

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## FINANCE AND COMMERCE.

### Legal Tender Is the Prime Instrument of the Commercial Pirate.

#### Reply to Correspondent.

In Mr. Bonsall's reply to Mr. Gleeser, he quotes from Mr. G.'s article: "The legal tender 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." He then follows with the remark, that "no declaration could be further from the truth than the above. It was not the greenback which enabled Shylock to absorb wealth and rob the producers, but the national bank issues." Mr. G. said: "*the legal tender now in vogue.*" This includes national bank issues and every other legal tender specified by law, limited to gold, silver, and paper, as at present. Mr. Gleeser's position is, that restricted legal tender enables the shrewd speculator to control the products of industry. This is unquestionably one of the factors entering into the possibilities of commercial robbery, through which the masses are perpetually deprived of their rights.

Mr. Bonsall says: "It was not the greenback which enabled Shylock to absorb wealth and rob the producers, but the national bank issues and the fraudulent bond scheme." We would reply by saying that it is the superior fleetness of one horse, that enables him to make better time on the track than a horse less fleet. It is by placing these horses in competition that one is

enabled to outrun the other, in the interest of his owner. It is the placing of the fleetest one in competition with the other that insures victory or defeat; not the mere fact that one is more fleet than the other.

Greenbacks were issued to the common people—by the million—for their services. It is the business of the shrewd speculator to enter into the relations of trade with the people to whom the greenbacks were issued, and to gather them up as rapidly as possible through commercial enterprises. One of the tricks of the sharpers, made possible by the competitive system, was to influence the government (?) to institute measures to more rapidly absorb the wealth of the people by demonetizing the greenback, and to compel them to accept a kind of money enhanced in proportion to the depreciation of the money in which they were paid for their services.

The whole difficulty of the monetary system resides in the right of competition between the shrewd, dishonest speculator and the would-be honest man, who confidently enters into trade relations. The remedy is the equitable distribution of wealth, with the maintenance of an equilibrium through a perpetual and equitable circulation between production and consumption. If we are to be robbed, it may, perhaps, be better for us to be robbed by inches than to be robbed with expedition. If the people are robbed through the banking and bond system, it may reduce the process to a less period of time than to rob them through another relationship of the competitive system; but robbed they are bound to be, so long as shrewd speculators compete with the ordinary tradesman and laborer. Money issued directly to the people can reach the people only through the service of the laborer, whether it be gold, silver, or paper. Legal tender, confined to one, two, or three substances, is a convenient instrument in the hand of the speculator with which to manipulate the masses of the people; but with legal tender abolished and the competitive system in vogue, the manipulation, though less genteel, would be none the less effective.

WHAT IS THE SPECIFIC FUNCTION OF LEGAL TENDER, WHICH, UNDER ALL CIRCUMSTANCES, IS FIAT, WHETHER GOLD, SILVER, OR PAPER?

Mr. A owes Mr. B for one hundred days' work, which he wishes to pay in the kind of commodity which he possesses in superabundance. Mr. A says to Mr. B: "I have brought you seventy-five bushels of wheat, with which to settle my account." "I do not want your wheat; I have just laid in all the flour that I shall need for the next six months," is Mr. B's reply. "Well, I have potatoes; shall I bring you some?" "I do not need them. Send me fifty bushels of onions." "I cannot spare the onions," says Mr. A. Now, if the onions were legal tender, and the only legal tender, Mr. A would be compelled to procure the onions even though they were so scarce that he would be compelled to part with five hundred bushels of wheat to procure the fifty bushels of onions. But if onions were not legal tender,

and silver, on the contrary, was so recognized, Mr. A would be compelled to procure the silver to meet the obligation, if Mr. B should insist on payment of legal tender. If onions were legal tender, and all demands for payment had to be met in this commodity, it would enable the speculator to more easily control the money market, as onions would be the only money. The men who had the manipulation and control of onions could regulate the price of labor and of all other products of labor.

