

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. 15. CHICAGO, ILL., OCTOBER 14, 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.

The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

All business communications containing checks, money orders, and express orders, should invariably be addressed to the Guiding Star Publishing House, Washington Heights, Ill.

MAKE ALL MONEY ORDERS PAYABLE AT CHICAGO, ILLINOIS.

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

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

THEOLOGY.

"THY KINGDOM COME!"

Every man, woman, and child who looks for the establishment of a righteous adjustment of human affairs upon any other basis than that of the coming of the Lord, will awake to a sad disappointment. Every person looking for the Lord's coming upon any other supposition than that of the manifestation of the tabernacle and its purification, will also awake to disappointment. The human body, wherein dwells the kingdom of divine uses, comprises the tabernacle of God. The polluted tabernacle is the human body prostituted to the sensual performances of human lust. The Lord Jesus (the two witnesses) descended into the race by the operation of the Holy Spirit,—the Spirit being the substance of his dematerialized body. By this descent He took upon himself the sins of the world, and re-appears through the process of re-embodiment, born in sin and shapen in iniquity. This is the "man of sin." When he thus appears, born of natural, sinful parents, according to the laws of the sinful flesh, he begins the operation of cleansing the sanctuary, and by such purification fulfils the Scripture: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Thus the Son of man, the Son of God, will come into the world,—the Messenger of the Covenant—"whom ye delight in."

One of the first lessons to be learned concerning the

Lord's return to earth, is to comprehend the great truth that Peter, who received the keys of the kingdom and was given the first authority in the apostolic succession, in the re-incarnation, is the tabernacle to be purified and rejuvenated; the first to awake to the resurrection a perfect comprehension of the laws of re-incarnation, and is the authorized apostolic successor. "He that overcometh shall sit down with me in my throne, even as I overcame, and am set down with my Father in his throne." When the true doctrine of re-incarnation is identified with the resurrection of the dead, and is understood and known to be the new birth, some of the difficulties and mysteries of the Lord's coming will be dissipated. The keys of knowledge were given to Peter, but he could not use them and come into apostolic succession till his new birth—the resurrection of his body. In this resurrected tabernacle, Peter will exercise his function and fulfil the injunction: "Peter, when thou art converted, strengthen thy brethren." This he will accomplish, being the true and only apostolic successor.

When one comes with authority, he will find it of little use to argue the question of his mission; his credentials must speak for themselves. These, with the influence of the Spirit, will distinguish the genuine Messenger from the thousands of impostors and false Christs who will come, saying, "I am Christ." The true doctrine of re-embodiment can only come through the line of the one who has demonstrated the power of theocrasis; namely, Christ the Lord. In the doctrine of Buddhism, this would be called absorption into Nirvana. Buddha did not attain to it, therefore he was a poor annunciator and revelator of the conception. Jesus, the Lord Jehovah, did reach the attainment, hence his doctrine of the resurrection of the dead, the re-incarnation unto life, and the new birth into the immortal body, must stand when all counterfeits, such as Theosophy, fail. Theosophists have identified themselves with the great harlot; they have mixed wax and eaten taffy together.

Theosophy had on the essential wedding garment of Christo-Paganism. It has entered into the common medley of religious conglomeration. Modern Christianity has found in it the essential prerequisite of an alliance which inaugurates the great brotherhood of man. The Chinese question is settled, and the celestials will not have to go. The labor unions—Italians and Poles—will now affiliate with the pig-tails, and there will be no more necessity for the efforts of Republicans, Democrats, and Populists to make the Chinese question a factor in politics. Union and non-union men will roll together in clover, and all because of the great "Religious Congress."

Let everybody keep watch, and see if these things about the "Congress of Religions" are not just as we tell you.

Does Modern Christianity Pray to a "God That Cannot Save?"

What better evidence do we require that the time is come that was prophesied by Isaiah when he said: "Behold, the darkness shall cover the earth, and gross darkness the people," than the evidence furnished by the attitude of modern Christianity toward its avowed founder and leader?

Jesus founded his church on the doctrine that he was the Son of God, that God the Father dwelt in him and was one with him. Nowhere else were his disciples taught to look for a God besides; to no one but him were they to direct their hopes of salvation, for he said no one could come to the Father except through him, and no one could come to him except the Father drew him. At one time, early in his ministry, he said, "the Father is greater than I"; but after he had reached the maturity of his divine development through his crucifixion, he declared: "All power is given unto me, in heaven and in earth," making himself, then, (in his own estimation at least) equal with his Father. In his ascent to the Father—which was his development to the state of fatherhood—he became completely one with the Father, sitting down with him in his throne. Thus Jesus taught the perfect oneness of the Godhead in himself while manifest in earth in his personality. He taught men to *come to him*, to pray to the Father *in him*. He also taught that he could not stay with them personally but a short time; that he must go away, as to his outward form; that then they must look to, and pray to, the Holy Spirit that he would send into them, even his own Spirit, to guide and comfort them until he should come again, when he would raise them up into immortal life.

Where he and the Father would be after he went away, he taught them distinctly, both by the symbol of the last supper, and by his beautiful prayer: "Neither pray I for these" (disciples) "alone, but for them also which shall believe on me through their word; that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: *I in them, and thou in me, that they may be made perfect in one*; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." "I in them and thou in me," he said. Invisible, truly, to the outward eye, but none the less dwelling as living, conscious mind, or spirit, in those who received the Holy Ghost. To this invisible Spirit of the Lord, this Father in heaven, were they to pray for their own perfection, or regeneration, and for the coming again of the Lord in personality at the last day, when he should complete his work of regeneration and bring them into life.

The early Christians did thus pray to the Lord Jesus as their only and personal God. But the church, in its natural and necessary declension (which it has not, however, recognized as a declension), has gradually drifted away from the conception of the unity, personality, and humanity of God, and has gathered up fragments of Paganism, Protestantism, Agnosticism, and modern Atheistic science, and molded them all into the monstrous head of the modern Christian

churches, "the great unknown and unknowable god."

THIS IS THE GOD THAT CANNOT SAVE!

This is the god that present Christianity prays to in its heart, though its lips proclaim the personal Jesus as the fulness of the Godhead. If God was *ever* personal and known to men, then he must be knowable. To deny that God was ever known to men, is to deny entirely the records of Moses and the gospel of Jesus. A person is practically an infidel or atheist who denies the personality of God. Yet this is just what modern Christianity is doing, in its heart, more fully every day, at the behest of modern science. And in so doing it seems to be utterly unconscious of the fact that it is undermining the foundations of its whole structure, namely, its doctrine that the power of Jesus, the *personal* God, was necessary to save man and was to accomplish its work by entering as spirit into the soul of man, working in him in regeneration until such time as he should be near perfection, when the Lord should gather again his Spirit into visible personality and "come again" to finish his work of redemption.

Christians may as well give up their name if they leave the living, God-man Jesus, and turn to that "nameless non-entity, the unknown and unknowable"! How much of the Spirit of Christ can be left in them when they deny him in all but name? What desire can they have left for his coming, or what welcome could they afford him, were he to come to them now with even more proofs of his identity and authority than he furnished the Jews? They would receive him with even greater scorn and hatred.

The fact that the church can so far be led by modern fallacious and atheistic science as to even consider—say nothing of accepting—an impersonal god, an unknowable god, a great universal spirit, is all the evidence necessary to prove that the church has indeed "fallen away," as was prophesied, and that "gross darkness" has fallen on the people. What hope have we then? This: at the time of the falling away, at the hour when the heaviest darkness covers the people, and men are crying "unto a god that cannot save," the joyful words of Isaiah ring out, prophetic of the dawn of a new day, and bring encouragement to those who await with longing intensity the coming again of the Lord to his own. Thus he cries: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." In this chapter the prophet assures the coming of the Lord and the establishment of his kingdom in earth. The prophecy could not have signified the first coming of Christ, for his kingdom was not established in earth then, nor has it been since. It points to the coming of the Lord in his new name, as the Spirit of Truth who should lead into all truth, and show of things to come; the one whom the Lord hath enlightened to be as a light to those who seek; he of whom God says: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me"; even Cyrus, the Lord's anointed, of whom the Lord says, (when the nations shall come over to him,) "They shall fall down unto thee, they shall make supplication unto thee, saying, surely God is in thee; and there is none else, there is no God."

Until this *Sign* of the Lord's coming is come, we are to

pray, as Jesus taught, to the Father who is in heaven; but when his Messenger is come with God's new message, he teaches us to pray, not to the Father-God, but to the Mother-God, not to the bridegroom who hath the bride, but to the bride in whom is the bridegroom, even the New Jerusalem that John saw at the end, descending as a bride adorned for her husband, and who is to be manifest in the flesh of the divine Motherhood. She will be the fulness of the Godhead bodily, for in her will be united—though in a different presentation—the same trinity that made Jesus the fulness of the Godhead.

Pray to the Mother. Pray with intensity that her chastening love may purify your heart and strengthen your highest aspiration for righteousness. Pray for her descent from the interior heavens to external manifestation, to reign over God's kingdom in earth, and be the light and joy of the people. Pray to her in her chosen Messenger. Pray to a God that can save.—*Alice Fox Miller.*

Worship and Reason.

