IDIOCY.—Suppose Congress should demonetize gold, and declare gold coins no longer a legal tender. Would not this diminish the bullion value of gold?

"The principal value of any metal or commodity is the uses to which humanity can put it." This is the correct definition of the often misused word intrinsic. Of all ideas that man ever conceived in the womb of imagination, that of the intrinsic value of gold is the most nonsensical. There is more intrinsic value in a loaf of bread or a pound of meat, to a starving man, than there is in a ton of gold, because the bread and meat will support life. Intrinsic value means value inherent in the article itself. In itself, gold will not keep a man from starving,—pork and potatoes will.

Nine tenths of gold value comes from its use as money. Demonetize gold, and its value will be a thousand times inferior to iron. Without iron we could not build a ship or erect a dwelling.

Intrinsically considered, gold is a poor metal. It is heavy, soft, and cannot be tempered. Hence, implements, mining tools, cooking stoves, and a million other articles that we could not do without, if made of gold could not be used. Consider the worth of all these things to humanity, and ask yourself this question: Which contains inherently the most value,—gold or iron?

Demonetize gold and compel it to find a market, the same as any other commodity, (with no special privilege) and its real or intrinsic value will be determined much better than by the mere *ipse dixit* of some gold bug fanatic or the sophistry of the intrinsic money crank.—*R. B. Irvin, in Nonconformist.*

SOCIETY'S CRIMES.—There is scarcely a state today in this "land of the free and home of the brave,"—this refuge for the oppressed of the despotic governments of the earth—where to be idle and without money is not a crime punishable under the penal statutes. This fact, under the present conditions of enforced idleness, is one of alarming import. The Mayor of Chicago has recently said that there are not less than 200,000 men in that city alone, who are unable to find anything to do. In New York City the number is far greater, and every great city in all the land has its corresponding quota. This takes no account of the women who rely upon their own resources for support, and in many instances for the support likewise of dependents. They are victims of our vicious financial and industrial system to as lamentable a degree as are the enforced idlers of the sterner sex. Nor does it take into account the thousands outside of the great cities, who are equally unable to obtain work.

Has the reader ever seriously reflected upon the fact that, under our beneficent (?) statutes, all these penniless idlers are criminals? Has it been generally observed that they are so regarded and so treated by the courts? Pick up the great dailies of any of our large cities on any day of the week, and turn to the records of the police courts. A large percentage of the daily arrests and trials (?) in these temples of justice (?) will be found to be under the charge of vagrancy. Vast numbers of men and women are daily sentenced to the work-house, and for no other crime under heaven than that they are out of work and out of money.—*Tospeka [Kan.] Advocate.*

LEGAL TENDER IS TYRANNY.—A valued friend honors me with an invitation to discuss the "Money Question" with him in the columns of *The Open Court*. I cheerfully accept the challenge, provided we can find a common basis of disagreement whereon to build an argument. I make this condition because I do not wish to get into a controversy over definitions like "Single and Double Standards," "Mediums of Exchange," "Silver and Gold Ratios," "Legal Tender," and all the other mystic jargon that obscures the question. For instance, what is the use of disputing about the policy of making gold or silver, or gold and silver, legal tender, if we both agree that legal tender itself is an attribute given to money by governments without any moral authority to do so? The prerogative of making whatever they pleased a legal tender was *usurped* by governments when they gave to themselves a monopoly of the "money power." There may be subordinate "money powers" more or less qualified for evil, such as banks, corporate monopolies, and trusts, but these, at least, are controlled by the laws and obligations of business, while the "money power" known as "government" is unlimited in authority and wholly irresponsible. Stronger than the sword is the "money power" in the hands of "government," as the English kings discovered hundreds of years ago, when they used it for the spoliation and oppression of the people. They encroached upon the coining privilege and assumed the regulation of all money. They debased the currency at will, and then made it "legal tender" by punishing those who had the presumption to discredit the "King's coin." And to this day the "King's coin" and the Coin of the Realm" are legal phrases which assume the political character of money, and place its quantity and quality under the regulation and control of the "Crown," as they call the government in England. My friend, I think, is what they call a "free-coinage" man, and he complains that, by reason of the "gold standard," rich Jews control the national monetary policies of all Europe, and, incidentally, the monetary policy of the United States. To this I answer, that if "legal tender" be abolished, there will not be so many national monetary policies for either Jews or Gentiles to control.—*M. M. Trumbull, in Open Court.*

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A government of the people, by the people, for the people, is a failure. How could it be else, with every man struggling for his own individual self-interest? Give us a monarchy, with King Immanuel upon the throne.—*J. S.*

Church and Society Notices.

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

All desiring to hear the doctrines of Koreshianity 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 Koreshian 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 Koreshian 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 Koreshian Doctrine.

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

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