Mr. Bonsall asserts: "It was not the greenback which enabled Shylock to absorb wealth and rob the producer, but the national bank issue and the fraudulent bond scheme." Assertion is not argument. "In 1865-66, when we had a large volume of legal tenders," etc., says Mr. B., "and before National bank-notes had become much of a factor in the premises, the people were rapidly getting out of debt, getting their own homes, were all at work," etc. During, and after, the war, the United States issued hundreds of millions of dollars to the people; there was a surplus of money in circulation, and the people became profligate. The glitter, show, and tinsel of the merchant, for the purpose of inducing the people to purchase what they did not want, soon exhausted the surplus fund, after which farms and homes had to be mortgaged to follow up the abnormal desire to keep pace with the well-to-do neighbor in a show of opulence. We admit that the wire-pullers who have made a jumping-jack of the money question in the interest of the bankers, railroads, and other corporations, by which the people are habitually robbed, have made haste in the absorption of the "per capita" so called; but one of the greatest factors in the solution of the problem of the present distress is the pride, extravagance, and luxury of the people, induced by the competitive system. The millionaire cigar manufacturers, the brewers and distillers of rum, have accumulated billions of dollars of the money of the common people. By what process have they heaped up these treasures? It has been done through the consumption of these articles by the masses. This is but one of the many kinds of profligacy indulged in by the people, through the love of money—a love fostered and made to flourish by competition.

Destroy the love of money by destroying the necessity for its use; this can only be done through equitable distribution. Abolish money and distribute equitably the products of labor or industry. Institute economy, dissipate profligacy, and the day of rest will be instituted. This cannot be done without a radical change of the human heart. The baptismal power of Almighty God, through the culmination of the fruit and harvest time of the age, will accomplish the work—and that speedily.

Now, as to the continuation of a controversy with Carl Gleaser, through the columns of *THE FLAMING SWORD*, we have this to say: We do not agree with Mr. Gleaser in all his positions. He is a socialist, while Koreschianity is Socio-Imperialism. He would say, abolish money; while we would say, abolish money through the revolutionary operation of the Holy Spirit, the only power that can operate to rectify the wrongs of the race.

In future, the character of *THE FLAMING SWORD* will be radically improved in many respects. We have given forth some of the key-notes of the coming revolution, but Gog and Magog must fulfil their destiny before the people can have access, through the victory of Michael in the battle of Armageddon, to the fruit of the tree of life.

Good-bye, for the present, to Carl Gleaser; he has gone out from us, not having comprehended us.

### The Coming Destruction of Money.

Money is to be destroyed—utterly wiped out. Does any one doubt it? Well, then, observe the beginning of the struggle which has opened up in Congress, between the gold and silver men. The people have been deceived by the legal tender farce just about as long as it is possible to deceive them. The light, concerning this money question, is beginning to break on the commonality in a way that is astonishing plutocracy. The people owe much to the silver men for this extensive education on the most vital of commercial questions. The bimetalists have exposed the perfidy of the monometalists, or gold conspirators, but, in so doing, they have, in addition, betrayed in no uncertain way the fallacy of the whole legal tender system—whether that consist of hard or soft money—as a means of conducting the commercial interests of society. There is not gold enough at disposal to meet the demands of commercial interchange as a medium of exchange. Neither is there silver enough for this purpose. Neither is there both gold and silver enough to meet this demand, assuming that metal were desirable to effect an exchange of products between producer and consumer; an assumption which has never been, and never can be, practically demonstrated by political economists.

There never can be effected a treaty between gold and silver on the Devil's basis. So long as a fictitious valuation is given them by means of the government stamp they will be in deadly contest, because fiction is the implement of hell, and wherever fiction or falsity is utilized there can never exist peace between these, otherwise, co-ordinates. The gold men propose to rule the markets of the world, which the silver men will not permit. The war has just begun; and, while it must result in the complete dethronement of silver,—because of the prestige of gold among the nations of the earth,—yet that very dethronement must result in the total demolition of gold as money; for the silver men will declare that, if silver must be demonetized, gold shall be decapitated as well.

This cry for the demonetization of gold, started by *THE FLAMING SWORD* several years ago, is beginning to be taken up in earnest; and, although the *SWORD* may not receive the credit for the final abolition of the yellow metal as money, nevertheless, through its persistent efforts, will that irresistible impetus have been given to the movement for the destruction of the great metallic tyrant, that shall inevitably wipe out the money-changers and make the people, instead of a few grasping and unscrupulous Shylocks, the sole arbiters of the marts of trade.