Man must worship, for nature so wills; but man must also reason and formulate a rational system of science, for nature demands that to maintain his mental integrity and self-respect he must strive to understand the form and functions of the universe environing him, and of which he is a part.

These two necessities place man in two contradictory positions today. Modern science, reasoning from an assumed premise, demonstrates an illimitable universe, an infinity of worlds, which the imagination strives vainly to grasp, proves the impossibility of a personal deity, and declares that man is only a cultivated and improved ape. The instinct of worship demands an all-wise, all-powerful being, possessing the paternal attributes, who will supply all poor human nature's needs and bear all poor human nature's burdens.

As a consequence of these two necessities of man's being, we find men, because unable to reconcile the conclusions of modern science with their desire for a personal deity, as worshipping creatures or reasoning creatures, by turns, but never, by any chance, reasoning and worshipping at the same time. To be at peace with their hearts, they must cut off their heads, and to be at peace with their heads, they must cut out their hearts, for there is no peace to be obtained with both at once. So we find on the first day of the week a throng of worshipers who will not reason, and on the other six days a throng of reasoners who will not worship. This is a sort of Dr. Jekyll and Mr. Hyde arrangement, according to which what a man feels and is on Sunday he does not feel and is not, under any circumstances, on Monday.

Is there no way out of this predicament? Does no suspicion ever enter the minds of men that the premise of the modern system of science may be a false one? If such a suspicion does enter their minds, they see no way out of the wilderness of doubt and unrest into which their blind leaders have plunged them.

As ever in time of human necessity a deliverer has arisen, so today a man appears with a new premise, reasoning from which he formulates a new system of cosmogony, and proves not only the possibility but the necessity of a personal God. His premise is not an assumed one, like that of the Coperni-

can system, but an absolutely demonstrated premise. He does not reason from a theory, hence arrive at a theoretical conclusion, but he reasons from a readily perceived fact and arrives at an absolute conclusion, and the natural laws demonstrated by him are the laws stated by the inspired writers of the Bible.

Koreshanity is a scientific religion and a religious science. It is the only system in which can be found both satisfaction for the head and rest for the heart of man. It is the only system in proof of which two witnesses can be obtained—the visible universe and the Bible. Koreshanity shows that the story told by accurate observation and reason is the story told by revelation. That the world is slow to accept the truths revealed by this system is not strange. That its founder should be misunderstood and misrepresented is not strange. The world has always martyred its great prophets and teachers. And this, too, is a law—a law with which we do not quarrel for we understand its necessity.

That Koreshanity is to triumph over all existing systems, and that in the near future, is certain. It possesses a potency of which the world little dreams at present, but to a realization of which the world must speedily come. We are in the dawn of a new era, when worship will not be, as now, an unreasoning faith in an unknown and unknowable God who imposes on men a law which they cannot hope to keep, but when every act of life will be an act of worship, when men will keep the law because they know the law, and will love and serve God because they know and understand God, when reason and worship will be no longer at variance, and in earth will reign the rest and peace of the golden age—the Koreshan age.—*Ella M. Castle.*

THE SCAPEGOAT.

I see a man with eyes downcast,
His shrinking form with sorrow pressed,
He heedless braves the bitter blast,
His face with shame flame hot;
What crime is hidden in his past,
What secret buried in his breast,
Why goes he forth with footsteps fast
To wilds where men are not?

Those pallid lips but yesterday
His Lord and Savior did betray,
And now he goes his lonely way,
Upon his fame a blot,—
A blot so black not ages may
Suffice to wash its hue away;
A tribute to him none may pay,
And hate his bones shall rot.

And yet a righteous deed was done—
He took all sins himself upon,
Into the wilderness hath gone,
That they be without spot;

Stefn sense of duty urged him on,
He knew one must betray God's Son
And he did dare to be that one,
A Hero's part, God wot.

And as the cycles onward roll,
And ages purify his soul,
One day he'll reach that utmost goal,—
The sacrifice his lot;

And when God measures up the whole
And judges earth from pole to pole,
With Martyrs' names He will enroll
Judas Iscariot.

—*Ella M. Castle.*

IN HIS NAME.

The modern Christian church has just presented to the world the spectacle of its suicide. With its own hand it set up the balances of judgment and justice, and invited the whole world to come and see it weighed in those balances, where, before the critical eyes of heathen priests and civilized philosophers, the handwriting on the wall stood out clear and unmistakable: "Thou art weighed in the balances, and art found wanting." What is it that is wanting in the modern Christian concept of God's law, and why does it so signally fail of impressing the minds of other religious teachers? None of the great representative men who have come here to this wonderful trial of faiths have yielded one iota to the value and efficacy of modern Christianity over their own beliefs; indeed, the criticisms of it for its lack of saving grace, as shown in the lives of its professors, have been stern and bitter. Not only individual life, but that of nations who claim to be enrolled under the standard of Christian civilization has been shown by these so called heathen to be far short of the law of righteousness set up by the Lord himself. And, finally, driven to the wall by these denunciations of the insincerity of their lives as professing Christians, the exponents of the modern church have weakly given up the plan of salvation as they have taught it, and now cry, "It all means the same thing—Buddha, Mahomet, Confucius, Krishna, all are aiming for the same heaven, all are seeking the same light, and Jesus Christ is but one among them! Let us be unified on this basis and we will be happy, and the reign of brotherly love will be ushered in! Unification we must have!"

So we have heard the different presentations of the churches, and all, even the Swedenborgians, agree that it does not matter under what title or character God is worshiped; the name is of no consequence.

Nothing can be imagined more thoroughly unscientific than this yielding up and denial of Jesus as the centre and pivot of the church. It is the final blow that knocks the edifice from its foundation and leaves it an unsightly ruin—a laughing-stock and by-word to all the world. The weakly, pitiful unbelief that pervades the thought of today could in no way be more clearly demonstrated. The total lack of agreement between science and religion, so called, leaves it an open prey to keener wit and more logical systems. No wonder the banner of Islam floats gaily in Chicago, the foremost and most typical city of modern Christian civilization! No wonder the Buddhist teacher finds himself clamorously surrounded by American men and women! Buddhist and Mohammedan both are true and loyal to their own great centres.

The Lord Jesus has said much upon the peculiar strength involved in his name. The promises to the disciples of the wonderful works to be done in that name impress one at every step, in reading the life and sayings of our Lord. He had many titles,—Immanuel,—Prince of Peace,—but the name by and through which these works were to be accomplished was the *new name* which involved and expressed the fundamental truth of the new dispensation. That truth was the union of God and man, and the new name was Jehovah. The Lord was Jehovah for the first time in the cy-

cle of progression. For the first time the body of the Lord, as well as his soul and spirit, was divine, and in the divinity of that body lay the power and possibility of the resurrection, the manifestation of the sons of God at the end of the dispensation, or age of the Christian church.

A name when fully analyzed and studied in the light of correspondences is a full expression of the character. We see as by an inner light the whole individuality brought to view, especially those subtler essences that make that individuality stand out as a distinct type from any other. What then is there in the name of the Lord Jesus so potent to save mankind, or so brilliant in its electric fire that for two thousand years it has moved the world as none other? We shall see what is said of him, what he says of himself: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." All his works, then, may be accomplished by those who truly believe on him; but such belief in the Lord involves a life that does not and cannot fit into the forms and functions of the church organizations of today, whose members still grind the faces of the poor, as they did of old. The Lord Jesus says of himself that he came to do the will of his Father. In doing that will, he established communism as a social order, and taught that the family ties were of the earth, earthy. These ties are grouped by Swedenborg under the laws of Permission, being permitted lest humanity might do worse; but the laws of heaven are all in the order of Providence, and involve a life according to the ten commandments, by which alone is conjunction with the Lord effected.

What is the will of the Father? The central will of God is to reproduce himself in his children. This is the will of all life and is the cause and source of the perpetuity of species, divine as well as human. This universal law is as much a part of God's own existence as it is of the existence of his creations. This will Jesus accomplished in the begetting of the children of the kingdom, of whom the apostle speaks thus: "Now are we become the begotten" (not born) "sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see him as he is." The children of God were not manifest at the beginning of the Christian era, for the second Adam was a quickening spirit, but, by planting himself in those who made themselves receptive to him, he transmitted the substance of his own body transmuted to divine energy, the seed of Deity. In this impartation of himself he taught the great law of transmutation, or the interconvertibility of spirit and matter, for the Holy Ghost appearing as cloven tongues of fire (cloven, because the male and female principles were again separated) was that divine body changed to its divine energies, and thus capable of entering into the consciousness of his people. This law of transmutation is one of the keys of knowledge, of which the Lord said, to the Rabbis and learned men of the time, "Woe unto you, lawyers! for ye have taken away the keys of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." The keys of knowledge, that open the book of life

and show man whereby he may become one with God, are hidden away, today, or cast out by these modern teachers; instead of looking for God in humanity where he expressly declares he is—"The tabernacle of God is with men," and, again, "the kingdom of God is within you"—the world is taught to seek Him afar off, in the most distant star. While science teaches that the creative influence is applied from without inwardly, the truth as illustrated by the workings of the physical universe shows that all life is from within, proceeding from the centre outward. The centre of universal life, whom we know and acknowledge as the Lord Jehovah, Jesus the Christ, must dwell in and among his creations, and not on the circumference of his works, or outside of them.

When modern Christianity denies its own centre, as it long has denied a life derived from the teachings of that centre, we may know that the end is nigh. The truth is not in it, nor even the appearance of truth. Their teachers admit the impossibility of reconciling the practices of the church with the laws of God as taught in the written Word; while it is equally impossible to reconcile the science of the world as illustrated by modern astronomy with the science of God as illustrated in the physical heavens and earth and taught by Moses and the prophets. Modern science begins outwardly and works toward the centre; divine science begins at the centre and flows outward to the circumference. One, modern science, is of the hells and in its order; the other is of the heavens and is in the order of the heavens.

The law of centralization is immutable, and Jesus embodied this as well as all other fundamental laws of being. As the Lord Jehovah, the new name of the dispensation, we find in him that Divine Humanity to which every knee shall bow; while the confession of the coming age and crowning glory of his name is the confession of the Divinity of Man and the Humanity of God!—*Mary C. Mills.*

The Justice and Truth of Re-embodiment.

There is nothing more delightfully just to contemplate than the law of re-embodiment. It is that eternal provision in the economy of life by which all things are finally made equal. It is taught throughout the Bible, in both the Old and the New Testaments, although the church does not recognize that fact. It is part and parcel of the evolutionary and involutory systems, by which the harmony or balance of nature is perpetually maintained. The justice of the law must be apparent to all. If, for example, we have but one life in the natural existence, where would be the equity of bringing so many persons into the world under such vastly unequal conditions? Two children are born at the same hour; one of wealthy, the other of poor, parentage. The one has the advantages that will secure health to body and mind, while the other—surrounded by poverty and neglect—dies before it has had the necessary time to develop whatever of genius it possesses. According to the schemes of modern Christianity, this is perfectly just; but in view of the usual degradation attending poverty, we fail to see how, in most cases, such a child (in the spiritual world) could be on an equality with the other referred to, who, having grown to manhood in a fairly moral atmosphere, has made more ad-

vancement in all lines before passing over to the spiritual life.

Then, we are told that eternal progression is the law of spiritual life, so that we fail to see how there could be a final evening up in these two instances. If two horses start in a race with one far ahead of the other, there is little probability of the last one catching up before the finish. The only difference in the comparison lies in this very important item,—there is no finis or limit in the modern Christian conception of spiritual existence, so that—since God is a whole, complete being, therefore a finite (finished) instead of an infinite (unfinished) Creator—there must, under such a philosophy, come a time when the eternally progressing angels would meet and pass the finished God. What other conclusion can be drawn from the premises? The law of re-embodiment is a grand provision for the eternal existence of things. Under it there is good reason for some men being dishonest, others honest; some intellectual, others stupid; some virtuous, and others vicious. We know, under its operation, that each one—according to the indefinite mysticism of Theosophy,—“is working out his karma.” That is to say, in definite and lucid English, as interpreted by Koreshanity, each one is working out his own salvation. The doctrine of the vicarious atonement finds no foot-hold under this grand philosophy. It is unable to wash the red right hand of Lady Macbeth by a miraculous and instantaneous cleansing. Lady Macbeth must accomplish this herself, by an application of the eternal law of God. “Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure,” means just this and nothing else. Development from within is the means to salvation. “If ye love me, keep my commandments.”

The Lord Jesus never laid down any other law for immortal attainment. Only by the illogical and fallacious doctrines of the church has the philosophy of Buddha been rendered, to some minds, more reasonable than that of Jesus. The philosophy of the Lord, when properly interpreted, is far superior. Nowhere can there be found a more pernicious doctrine, a greater harbinger of hypocrisy and insincerity, a more potential enemy of human progress, than the scheme of salvation fostered by the church. A doctrine that grants a murderer immunity from the consequences of his act, and, by his simple “looking to Christ,” elevates him above the conscientious and logical truth-seeker whose admiration for the character of Jesus will not permit him to believe that our Lord ever advocated such a theory for human redemption, is one unworthy of the support of justice-loving people, and unfit to be found in the code of laws of any people professing the name of civilized.

As to the truth, aside from the justice of the law of re-embodiment, we have ample evidence in the Bible to sustain the claim. “David, I will make of thee my first-born, higher than the kings of the earth,” is the Lord’s promise. David himself, *in that embodiment*, was not the first-born of God; but as Jesus he was “the first-born of every creature,” therefore Jesus must have been the re-incarnated David. “How are the dead raised up, and with what body do they come?” was asked the Lord. “Thou fool, that which thou sowest is not quickened except it die.” “That day,” said Paul, referring to the end of the age and the manifestation of the sons

of God, "shall not come except there be a falling away first." The death of the seed was the falling away from the primitive faith as we find illustrated in the church today. Its harvest and restoration to the similitude of that which was originally planted—the perfect seed, Jesus Christ—is the re-incarnation of the original potency, it having passed through a series of embodiments or stages of development, like the seed planted, until the final fruitage, when the perfect sons of God are evolved.—*Charles Jay MacLaughlin.*

THE BRIDEGROOM THAT HATH THE BRIDE.

DEATH, HELL, AND HEAVEN.

The First Hundred Years of Shakerism and the First Hundred Years of Primitive, the Only Real Christianity, Compared.

How the Competitive System was Destroyed, and will be Again.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is fulfilled." I will not bandy epithets or accusations of ignorance with my Brother Anstatt, who, in the last *Manifesto*, criticises my article, "Betraying the Truth," in THE FLAMING SWORD of July 20, but will submit the case to the impartial arbitration of the future.

It will be seen—by reference to the passage above quoted from John, third chapter, twenty-ninth verse—that John greatly rejoiced at hearing the voice of the bridegroom, not the one who would have the bride eighteen hundred years after, but that already had the bride. Such must have been the case if he was, as the Bible represents him to be, the divine seed, God's seed; "not seeds as of many, but thy seed, which is Christ." Any seed, in order to grow and reproduce its kind, must have in itself the masculine and the feminine principles. Take the typical wheat grain, or seed, and subject it to the conditions of its growth and reproduction; immediately it begins to die ("Thou fool, that which thou sowest is not quickened except it die") and to reproduce itself in a multiplied crop. Every step of this growth is the result of a constant impregnation of the environment, with the life of the seed, thus requiring the constant, active presence of the masculine and the feminine principles, not in two forms, but in one—the wheat plant. But before the matured grain can be reproduced, there comes a separation of these principles in the blossom. After the fructification of the ovum, the two principles, masculine and feminine, are again united in one dual form, and the perfected grain appears, masculine and feminine in one form as was the seed.

When the pumpkin seed is planted in the earth, it grows because it includes within itself masculine and feminine principles which operate constantly in producing the vine; but in time there comes a separation of the sex potencies, or principles, and there appear separate male and female blossoms: without either of these there could be no fruit, no reproduction of the seed, in which case the species would become extinct. But after these sexual organs have performed their functions,

they disappear; the fruit then appears, and in it the seed, which is bi-sexual, having the masculine and the feminine principles, as had the original from which it was produced. In every domain of being, all seed is subject to the same laws of reproduction. If there was any fitness in the parable of the sower, as given by Jesus himself, or in the Scripture that declares him to be God's seed (since we do not apply the term seed to anything that is not to be planted for reproduction), Jesus must have been planted, as he said, "The sower sowed the Word," *Logos*, which was himself: must have been, as seed, bi-sexual, the bridegroom having the bride: must have died in the "good ground," human hearts in which he was planted, and with whom he declared that he would be always, even unto the end of the world (Christian age), and would raise them up, resurrect them, into the same quality of life which he possessed, when they would no longer travel the broad road that leads to death and decay in the tomb, as all men, since his time, have done, but would enter into life by the straight and narrow way through which he entered, in which no part of him was subject to decay in the grave. Such, evidently, was the consummation to which Paul looked forward, and for which he longed, when he cried out: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption" (sonship, not adoption), "to wit, the redemption" (not of our soul, or spirit, but) "of our body."

When this age-long process of being regenerated, or reproduced, from Jesus Christ as the divine seed, is completed, then, (for those who received this divine seed, in the beginning of the Christian age, which Paul here calls the firstfruits of the Spirit, and Peter calls a birth of the Spirit, and a begetting again for a birth of the body, to come in the end of the age, after an age-long period of gestation,) then will be realized that of which Paul speaks in another place: "In a moment, in the twinkling of an eye, at the last trump" (end of the age): "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The result of this change will be victory over death. Such a victory Jesus gained, so that those who attain to this can cry out, as did the Lord, "O death, where is thy sting? O grave, where is thy victory?" attributing their victory over death to the potency given them by the Lord Jesus Christ. Such—having obtained the sonship for which Paul and the early Christians longed—will, when they leave the world, leave it as Jesus did; not by the old, dead way, the "broad way which leadeth to destruction," death, and decomposition in the grave, by which all, since his time, including Mother Ann, have gone, but "by a new and living way which he hath consecrated for us, through the veil, that is to say his" (Christ's incorruptible, not Spirit, but) "*flesh*," the narrow "way which leadeth unto life," of which Jesus adds, "and few there be that find it." If Jesus was not talking nonsense, it can hardly be that one so imperfect—so unlike himself as not to be able to find this narrow way in which there is no death—can be the bride

intended, when it is declared that the bridegroom hath the bride, especially since John tells us, in Revelation, that when the angel had promised to show him the bride, the Lamb's wife, he saw "the holy city, New Jerusalem" (doctrine of the new age), "coming down from God out of heaven, prepared as a bride adorned for her husband."