The silver men will never allow gold to continue its sway after their pet metal is subjugated. With the destruction of a specie basis, there will remain nothing more formidable in the way of establishing justice in commerce than the well worn greenback argument. With gold out of the way, it will not take long for the people to see that legal tender—in the form of paper—is only another halter around their necks. The grasping competitor will hold this just as he held the gold or the silver, and it will then be the only means of lawful payment of debt. The people are rapidly awakening, and, as they start in the right direction in commercial reasoning, they will soon discover that nothing but the products of labor itself can represent an actual value for the basis of



commercial interchange. With this point attained, the golden age will be ushered in, and sorrow and sighing banished; for without a fictitious basis for the interchange of the products of life, all false valuations must vanish, and all monopoly be destroyed, for the reason that there will remain neither incentive nor profit in retaining or producing that for which the owner has not a legitimate and immediate use.

Hoarded possessions today are not an individual burden, because of the pernicious laws of society which protect and encourage them; but if legal tender were destroyed, and wealth were computed on the basis of life's products alone, no man could find it profitable to retain any more than that for which he had an actual use, for brain and muscle would then be the capital of commerce, and all could produce enough to meet their needs both in the line of necessities and luxuries.—Charles Jay MacLaughlin.

## GLEANINGS FROM THE LORE OF KORESH.

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

CHRIST.—The word Christ,—which means anointed, and which designated the office of the Savior of the world,—came to be employed as the common name of Jesus, so that instead of his being called Jesus the Christ, he was called Jesus Christ. The baptism of the church came through the man Jesus. The Christ was the center and origin of the dynamis which at that time was shed upon the world, and which has influenced the world from that time to the present. The personal Christ, the Lord Jesus, was the spiritual and natural pivot or center of the two worlds—the spiritual and the natural. His relationship to the two domains might be illustrated by the form of an hour-glass; the upper portion representing the heavenly and spiritual states,—embracing the spiritual and angelic kingdoms,—and the lower portion representing the natural world with its natural inhabitants. The Messiah, being the center of both worlds, would occupy the middle point of the hour-glass. While the heavenly worlds are conscious of the appearance of their luminary, in the form of the celestial center from which flow the light (wisdom) and heat (love) of the angelic domains, they would not see the natural environment, the outwardly tangible and naturally human Jesus, any more than those in the material domain could look beyond the man Jesus and see the wisdom and love which have their nucleus in him. The formate Christ was the material and substantial clothing of the pivot of the angelic heavens. In other words, the Christ was the outwardly manifest Jehovah, the focal point of both the spiritual and the natural domains—the embodiment of the Father in the Son. I. 4—51.

The term Christ is the anglicized Greek word for anointed, —which in Hebrew is Messiah,—and applies to any divine personal manifestation in any age of the world. Jesus was the Christ in the supreme sense, because he—being the sixth involution of the presence of the Logos or Word—was the real manifestation of the Jehovah, the very Lord, or God in the flesh. The term has come to be employed by the Christian church, in relation to the word Jesus, as common names are to the proper names of persons; and for that reason the Christ principle has

come to be employed as referring solely to Jesus the Christ. I. 11—282.

CHRIST, FIRST AND SECOND COMING OF.—God's spiritual kingdom was set when the Holy Spirit was poured out in the beginning of the Christian dispensation. At that time there occurred the first coming of the Christ—his personal coming as Jesus. His second coming was the manifestation of the Holy Spirit. According to the teaching, he will "come again the second time." He cannot come again the second time, without coming again the first time. So he will come again in person, (see Isaiah XLIV: 28 and XLV: 1,) and by virtue of the baptism of fire, he will come the second time, in this age, by manifestation of the sons of God, or the resurrection of the dead.

There are two comings in every age or dispensation of the world. The first is the personal, the second is the manifestation through the personal. The sign of the Son of man will first appear. This is the Father, the Shiloh, the prophet Elijah, or God the Lord; then the Son of man will come in the clouds of heaven, with power and great glory. The Scripture teaches that he comes as a thief in the night, and without observation. It also says that every eye shall see him. This is a plain contradiction, unless there be two comings. There are two comings—the first and the second. The first coming is the Messenger of the Covenant; the second coming is the resurrection of the sons of God—who come in the clouds of heaven—or as the manifestation of the literal Word. II. 3—86.

The substance of desire, conserved and heaped up through the process of a continual application of the ceremony of circumcision, culminated in the manifestation of the Messiah, and ultimately culminates in the so called second coming of Christ. II. 7—193.