But Brother Anstatt says: "Here we have the 'virgins,' Jesus and Ann Lee, who can administer to the spiritual needs of humanity, and together redeem them from the fall." Such was not the redemption for which Paul and the early Christians waited and groaned, and are waiting yet, for that was a redemption from death, not of the spirit, but of the body; a redemption to come, not through Jesus in partnership with someone else, "But" (as Paul declares) "thanks be to God, which giveth us the victory" (over death) "through our Lord Jesus Christ." As the product of the planting of the one virgin, Jesus, in the fallen, sinful race, in the beginning of the Christian age, John saw, in the end of it, one hundred and forty-four thousand standing on Mount Zion, of whom it was said: "These are they which were not defiled with women, for they are virgins" (men-women). "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and the Lamb." Obadiah says of them: "And Saviors shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." This will come to pass when the kingdom of righteousness is established, which is in the end of the Christian age, the time now at hand.

Of these children of the new kingdom of God—the resurrected sons of God—John says: "Beloved, now are we the sons of God" (Greek, *tekna*, begotten, but not yet born sons, the latter being, *huión*), "and it doth not appear what we shall be; but we know that when he" (not she) "shall appear we shall be like him" (not her); "for we shall see him as he is."

DEATH, HELL, AND HEAVEN.

In Revelation, first chapter, John tells us of seeing "one like unto the Son of man," who said, "I am the first and the last: I am he that liveth and was dead; and behold I am alive forevermore, amen; and have the keys of hell and of death." The above is a testimony that every reproduced seed can give, since it has passed through death, hell (the discipline, experiences, development, which bring it again into a state where it again possesses and can impart life), and a resurrection into life. Jesus declared of himself that he was the beginning and the end, the first and the last, just as every seed is the first and the last, when it comes again, not in spirit, but in a physical body which contains the spirit. This one whom John heard, then, must have been Jesus Christ, the divine seed, who, when he was without sin in himself, "was made to be sin for us," and, being sin, died in humanity, (since "the wages of sin is death,") but at the time at which the prophet John heard him, had been resurrected into life again. Jesus had said to Peter,—who, we learn by the transfiguration scene, became the tabernacle of the personality of Jesus after he went away,—"I will give to thee the keys of the kingdom of heaven."

This one in Revelation, having the keys of hell and of

death, must also be the one that has "the keys of the kingdom of heaven." Having the power—the knowledge that enables him, by imparting his knowledge to those prepared to receive it—to let men out of hell and of death, he must needs have the key, knowledge, which, if received and lived, must let them into the kingdom of heaven. So we see that this one, who was the first and the last, the beginning of the new age and the end of the old one, became the rider on the white horse, (white signifying purity, life, victory over death,) and was followed on white horses by the hundred and forty-four thousand that had been "redeemed from among men," redeemed from death, hence let into life—eternal (age-long) life—the kingdom of heaven set up in earth. For their benefit Peter must have used the keys of "the kingdom of heaven," prior to which he must have used the keys of hell and of death to let them out of these. As long as men are in death, subject to death, they are in hell, whether they know it or not,—at least such is the unmistakable teaching of the Bible; and of reason, as well, as I shall see to prove in a subsequent article.

Ann Lee, and every Shaker, professed Christian, or votary of other religion or no religion, who dies, goes to hell and will remain there, either in the spiritual or natural division of it, until he overcomes and destroys everything in himself that can die; until he utterly kills the old man, and his "corruptible puts on incorruption, and his mortal puts on immortality." If anyone doubts that this is the plain teaching of the Lord Jesus, let him intelligently consider his words. He said to all the men, including those who honestly supposed themselves to be God's chosen people, whatever their claims to piety and sanctity, "ye are of your father the Devil." That is precisely what he would say of all men today, who still travel the broad road that leads to death, as they did. He alone came down from heaven, and "no man hath ascended up into heaven, but he that came down from heaven, even the Son of man which is in heaven." If the Devil was, and is yet, the father of all men, all men must be devils, and devils are in hell. To be satisfied that, as yet, this is hell, one needs only to compare the horrible record of any daily newspaper with the Bible description of hell. David understood this perfectly, and hence said, not, "Thou wilt not send my soul to hell, but "Thou wilt not leave my soul in hell." As to the location of heaven, we need not look for it in the intermundane spaces—places between the worlds—of which that old heathen, Cicero, speaks, and in which modern professed Christianity is inclined to believe it to be. Jesus declared that while he was in earth he was in heaven, and that God the Father, who is always in heaven, was in him—a man in the earth. In fact, he was heaven, the old heaven, "rolled together as a scroll" and ready to pass away in order that there might come a new heaven and a new earth wherein dwelleth righteousness. He said, "I am the resurrection and the life." All the resurrected—saved, living—spirits gathered from the Jewish age were in him. "He gathered the lambs with his arm, and carried them in his bosom." He was, also, as he declared, "the door" through which they went out, after his translation, or change to Holy Ghost, into those who, in the beginning of the age, constituted the new Christian church—the new heaven.

The spiritual natural heaven which he was, before his translation or change to Holy Spirit, after his theocrasy, was all the heaven there was, as a spiritual heaven in the humanity which received that Holy Ghost. Hence Paul says to the Corinthian Christians who had received this Holy Ghost, "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" We learn in Ephesians that this temple, which they were, was then only in its spiritual, its germinal, state, and must needs grow "unto" (Greek, into) "a holy temple in the Lord." Jesus was such a perfected temple of God. The apostle says, "We know not what we shall be, but we know this, that when he appeareth we shall be like him, for we shall see him as he is." If the Shakers are that people—like Christ, actual sons of God, who have overcome death—they are greater than Ann Lee. The proof of this are the words of Jesus; "Among those born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

THE FIRST HUNDRED YEARS OF SHAKERISM AND THE FIRST HUNDRED YEARS OF PRIMITIVE, THE ONLY REAL, CHRISTIANITY, COMPARED.

As compared with the effects of real Christianity, which came upon the scene as the result of the outpouring of the real Holy Spirit in the beginning of the age, (which spirit came as the result of the going away of the Lord Jesus by the change of his body to spirit, and its appropriation by the humanity that received it,) the impression made upon the world by the Shakers, externally and visibly, is meagre and insignificant.

It is calculated by some writers, that, within thirty years after its establishment, primitive Christianity overran the whole known world, and that in large portions of it, professed Christians constituted the large majority of the people. Bythnia and Pontus were remote and populous provinces of the Roman Empire, situated in Asia Minor. In A. D. 100, the younger Pliny was their governor, under Emperor Trajan, who was then persecuting the Christians. In a letter to the Emperor, asking for instructions,—which letter (showing the extent to which Christianity had influenced the people) is still extant, and to which the infidel historian Gibbon, refers,—he says:—"the temples," (heathen,) "at least, which were almost deserted, begin now" (as the result of the persecution) "to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims which, for some time past, have met with but few purchasers." If the Shakers are the outcome of the Christianity planted eighteen hundred years ago, and the people of the new age, it looks very much as though Christianity had come out at the little end of the horn, as the saying is.

HOW THE COMPETITIVE SYSTEM WAS DESTROYED, AND WILL BE AGAIN.

In its first hundred years, the Shaker movement—instead of destroying the hell-born competitive system which is destroying humanity, and which primitive, the only real, Christianity destroyed for the many millions of its adherents—has been forced to give up, mostly, its enterprises which

were benefiting humanity, and to live by selling portions of its landed possessions, as well as by its members' proverbial industry. Justin Martyr, one of the early Christian fathers who wrote A. D. 160, and was beheaded at Rome, 165, says: "We who once loved above all things the gain of money and possessions, now bring all that we have into a common stock, and give a part to every one that needs." This is substantially the record in Acts. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." This they did under the direct prompting of the Holy Ghost, which all had received. Thus it was manifest that the new spirit that prompted them was the same spirit that had been in Jesus, for it prompted them to do just as he did, which, before the reception of this spirit, they had not been disposed to do. It was the reception and the manifestation of this benevolent spirit that caused the remarkable spread of the new movement, and the destruction of the competitive system for the millions of believers. But the early and pure Christianity had not the power and prestige, but rather the opposition, and sometimes the bitter persecution, of civil government, and hence could not make its own beneficent communism the general condition of all the citizens.