In the beginning of the Christian era, the world was honored by the advent of the Son of God, offspring both of God and of man. From Deity came the vital essence of his generation; humanity was the matrix of his inception and the gestative function which brought him to his birth. He was declared to be the express image of the person of God, and the fulness of the Godhead bodily. So perfect was he in the application of truth to life, that the law of God—violated in every detail through the degeneracy of the race—by him was dignified, and the possibility of human obedience to its demands was re-established.

### Our Baptism.

To all who humbly strive to apply the teachings of Koresb to their lives, the Master gives a daily baptism, strengthening and purifying them to reach up higher and higher toward the light and life of truth, even as the tender buds reach up to the center of their life for light and warmth; as, by this absorption, they receive strength to unfold, day by day, until all their delicate petals are expanded, giving forth their thanks, giving prayer of sweet incense, while they draw to themselves vivifying rays, baptizing their lives unto the perfect fruitage, even so those who open their minds and souls to the daily teachings of the Messenger of God, sending up to the store-house their highest aspirations for light and the spirit of true obedience, will, in the fulness of time, unfold to receive the full glory of the Spirit of the Lord, the baptism of divine love, that will ripen their beings into the perfect fruit of the Tree of Life.—Alice Fox Miller.

## THEOLOGY.

## Jesus Came to Save That Which Was Lost.

"For the Son of man is come to seek and to save that which was lost."

Jesus did not come to save anybody or anything from being lost; he only came to save that which was already lost. To be lost is to be in hell, and *there* is just where, by necessary inference, he taught that all men were and are yet. It is true that he said: "For this day is salvation come to this house." But himself had come to it; he was the salvation of which he spake. He said, "I am the way, the truth, and the life." The way to what, was he? The way to the salvation needed; the way to the truth which is its groundwork, and the life in which it ultimates and which will be its fruition. But he was all these in the seed form, being God's seed, the full harvest of which is to come in the end of the Christian age. But it is interesting to inquire as to the occasion of salvation's coming to the house of Zaccheus. Jesus had gone to be a guest at the house of this rich Publican, and the carping Pharisee, like his successor of the present, had said, by way of reproach, "He hath gone to be a guest with a man that is a sinner." "But Zaccheus, standing, said to the Lord: 'Behold, the half of my goods I give to the poor, and if I have taken anything wrongfully, by false accusation, from any one, I will restore him fourfold.'" It evidently was the fact that he saw, which Jesus had plainly declared,—that rich, covetous, extortionate men were lost,—that caused him to make, for a rich man, so unusual a proposition; it was this righteous resolve of his that caused the Savior to say that salvation, in a sense subjective to him, had that day come to his house. A rich man, while the mass of men are in poverty and want, as everywhere today, is a hopelessly lost man so long as he holds on to his ill gotten riches. All the methods of amassing riches of the present are as iniquitous as were those by which Zaccheus obtained his wealth. But the rich men are no more lost than are all the men whose supreme desire and effort is to get rich, or to acquire earthly possessions or power or fame, even though they be as poor as Lazarus. Judged by this test,—and it is the only true one,—all men, now, as when Jesus came eighteen hundred years ago, are still hopelessly lost.

Now, as perhaps never before, are the great masses of men poor, robbed, and disinherited by the cunning rich. The need of a mighty Savior to right their wrongs, to establish them in their rights, and save them from their lost condition, was never greater than now. The necessary logic of this and other teachings of Jesus is, that real, genuine salvation has not, exclusively, or even mainly, if at all, to do with the righteous adjustments of some distant, after death, spiritual state, which is the mere figment of an interested imagination; but is largely, if not exclusively, concerned with saving men—body, soul, and spirit—from the disabilities, injustices, extortions, imperfections, and sins of this earth life. Jesus himself was the salvation which he offered to lost men, not merely in soul or spirit, but in *body*, soul, and spirit. Men will never be fully saved until they are, as He was, saved in body, soul, and spirit, from covetousness, lust, ambition, and death; but this salvation can only come,

absolutely and literally, through Him. For Zaccheus and all those who were, in their spirits, saved from these by the reception, in the beginning of the age, of the Holy Spirit, (the divine seed) will come—now, in the end of the age, in the harvest, the resurrection of the dead—full salvation, to body, soul, and spirit, from their lost condition.