When, now, in the end of the Christian age and of the grand cycle of the zodiacal year of twelve months, or ages, the Spirit is again poured out in the same way as before, by the change of a divine man to Holy Ghost, and that spirit baptizes the regenerated sons of God, the product of the planting of the first begotten Son of God in the race in the beginning of the age, the sons of the kingdom—and hence the kingdom—will be born in the earth, and the government will no longer be in the hands of enemies, but in the hands of those having the same benevolent spirit of communism which prompted the early Christians; with this spirit they will have the power to put it in general practice, the kingdom of righteousness will be here, and the competitive system, with its unutterable oppressions and robberies, will be forever relegated to the limbo of the abominations of the past. Instead of saving the world from the hell of greed, immorality, and crime into which it seems hopelessly sunk and stuck fast, it looks as though it might be only a question of time, not very long, when the Shakers themselves will be pitilessly driven to the wall and destroyed, unless some mightier saving force than they possess shall come to their rescue.

While we speak thus frankly what we think, we hold the Shakers in very high esteem for their work's sake, and for their proverbial honesty and integrity. We believe Ann Lee had a very important mission in connection with, and preparatory to, the coming of the Messiah—the Messenger of the Covenant—in the end of the Christian age, but that that mission is fulfilled and its end accomplished. That Messenger of the Covenant—Elijah the prophet—when he comes, and he had not come a hundred years ago, will be the "Lamb as it were slain," the rider on the white horse, the bridegroom that hath the bride, whom John saw; the mighty deliverer from the destruction that threatens, the usherer in of the kingdom of righteousness.—O. F. L.

SOCIOLOGY.

The Root of the Money Question.

From the standpoint of Koreshan Science, a discussion of the money question is only valuable in that this science is able to demonstrate to the mind the relation of the source of this question with its circumferential sequence. The adoption of a legal tender money system with a metallic currency, is simply the outward result of the misuse or perversion of a great moral principle, or, in other words, the effect of the violation of God's law. The root of the money evil resides in the sex question. Here is where the principle of money was first perverted. If we cannot connect the money question, in its circumferential or secular aspect, with the sex question, thereby making it a religious as well as a sociological question, we must fail in our object of regenerating the world. The money question is primarily a religious question. In its central, or, religious, aspect the devil is enthroned. Manifestly, therefore, he cannot be cast out of his citadel in the secular domain until people have grasped the law by which he retains his control in the religious.

Of what use would it be to abolish legal tender and demonetize gold if the Devil is still to retain possession over man's sex nature? All effort at reform in the circumference, under such circumstances, would be overturned by the nefarious power held at the center. First drive the Devil from the centre, and the circumference will take care of itself. If the love of money is the root of all evil,—and the love of money originates in the sexual relation, where the commercial principle is prostituted for pleasure,—then the root of evil lies in the sexual waste of the race through sensual gratification. This is the Devil we have to contend with, but he is so subtle and deep-seated that his destruction is attended with the greatest difficulty. In and out of the marriage relation this sex principle is abused, and money is spent for that which is not bread (life). The church lends its aid to an abuse of the sexual relation, under the cover of a marriage contract. "Whoso looketh on a woman to lust after her," said the Lord, "hath committed adultery with her already in his heart." This declaration does not exclude the wife, but the church says it does. In this, modern Christianity and primitive Christianity radically differ. "They who are accounted worthy to attain that age and the resurrection of the dead, neither marry nor are given in marriage, but are as the angels in heaven."

How, then, is the race to be propagated? This is the question invariably put by those numerous persons who, at as such a time, grow very solicitous over the future of the race, although it is probable that the well-being of the race, under other circumstances, does not give them the least concern. There will always be propagation on the sensual plane, to a greater or less extent, because there will always be found plenty of people who prefer that kind of existence. Ninety-nine out of every one hundred children are the merest accidents, the unavoidable sequence of sensual indulgence. Now and then there is a child born as the product of carefully guarded parental desire, but such is the exception rather than the rule. The majority of children come into the world unwelcomed, and yet this is the sort of propagation that is

defended by the people. Sensuality is the curse of men and women; and not until it is overcome and regulated in the higher spheres of human existence, can there be any real order in society. Solve the money question in its sexual aspect, and you have settled the money question in all respects.

Man, through the dissipation of the seed of life, has inherited death through sin. If death was thus inherited, surely life can only be regained by the appropriation of this life force for higher use. "He that is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." Men, today, are not born of God. Such teaching is fallacious. They are born of the Devil, and are going to stay with the Devil when they go into the grave and pass to corruption, for it is declared that the Devil hath the power of death. The race has lost its commercial wisdom through the abuse of the commercial principle in its sexual aspect. When it regains its wisdom in this domain—by husbanding the life force—it will regain it in the other domains. What else but commercial idioey would inaugurate and maintain such a damnable commercial system as that under which we at present live? Legal tender and monometallism, as well as bimetalism, are without a logical and just premise to sustain them. They are, however, with all other social evils, the result of the prostitution of the central function of man's being. Correct that, and you revolutionize society. Here is the root of the money question.—*Charles Jay Maclaughlin.*

FINANCE AND COMMERCE.

Bring on Your Onions.

THE FLAMING SWORD would not have any one legal tender, but would have the products of all industries legal tender, one as much as another. Let us suppose a case. A large list of farmers want to subscribe for that excellent paper. They can spare onions better than any other product, and onions being legal tender, they offer them to the publisher as payment. What will he do? Onions are a very good food, but too many would embarrass any publisher. Again we ask, what would he do? Let us suppose another case. A farmer owes the publisher of THE FLAMING SWORD, and onions being legal tender, he brings in a sack of these renowned vegetables, with which to discharge his debt. The publisher will be obliged to accept the onions as payment, or be debarred from collecting the debt. A third time we respectfully ask the publisher, what will he do?—*The Progressive Age.*

THE FLAMING SWORD is opposed to having any one thing made by law an *exclusive* legal tender money; it also believes in freedom of contract; this being the case, we are satisfied that we could arrange matters on a satisfactory basis with the farmers mentioned. A superabundance of onions would hardly embarrass the publishers of THE FLAMING SWORD, for, being informed of the products of one desiring to become a subscriber, the publishers would make arrangements to meet the convenience of such a person. Aside from this prospective willingness on the part of the Koreshan Unity, let us consider this question in the light of present practices. Nowadays no one is compelled to part with any property that he may possess, neither can any one be compelled to perform any service for another unless he can come to an

agreement with the one making the proposition,—except it be for delinquent taxes or previous obligations assumed.

Now let us see: a number of worthy farmers wish to subscribe for THE FLAMING SWORD; the publishers are also desirous of securing their names on the subscription list. Is it not to be expected that they can arrange their relation amicably and satisfactorily without a law-appointed medium of exchange? Is not the relation of the people in a business way, primarily an exchange of service for service, of labor product for labor product? If we desire others to avail themselves of our services, is it not proper for us to be willing to accept their services in return? This, it seems to us, is the correct way in which to mutually arrange matters. This does not exclude the propriety or admissibility of a representative currency issued by mercantile firms on all forms of products, and redeemable in products. The business of the world is carried on almost exclusively by means of checks; is it, then, impossible to make all forms of wealth the basis of a check currency—labor checks?

The legal tender money now in vogue in this country is fiat money, which, used as an instrument, has enabled a small class to absorb the lion's share of all wealth created. If our cotemporary will consider this subject, he will discover that without the fiat of law the gold owners would never have been able to amass the wealth now controlled by them. If the fiat of law is taken from gold and silver and placed upon greenbacks,—the issue and volume of which is controlled by politicians,—it will result in giving the politicians the power now wielded by Wall Street. Greenbackism simply means putting one set of thieves in place of another set of thieves. Under the plan proposed by the SWORD, there is no necessity for debt; if one permits a person to become indebted to him, when he is well informed as to the services the other can perform, he should be willing to accept such services or lose all. Let the farmers bring on their onions; when we get enough we will call a halt.—*Carl Gleeser.*

The Tyranny of Legal Tender.

Exclusive legal tender money is a device by which wealth is diverted from the producers to a lot of infernal vampires. It is a dam placed in the stream of creative labor by which the waters of industry may irrigate the fields of speculative dishonesty and foster lascivious idleness. Legal tender is a quality given to money by government; through this, money obtains the attribute of being the exclusive means of lawful payment, thus depriving the products of industry of the character of serving in that capacity.

A person can become involved in debt by means of any labor product; common sense should dictate that that which serves as a means to indebtedness should have equally the power of absolving from debt. The entire products of labor can lead into debt; unless the way out of debt is made as easy as the way into debt, people can be enslaved by the creditor class. Mr. Bonsall has not advanced a single argument which disproves my leading argument. Exclusive legal tender money outlaws all labor products from serving as means of lawful payment; it is, therefore, in its character, necessarily monopolistic, tyrannical, and unjust. A discussion on this subject must involve the presentation of cogent argument; unfounded statement is merely a waste of words.—*Carl Gleeser.*

SHARP CUTS.

A political revolution is inevitable; let it come.—*Farmers' Tribune.*

We can dispense with gold but not with manhood — *People's Party Paper.*

One kind act for the living is better than a thousand tributes to the dead.—*The Champion of Progress.*

The highest law—*suprema lex*—is the public welfare. That takes precedence over all statutes.—*Golden Rule.*

Authors and authoresses prostitute their powers for gold; cut off the gold, and you will stop the prostitution.—*Canon Browne.*

The cry, "honest dollar," is just like its twin fraud, "protection to the American laborer." Down the colossal frauds wherever you meet them!—*The Populist.*

We venture the assertion that there will be more political coffins filled at the congressional elections in '94 than ever before in this country, not barring the so called "tariff reform" landslide in 1890.—*Missouri World.*

When a system is founded in which the greatest possessions will be limited by personal production, then the power to oppress will cease, and each will have an interest and affection in all his brother workers' success.—*Coming Nation.*

That the silver mine owners in the Senate mean to subordinate all other interests to the advancement of their special concerns is as plain as a pickstaff, yet people will continue under the delusion that representatives can transact their business as well as they themselves.—*Mutual Aid.*

The ultimate end of all government is the good of the people. Now, the greatest good of a people is their liberty. Liberty is to the collective body what health is to every individual body. Without health no pleasure can be tasted by man; without liberty, no happiness can be enjoyed by society.—*Bolingbroke.*

If the future progress of the race is to be dominated by intelligence, and not left to blind chance, it is about time that those who possess the qualities they deem highest and best in men gather together to hold together, that by such prudent forehandedness they may, in the struggle for existence, prove themselves the fittest to survive.—*Mutual Aid.*

The Constitution in the hands of the *few* is a mere toy, with the plain language of which they play, making it to mean anything or nothing as it suits them, now and then. Later, we shall see that this was what it was intended to be; that it was a fraud, a cheat, from the beginning, into which neither the letter nor the spirit of the Declaration of Independence ever entered.—*Selected.*

As we erect palisades to savages, barriers to wild beasts, deport lepers and confine the insane, so let us place on the other side of this Life Line, where they can do no injury to ourselves and those we hold dear, the men of devilish hearts, of unfair minds, of diseased moral dispositions, those who conceal under the outward semblance of men the inner natures of hyenas, tigers, vultures, and other loathsome animals.—*Mutual Aid.*

Man, to exist, must have access to land; consequently, if some one else is the recognized owner of what he needs, he must pay tribute to the owner in order to exist. The amount of this tribute can be regulated by the owner so as to make the tribute payer and his descendants perpetually dependent on him, even to the regulation of how they will fare; in other words, the owners of land own the people on it.—*Union Pacific Employees' Magazine.*

Coal has "gone up" again. Not because there is a scarcity of it, but because the "combination" orders it. The combines of capital have broken open the treasury vaults of nature, seized upon the geologic treasures where the mighty forests of antediluvian ages are stored away as a ready-made providence for man, and have said:—Even this bounty of the Almighty we will dole out, not according to the needs of man or to the cost of production, but according to our extorting power.—*Unity, Chicago.*

Strange is the irony of fate. We who are striving to avert civil war are actually hastening it. The people are apathetic, and have not awakened from their deep slumber of ignorance; their waking will be a nightmare, and they will strike at everything in reach. While we desire to wake the people to a true realization of their condition, and to let the whole fabric be re-adjusted through calm thought and deliberation, every wrong we show up only intensifies the situation. But man must wake.—*The Populist Voice.*

It requires very few observations and very little reason to puncture the astute theories of the gold bugs, and show where the responsibility for the grievous condition now confronting the country, lies. No counterfeit that ever forged the people's money was ever half the criminal that the robbers are, who now control the people's money by controlling the people's wages. This line of slavery was inaugurated when negro slavery was abolished. What is to be the outcome, and whither are we drifting?—*Light of Truth.*

An Anomaly.

It is a strange commentary on the intelligence and business sagacity of the American people, that they sacrifice and jeopardize all industrial interests for the benefit of the banking and money-lending class. The farmer, the mechanic, and the business man must suffer because the banking Shylocks must have their flesh-and-blood per cent. Yet men who are otherwise intelligent, and understand their own interests, are in favor of a single gold standard currency, which cripples their business enterprises and brings on a financial panic every ten or fifteen years, sweeping away their accumulations. They are satisfied to give the bankers absolute control over the currency, but they insist that all legal tender money shall bear the stamp of the government. But this simply shows the inconsistency of people who hold such views. They would not take money that did not bear the stamp of the government, whether paper or metal, which proves that money is legal tender simply because of the government stamp, and yet they do not believe the government should expand the currency to an amount sufficient to transact all business exchanges on a cash basis.—*Cleveland Citizen.*

PUNGENT PARAGRAPHS.

Trite sayings are right sayings.

The basest thing on earth is a base-less lie.

Times are hard. Yes, the times of the usurer.

When Greed meets Greed, then comes the thug to war.

If right makes might, then might should always serve right.

The everlasting motto of greed: "If at first you don't succeed, purse-severe."

Usurers are the deaf adders that stoppeth their ears to the cries of their countrymen.

When a man forgets himself, he ought not to recall his memory; to forget self is the secret of true happiness.

This is not a paternal government. No, and for that very reason it is a most infernal one.

There are many people who, like flies, derive their chief happiness from annoying other people.

People ought to see that banks are dangerous,—there are always so many "adders" about them.

Labor-saving machinery has, in the hands of greedy capitalists, come to be labor-slaving machinery.

Come, all ye that are heavy laden, and we will give you the rest of the burden, says modern Christianity.

Is there probation after death?

Well, according to the poker and brimstone theory, there is a good deal of "probin," after death.

As there is plenty of nothing outside this universe, so there is still enough material out of which Christian theology may construct several more worlds of the same kind.

The missionaries sent to the heathen always object to being eaten by the objects of their solicitude, when, really, it would seem to be the quickest way of getting the spirit of Christianity into them.

There are varieties of wheat grown from seeds found with mummies buried three thousand years ago. Wonder if this grain is that from which is brewed Mumm's Extra Dry," of which our late Presbyterian president was so fond?

We improve the scrub-races of domestic animals by crossing them with high-bred sires. Scrub humanity is improved by the same process; that is, by the divine man infusing the blood of Christ into the race. There is no other way.

Manufacturing nations are searching the world over to find foreign consumption for their overproduction. If they would take the same pains to increase home consumption—by enabling the laborer to consume all the produce—there would be little need of foreign markets.

The great struggle for power will be a financial war between England and the United States for a gold standard or for its demonetization. In the combat between the lion and the eagle, we trust the bird will be far-seeing enough to pull the lion's teeth by destroying the power of gold.—*J. S. Sargent.*

THE LATEST SPOKEN.

FARMERS' TRAMPS.—Tramps have been terrorizing Fargo and Morehead, in the Red River wheat region. They are the nomads upon whom the farmers depend for hands in the wheat harvest. It is said that there was not work for more than half of the migratory host this year. But in any case, the fall sees them out of employment. It is obvious that a system of industry which breeds and depends upon such labor is entirely wrong. For many years, farming, especially in the West, has been acquiring a one-sided development. Many men are employed during the season of the principal crop, and dismissed for the rest of the year. The farmers must associate industrially, make up large companies, and co-operate in a permanent sustained industry rather than further continue in an unscientifically managed occupation. Farming is at the foundation of all industry, and should include enough manufacturing to make it continuous and profitable.—*The Republic*.

NEGATIVE AND POSITIVE REFORMS.—The greatest reforms that have taken place in the world's history have been secured through the repeal of laws. Men have generally contented themselves with rejecting falsehood and repealing bad laws. They have not been so successful in replacing falsehood with truth, and bad laws with good laws. In throwing off the yoke and tyranny of kings, they have simply transferred it to the tyranny and oppression of concentrated capital, which robs men of more rights and liberties than kings ever did.

The progress that has thus far taken place has been of a passive and negative character,—rather the avoidance of evil than the doing of good. The social and penal codes tell men what not to do, rather than what they should do. Society has been guided by the ambitions and actions of individuals. The progress which has taken place has been unconscious and uncalculated; the result of each individual striving to attain his own ends,—the greatest gain for himself, regardless of the interests of society at large. Nearly all great reforms have been advocated and forwarded by those who have no personal or pecuniary interest in them. It is not the victims of the industrial and social tyrannies who shake off the chains. The student in his closet, the inventor in his laboratory, and the scholar who is influenced by a high moral purpose, are the instigators of reform movements. They have established a social science, and their logic becomes the weapon of millions.—*Cleveland Citizen*.

DISTRIBUTION OF WEALTH.—What is the rule by which the wealth of the world is now distributed? Fundamentally, I think, it is the rule of the strongest. This rule has been greatly modified in the progress of civilization; a great many kinds of violence are now prohibited; in many ways the weak are protected by law against the encroachments of the strong; human rapacity is confined within certain bounds. Nevertheless, the wealth of the world is still, in the main, the prize of strength and skill. Our laws furnish the rules of the same, but the game is essentially as Rob Roy describes it. It is evident that under such a system, in spite of legal restraints, the strong will trample upon the

weak. We cannot believe that such a system can be in accordance with the will of a Father to whom the poor and needy are the especial objects of care. A striking illustration of the fact that this is the fundamental principle of the existing industrial order is seen in the recent occupation of the Cherokee lands. Our government had a little property to distribute. On what principle was the distribution made? Was the land divided amongst the neediest, the worst, the most learned, the most patriotic? No, it was offered to the strongest. Only those of toughest muscle and greatest power of endurance had any chance in the *meele*. The government stood by to prevent the competitors, in so far as possible, killing or maiming one another in the scramble; it tried to enforce the rules of the game; but the game was essentially a contest of strength.—*J. O. Barrett*.