Ignorance is one of the necessary incidents and consequences of being lost. Even the early Christians only knew in part, as the apostle declared, but he knew of a surety that there was coming a time when that which was in part, whether it be knowledge or prophecy, should be done away. "Then," says he, "I shall know even as I am known." In that time of full salvation from men's lost condition, the prophet Jeremiah declares: "And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them." Danger and physical death are among the ordinary contingencies which threaten the lost. As we have seen, Jesus was not only the Savior, but in his holy (whole) personality, he was also the salvation which he offered, and in this salvation, when it was perfected, as it was in Him, there was no longer liability to physical death, through which the subject of it could die physically and rot in the tomb. For him it was possible to say, as it was not yet to Paul and the early Christians who were only saved in spirit: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory" (over death and the grave) "through our Lord Jesus Christ."

As compared with this, the only genuine salvation, the spurious one offered to the lost by the modern apostate church, which claims to save—in some far-off blissful spiritual heaven—wealthy sinners, extortioners of every hue, (while still in their sins, their hands all reeking with the blood of millions of their fellows), monsters of lust, "having eyes full of adultery, and that cannot cease from sin," is a fateful delusion and snare, besides being necessary occasion of all the terrible oppressions under the sun.—*O. F. L.*

## Who Has Liberty?

We set up the statue of Liberty in this fair land, yet who enjoys what it typifies? If only those who were not guilty of defrauding their fellow men, either by their own deeds or by support of governmental usurpation of the rights of the people, were to pass judgment on all real offenders in these lines, how few would be eligible as judges, and how terribly full their hands would be! And if only those could go free who kept all the law in their hearts, (which Jesus showed is the only way it can be kept,) everybody in the world would be in prison. And so they are in prison, themselves their own jailers; their better part fettered and controlled by the Satan in every one of them. Inasmuch as they have failed to keep God's law in their hearts,—and all have failed completely, save Christ, for whose breaketh one jot or tittle is guilty of the whole,—inasmuch as all in bondage. Long has the world groined under the curse of bondage, pronounced, not by a vindictive God, but by a God who exists and works out yacording to the laws of his universe,—not one jot nor tittle of which can be changed even by himself,—and



who, though all-wise in his comprehension of the universe, all-powerful in the carrying out of its operations, has neither wisdom nor power to operate outside of, or contrary to, the fixed laws of the universe. Man may think himself very wise, and declare this and that strange thing to be impossible or imaginary, etc., but he *cannot* understand *all* law until he has ripened into the wisdom of God, or become a real son of God, equal to Christ.

Jesus kept the law and overcame the Satan within him, and became free from sin and death; yet he voluntarily sacrificed this life to plant in humanity the possibility of others becoming free also. This planting is the basis of the Koreshans' hope, both for themselves and for the world. "When He, the Spirit of Truth is come, he will guide you into *all truth*," and "the truth shall make you free;" these are the blessed promises of the Lord to those who accepted him. *All truth* means a great deal. It means to have more of real knowledge than would counterbalance the whole mingled mass of half-truths, fallacies, and conjectures that the savants of today have assembled under the term "science." It means to comprehend the science of human life from its origin to its destiny, in all its phases and relations; in fact, to understand *all* life, even the divine, all of which, even the most learned of the would-be wise, confess beyond their ken—hence, of course, beyond the ken of human intellect. It means perfect knowledge of the structure and operations of the physical universe, from center to circumference, disregarding the present systems of astronomy, chemistry, and geology, which are imperfect and unsatisfactory even were they founded in truth instead of fallacy. It means just as much as the words *ALL TRUTH* can be made to signify in their fullest comprehension.

How *can* the church teach that men can never know all things, that God will always hold knowledge that man cannot grasp, when Jesus, their professed God, promised to send them the spirit of truth, who should lead them into *all* truth? He said: "To him that overcometh will I grant to sit with me in my throne, *even as I also overcame*, and am set down with my Father in his throne." Either the Christ overestimated the ability of men to accomplish as much as he had done, (and if he did that he was not all-wise, and did not know all men,) or he was trying to mislead by false hopes, or else the modern church is wrong in teaching that man cannot reach *all* knowledge. We do not believe that the Christ could make a mistake, and, although he was talking to men and women whom the world would today consider ignorant and unscientific, we believe he meant exactly what he said, and that he will fulfill his promises to the uttermost,—if we do our part. If it were an impossibility for us to do our part, he would not have asked us to perform it. That the disciples did not, in those embodiments, attain to all truth in its fullest outward degree, is no argument against the fulfillment of the promise at its proper time, even with those same disciples in riper embodiments. A great work necessarily takes a long time in preparation. We ourselves may readily observe comparatively long and short cycles of development in the great variety of life around us. But a cycle that extends over thousands of years is not so easily observed, yet it is not beyond the comprehension of the average mind, if it can grasp the great law of re-embodiment.

If the race could realize, even faintly, what abject universal bondage to sin, death, and hell it is in; (yet some boast of liberty) if it could dimly comprehend the gross darkness in which it gropes, and calls light, it might be in a condition to let its shackles be struck off, and be led into the light. For even now the light begins to shine in the darkness, though the darkness comprehendeth it not. Even now the truth stands ready to break men's fetters and bid them "Be free," yet ignorance, blindly or willfully, hugs its chains. The light of truth is here in earth, whether men will see it or no. All who *will* may have eyes to see. No system of science in earth, today, nor all the systems combined, were that possible, can furnish a semblance, even, to the completeness and rationality of the Koreshan System. It leaves no ground uncovered in its research, no height or depth unexplored. It embraces the science of the universe as a whole, and also of every part, from the Spirit of God down to the smallest material atom. The people nearest to freedom are not those who boast of the liberty of this broad land, but rather those who are receiving this science. Through its influence they gain power to overcome their own sins, break their own bonds, and hold up the beacon of truth to the world. "Greater things than these shall ye do," was the promise of Jesus. He could only bring his truth to illuminate a few minds, then, a small part of the great world, and they could not then bear the full brilliancy of his light. Yet, because he went to the Father, that is, because the Father of regeneration had planted his life in them, they, on reaching the maturity of that regeneration, will each come into the knowledge and power that Jesus had. Then the world will have *many saviours*, sufficient to heal the blind so that they can see God's truth more or less perfectly, and be led by it into corresponding freedom.

Until the *truth* makes us free, no one can boast of his liberty in this great land, whose emblem is only typical of the day when Cyrus, the Lord's anointed, "shall let go my captives, not for price nor reward, saith the Lord of hosts."  
—Alice Fox Miller.

## ETHNOLOGY.

### THE SPOILING OF THE EGYPTIANS.

"And it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." This is a prediction, not a command. However, when the Israelites left Egypt, they did take with them the treasure of their immediate Egyptian neighbors, for "the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them. And they spoiled the Egyptians."

This was the external symbol of the true spoiling of the Egyptians, which was the carrying away of the ethnic potency which had made Egypt the leading nation during the centuries immediately preceding the exodus. The exodus took place about 1300 B. C. From 1500 to 1300 B. C., Egypt was the foremost nation in culture, arts, and military prowess, reaching her greatest degree of glory under Ramses II, the Pharaoh of the

oppression. His son, Menepthah, was the Pharaoh of the exodus. The exodus marked the beginning of the decline of the Egyptian empire, which continued till, in the sixth century B. C., Egypt became a Persian province under Cambyases, son of Cyrus.

The men of the tribe of Ephraim and Manasseh, following the example of their heads, who were half Egyptian, took to themselves as wives the flower of the Egyptian women, thus absorbing that race potency which is carried from generation to generation in the line of the woman. The Israelites thus carried with them the potency which had made Egypt the leading nation. This was the real treasure of which the Israelites spoiled Egypt. This potency, augmenting that of the race of Israel, was what made the Hebrew nation the progressive nation for the succeeding three centuries. It was subsequently absorbed by the Assyrians and Medes, when, in the eighth century B. C., the ten tribes were carried away by Assyria and located in the cities of the Medes, who were subject to the Assyrians. It descended naturally to the Persians, and when focalized in Cyrus, king of Persia, enabled him to found an empire which comprised nearly all the civilized nations of Asia.

A portion of this same ethnic potency descended into the Germanic family of nations. In the seventh century B. C., we find Cyaxares, the leader of the revolting Medes, waging war with the invading Scythians, just about the time of the fall of Nineveh, and the division of the Assyrian empire between the Medes and Babylonians. There can be no doubt that, during this time of disturbance, a portion of Israel, having intermarried with the Medes and Assyrians, migrated as a mixed people with the retreating Scythians, entering Europe with them. From this race mixture descended the Germanic family of nations, out of which came England.