"CALAMITY HOWLING."—Socialists are often accused by capitalistic agencies of being calamity howlers, of overdriving the picture of the miseries caused by the capitalistic system, yet these same capitalistic agencies furnish us continually with abundant material to strengthen our position and prove our assertions.

Here comes now the annual report of the Young Womens' Christian Association of Holyoke, by the President, Mrs. William A. Prentiss, stating that the Association has ninety-two members, all, with one or two exceptions, mill-workers, nearly all of them earning one dollar a day. Then follows this remarkable passage:—

"The average age is about twenty, although poor food, bad air, hard work, and very little fun, make many who are much younger look older. If any one of us were obliged to work all day in the mill, do our housework in the evening for a family of six, washing, ironing, all, excepting bread making, do what mending and making there was to be done, with the exception of an occasional wool dress, we would not consider we were having a very hilarious time to walk from South Holyoke and sit patiently putting in stitches all the evening, in order that we might be able to do our necessary sewing better. This is the case of a motherless girl who is both uncomplaining and cheerful. It is an exceptionally hard one, but there are many others who have very little to brighten life. Most have homes of three or four rooms for an average family of six. That there can be little opportunity for quiet under such conditions, if a girl has a longing for self-improvement, one can readily see. Too many times the testimony has come that the time spent at these rooms was all the quiet that it was possible to obtain.—*The People*.

PRISON HORRORS.—It is a stock argument against the substitution of life imprisonment for capital punishment, that it produces less effect in deterring from crime. After reading the exposure of the treatment of prisoners in the prisons of Connecticut, that argument must be laid aside. It appears that the horrors of Russian barbarism have been equaled and exceeded within the penitentiary walls of that State, and that the terrors of the gallows or of electrocution are preferable to a short sentence in its dungeons. The exposure of the brutality of the superior officers, guards, and bosses, is timely, and will serve to direct public attention to the barbarism lingering in our penal system. It is not our

purpose to shock our readers with the details of this awful exposure. The whole system which gives such autocratic and unrestrained power into the hands of irresponsible men is utterly wrong. Men and women do not, by conviction of crime, become brutes; they are not placed in confinement to become victims of the lust and hate of their keepers. They may be bad, but that does not doom them to the horrors of dungeons, reeking with filth. When sick, it does not justify adding to their punishment the prescription of loathsome medicines, or retention in damp and mouldy cells until their lifeless remains are carried out by the gards.

The diabolical torture chamber of the Inquisition, or the convict prisons of Siberia, furnish nothing more revolting than the every-day routine of a Connecticut prison, presided over by Christian officers in this closing half of the nineteenth century! And are we sure this penitentiary is an exception? We are sure it is not! The gloomy castle at Sing Sing on the Hudson has horrors which would make the beholder pale with fright, and, over all this fair land, like atrocities are being perpetrated behind the massive, concealing walls, differing only in degree. Spasmodic efforts at reform come up periodically, and committees are appointed; they visit the institution, are conducted by the presiding officers through the buildings, where everything is prepared for the reception, dined, wine, smoke fragrant Havanas, and report excellent government, and all things lovely. They do not deign to converse with the prisoners, they receive all their knowledge from the officers, entirely on one side, and delusive.

The fact is, the system by which criminals are treated belongs to the dark ages, and the sooner abolished the better. Individuals who are charged by crimes that they cannot be trusted at large should be confined, not for purposes of punishment and vengeance, but for educational reform.—*Light of Truth.*

WHAT IS OPPRESSION?—Oppression of one's own people never comes with the mailed hand of force, but with the cunning smile of the trickster. The people are amused and flattered, while the schemers deprive them of property and then use them as servants and slaves. If a law were put upon the statutes of any state or nation, that the producers should not leave their country or state, should wear a certain grade of clothing, live in a certain class of houses, and feed upon a certain grade of food, the people would revolt. They could read that law and would realize its import. If the law said they should work for such wages as their employers might decide, they would revolt. But the invisible money power knows this. This power studies human nature. It proceeds to blarney the people about their great country, its wonderful freedom, and how much better off they are than the oppressed of other countries. They put in their heads strong words of how they love the independent farmer, the honest laboring masses, the yeomanry and bulwark of a nation. They flatter and cajole with such lies as "honest money," "protection to home labor," "labor is honorable," while they proceed to enact laws which protect capital, not labor, and spurn honest labor as a pest. You see it is not necessary to make laws that oppress, in order to get the labor of others without doing any labor yourself; but it is necessary to prevent

proper laws from being enacted, or enforced, that will protect those who are weak and ignorant. Laws of omission are as oppressive as laws of commission. And thus the people of the United States are oppressed.

At the close of the late war, the people were prosperous, happy, and out of debt. But, by laws of commission (laws giving special privileges) and laws of omission (laws that could have protected the masses), our people are hopelessly in debt. Nine million homes have mortgages on them, all municipalities have piled up debts, all corporations have heaped up mountains of watered debts for the people to pay interest on, and we find the nation, today, on the verge of some great social cataclysm. This is oppression. No people ever had such burdens put on them, for no other people ever had such productive powers and resources. We find that the wealth that belonged to the millions a few years ago now belongs to the millionaires; the people are poor indeed. This is all any tyrant ever wanted,—the people to work while he feasted. No nation in the history of the past was ever reduced to such dependence in so short a time. This is because the people have been partisan.

Wisdom weighs, considers, knows. No wise man was ever a bigot or an oppressor. If the reader loves his family, loves his country, loves his freedom, I beg him, even with tears, to think, to investigate, to know. The principle of just government is as knowable, as certain, as mathematics. When you investigate, you will see it. It is founded upon justice, upon the teachings of the lowly Jesus, and cannot err. No one asks you to accept it until you know, feel, it is right. Is that not fair? Only by investigating can you know. Ignorance has brought you misery and woe. Knowledge will bring you peace and joy.—*Coming Nation.*

The People Are Thinking.

Our martyred leader, Lincoln, declared that the system of contracting a debt while there were two kinds of money in circulation, and then making it payable in one kind, was a crime against the people. The demonization of silver was that crime,—it was a blow struck at the freedom of the race. It has been called the great commercial crime of the age. The time is not far distant when the world will modify its appellation and it will be known as the unspeakable crime of the century. Yet the only thing advanced in extenuation of the passage of the act was that Congress was hypnotized by the money power! The two great political parties are silent, religion is dumb in this crisis, and it has happened that the teaching of the people's sorrow has overlapped the learning of the schools.

Today we hear the mighty sound of preparation in the land. The host is unfurling the banner of justice in the temple of American politics. The American people are thinking, and they have discovered the trick to make money dear, and flesh and blood cheap. They no longer ask for a fair share of their labor, but for every iota that their honest toil has created. The toilers in the shops and in the city marts have joined hands with the toilers in the field. The newspaper men and the preachers, thank God, are on the way.—*M. E. Lease.*

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

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

There are services every Sunday afternoon at 2:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1297 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. O. L. EASTMAN, 337 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koreshan Doctrine.

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

ADVERTISING RATES.

1 Inch per Issue, - - - 50 Cents.
1 Inch per Month, - - - \$1.50.

FOR SALE!

CALIFORNIA LANDS

OF THE BEST QUALITY,

In the Best Localities.

Wild Lands, Cultivated

Lands, Citrus and De-

ciduous Fruit Lands,

AND

Orchard & Homes,

LARGE AND SMALL.

GRAIN LANDS,

TIMBER LANDS,

COLONY LANDS,

Lands and Homes for Everybody.

GOOD VALUES IN

GOLD & SILVER MINING PROPERTIES.

ADDRESS

I. R. MARSTON,

Box 62, Longwood, Chicago, Ill.

The Argument.

SUMNER W. ROSE, EDITOR.

Published at Greensburg, Indiana. 50 cents per year. Three months on trial, only 10 cents.

Advocates the prohibition of the Liquor Traffic; the Initiative, Referendum and Direct Legislation; the issuing of all money by the people to the people; the destruction of the land monopoly. A "Red Hot" paper, and worth your personal. Send 10 cents for three months' trial trip. The ARGUMENT is published weekly, and contains nearly 500 inches of printed matter each issue.

Free Literature.

For ten cents in silver or stamps your name will be placed on the list of reform press circulators, and the leading reform papers of the United States will send you sample copies free for distribution among your neighbors. Write your name and address plainly. Address your letter to

FARMERS' TRIBUNE CO.,
DES MOINES, IOWA.

A NEW VOLUME OF POEMS!!

Size of Will Carleton's Farm Ballads.

Finely Illustrated,

With 12 Full Page Engravings.

144 Pages, Gilt Edges, Cloth Bound.

Retail Price only \$1.50.

AROUND THE FIRESIDE,

And other Poems.

By Howard Carlton Tripp,

PRESS NOTICES.

Howard C. Tripp is a poet of strength, beauty and power. His reputation is a most enviable one, and his poetry is destined to become more popular with the people.—*Sunday Telegram*, Louisville, Ky.

Mr. Tripp is an Iowa author, destined, we believe, to be as popular as Will M. Carleton.—*Success*, Rockwell, Texas.

Call on or address the author,

KINGSLEY, IOWA.

POMEROY'S

Advance Thought

FOR 1893.

Thirty-two pages, monthly; ONE DOLLAR A YEAR, illustrated. Each issue equal to 128 pages the size of these. Each issue will contain a series of chapters already prepared by its editor, showing the progress of inventions in this country since the coming of the Pilgrim Fathers, giving date of the first churches, schools, newspapers, books and the first manufacture in this country of hundreds of important articles now used in this and other countries. From these chapters readers can learn a vast amount of early history of this country, and they will be astonished at the visible speed of progression.

Aside from this series of twelve chapters, of at least four pages, each **ADVANCE THOUGHT** for 1893 will advocate "America for Americans." "One Flag, One Country, One Money." It will also aim to be the leading kicker against the wrong, robbery, injustice and ignorance there is in this country.

YOUR SUBSCRIPTION IS SOLICITED.
Address MARK M. POMEROY,
New York City. Room 46, World Bldg.

THE REPUBLIC.

Advocates **DIRECT LEGISLATION**, Proportional Representation and Industrial Association as sound bases for **True Nationalism**.

Subscription, \$1.00 PER YEAR.

True Nationalist Pub. Co.

NEW YORK CITY, N. Y.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science, which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms, and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature, and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely, and fearlessly discussed therein.

Koreshan Science,

By KORESH, Price 10 Cents.

Re-Incarnation, or Resurrection of the Dead,

By KORESH, Price 10 Cents.

Identification of Israel,

By A. W. K. ANDREWS, M. D., Price 10 Cents.

Emanuel Swedenborg; His Mission,

By KORESH, Price 10 Cents.

The Shepherd from Joseph,

By KORESH, Price 10 Cents.

What Constitutes Mediumship,

By KORESH, Price 10 Cents.

Where Is the Lord?

By KORESH,

TRACTS AND PAMPHLETS OF THE WOMAN'S MISSION, K. U

No. 1. Proclamation,

By KORESH,

No. 2. Cardinal Points of Koreshanity,

By KORESH,

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH,

No. 4. Judgment,

By KORESH, Price 5 Cents.

ENTIRE SERIES 50 CENTS.

GUIDING STAR PUBLISHING HOUSE,
Washington Heights, Chicago, Ill.

The Manifesto

is the only periodical that is published by the UNITED SOCIETY OF BELIEVERS. It illustrates the order of

CHRISTIAN COMMUNISM,

and publishes peace on earth, and to all men good will.

A copy will be sent on receipt of a postal card.

Address, HENRY C. BLINN:
East Canterbury, N. H.

Guiding Star

Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a Specialty.

Binding and Rebinding
Magazines, Books
and Pamphlets.

The Best Work at the
Lowest Prices.

All Orders for Printing should be
Addressed,

Guiding Star Publishing House,
99TH STREET,

bet. Winston Avenue and Oak Street,

Washington Heights, Ills.

SUBSCRIBE FOR

The Morning Star,

A MONTHLY JOURNAL OF MYSTICAL
AND PHILOSOPHICAL RESEARCH.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of the Christ Jesus and the Immortal Isis,—the creative Wisdom of the Occident, the Mysteries of Free-Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. SAMPLE COPY FREE.

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

\$75.00 to \$250.00 can be made MONTHLY for R. F. JOHNSON & CO., Richmond, Va.

BOOKS THAT MAKE VOTES FOR THE CAUSE OF THE PEOPLE.

By special arrangement with Charles H. Kerr & Company, of Chicago, the well known publishers of reform literature, we are enabled to supply our readers with all the publications of that house, including the following timely books of facts and fiction:

Washington Brown, Farmer.

A new novel, by Le Roy Armstrong, which exposes vividly and bravely the iniquities of gambling in food products, and points out the way for farmers to overthrow the system. Paper, 50 cents.

The Russian Refugee.

A story of absorbing interest, by H. R. Wilson, which points toward an international union of the friends of liberty. The scene is laid in America, not in Russia. Paper, 618 pages, 50 cents.

The Coming Climax.

Lester C. Hubbard's famous arraignment of America's Triumphant Plutocracy, and his appeal to the great middle class to act before it is too late. Paper, 480 pages, 50 cents.

An Ounce of Prevention.

Augustus Jacobson's argument for a succession tax to break up great fortunes, and a manual training school system to make efficient workers out of the next generation. Paper, 50 cents.

People's Party Shot and Shell.

By Dr. T. A. Bland. Our whole case in a nutshell. Give it away and make converts. 32 large pages, with cover, 10 cents; 15 copies for a dollar.

The Rice Mills of Port Mystery.

R. F. Houston's great object lesson in free trade, which reduces a protective tariff to an absurdity in the course of an ingenious story. Paper, 50 cents. Address

Guiding Star Publishing House,
WASHINGTON HEIGHTS, ILLINOIS.

Will \$500 Help You Out?

If so, you can have it. We offer you the **SOLE AGENCY** for an article that is **WANTED IN EVERY HOME** and **INDISPENSABLE IN EVERY OFFICE**, something that **Sells at Sight**. Other articles sell rapidly at **DOUBLE the price**, though **NOT ANSWERING the PURPOSE HALF SO WELL**. You can make from \$500 to \$700 in three months, introducing it, after which it will bring a **STEADY, LIBERAL INCOME**, if properly attended to. Ladies do as well as men, in town or country. **DON'T MISS THIS CHANCE. Write at ONCE to J. W. JONES, MANAGER. SPRINGFIELD, OHIO**

YOUR IDEAS

Are Worth Money to Us.

OUR IDEAS

Are Worth Money to You.

What is your hobby? "OUR CONCERN" is liberal in everything; weekly, eight pages, 50 cents per year. **SENT THREE MONTHS ON TRIAL FOR TEN CENTS, stamps or silver.**

Our special hobby, "Industrial Unionism" and the new "Anti-Credit Money." Learn of these, Political Reform, Dress Reform, and Universal Suffrage, by Subscribing to

"OUR CONCERN,"

GRAND RAPIDS, MICHIGAN.
REMEMBER, WEEKLY, 3 MONTHS 10 CENTS.

THE NATIONAL VIEW!

A weekly journal published in the interest of the industrial people and the elevation of the whole human race.

✦The Mouthpiece of the American Nation.✦

Containing the leading questions of the day. The workman's friend and the farmer's companion. It should be read by everybody. Now is the time. Send in your name.

SUBSCRIPTION: \$1.00 A YEAR IN ADVANCE.

"MAIN TRAVELED ROADS,"

The great Alliance Story, will be given away with every subscription. Address,

THE NATIONAL VIEW,
1302 Pennsylvania Ave., WASHINGTON, D. C.

SAN DIEGO VIDETTE,

Labor Champion of the Golden West.

Is an Independent Reform newspaper, favoring the unlimited free coinage of silver.

The increase in the volume of our circulating medium by the issuance of National currency in an amount equal to fifty dollars per capita.

Favoring the Government loaning money in states, counties and irrigation districts on their bonds, and to the people on their farms and cottages at one per cent per annum, being the same interest now charged to National banks.

Advocating Government ownership of all railroads. Demanding government ownership and absolute control of all telegraph wires as a legitimate part of the postal system.

Urging the immediate establishment of Postal Savings Banks.

The abolishment of all National Banks, and in lieu thereof one National Bank under the direct control of the Government, and the management of the Secretary of the Treasury.

Insisting upon the immediate construction of the Nicaragua Canal by the Government of the United States, and its perpetual ownership and control.

Demanding a National equity law, and fixing the legal rate of interest at three per cent per annum. Uniform civil and criminal laws throughout the United States.

Compeens for its ability and brilliancy, and unflinching resolution and determination; advancing boldly in the vanguard of public opinion "unmolested by influence and subsidized by gain," turning neither to the right nor to the left, but keeping straight on in defense of the industrial classes and loyal hearted labor.

Terms are within the reach of all—only ONE DOLLAR PER ANNUM. Three months trial in clubs of ten for \$2.50. Address

The Vidette,
SAN DIEGO, CALIFORNIA.

Would You Not Like To Act As Agent For The **FLAMING SWORD?**

WE WILL PAY YOU **50 PER CENT**

On All Cash Subscriptions.

THE BEST PAPER IN AMERICA FOR WHICH TO SECURE SUBSCRIBERS.

RADICAL ORIGINAL! CONVINCING!

—+— The Greatest Reform Paper in America. —+—

Herewith please find \$_____ for _____ Subscription to THE FLAMING SWORD, Commencing _____ 189_____

Name, _____

Street, _____

Town, _____

State, _____

SUBSCRIPTION \$1.00 PER YEAR

Get this out and use it to send us either your subscription or that of a friend who desires the paper.