But in England met the two streams of descent, one being through the Latin nations. The progressive spirit of Persia was absorbed by the Greeks and Macedonians, passing from them to the Romans, and culminating in France, the legitimate descendant of Rome. When focalized in Napoleon, it made him the marvel of the world. At the battle of Waterloo, his spirit passed over to England, the Norman conquest having previously prepared her for the reception of it. And from England this onward impulse has descended to her offspring, America. Into these two main streams of descent entered also the life of Judah, which was gathered into Jesus, and outpoured in his theocrasies, and which was carried by the apostles to these peoples.

In America today is hidden not only the treasure of Egypt, but also the treasure of Israel, of Media, of Persia, and of Assyria. When focalized in one man, this treasure is potent enough to inaugurate the kingdom of righteousness in the earth. Isaiah prophesies of Cyrus, "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." So Cyrus is the man in whom is gathered the treasure of the nations, and the man in whom this treasure is gathered is the man to be sacrificed for the salvation of the body of humanity. He is the rich man who has heaped treasure together for the last days. The last days are here, and the treasure will be outpoured in the coming baptism about to descend upon the race.—*Ella M. Castle.*

Nothing astonishes men so much as common sense and plain dealing.—*R. W. E.*

## SOCIOLOGY.

### The Perfect Government.

The science of government must first be comprehended by some one in the world before it can be taught to the people, and become operative through their co-operation. The people must learn, and the sooner the better, that there is but one foundation for good government; and that is, to have wisdom instead of chicanery to direct, and love to fellow men, instead of selfish ambition and greed, to impulse those to whose heads and hands are entrusted the law-making and executing powers of the people.

Poor as the material is from which to choose, we do not select our national servants with the ordinary care and examination for service that we do the servants of our private establishments and business. The man is nominated, who, in the judgment of a political party, is most likely to win the office,—*how he wins it is not so much a consideration, so long as he gets there.* We do not, as a rule, put our best men and women where they have the largest opportunity for using their talents; namely, at the head of the nation. They are not placed there, primarily, because the ruling class, ruling, not in the interest of the people, but in its own interest, does not want them there, and uses its influence to place in office its own tools or accomplices. Those who have the ruling power know that if the best citizens were placed at the head of government, off would go their own heads, and fraud and usurpation of power would be dethroned. And, secondarily, those who have the highest ideas of righteous administration withdraw themselves from mingling in political turmoil, because they feel within themselves no power of adequate remedy, and only deepen their own distress by attempting reform where reform seems futile. This may seem, nay, is, shirking of duty, but we believe there are many good people who only need the demand for their services to respond to the height of their ability. Some, indeed, do not wait for a demand, but push forward and create a demand either for their presence or absence. They are the agitators on old lines, and have all due praise, but it is not necessary, nor is it desirable, that all be agitators. Agitation is necessary as a preliminary of the overthrow of old institutions, but the prime necessity is the advent of one who has the wisdom, the philanthropy, and also—what is just as important—the power to lead the people to the comprehension and establishment of a good government. This would require a rare combination in human form—such a one as the world has not seen for many ages. Yet, taking the numerous legends of the past,—on which more and more reliance is being placed through historic research,—together with the prophecies and promises of the Bible, and particularly the prayer taught by Jesus that God's kingdom should come and his will be done in earth, we have good evidence of times in the past, and of time in the future, of perfect government existing in the world.

Jesus taught that the fulfilment of his good works would come at the end of the age, or dispensation, which time, most people will agree, we have about reached. Most people look for great changes, but not many expect anything so radical as the establishment of the divine government in earth. The idea, though preached in the church for centuries, appalls them. Yet it is the one great thing that Jesus taught us to pray for daily, the one great good thing including all other good things. It may seem to us almost an impossibility for God to establish a divine government among a people ruled by all



manner of wickedness, apparently loving its dominion; yet we cannot believe Jesus to be the head of the universe and not know what he can bring about in his appointed time. He is able to fulfil his promises to the uttermost. He will bring in his kingdom, by the power of his spirit working in his people; and for this he chose one to represent him and be head and leader of the others, when he passed into the interior mentalities. This head will be raised up to lead his people in the later days. He is even now raised up, filled with the spirit of the Lord, with the spirit of wisdom and love and might. He it is who has the knowledge to instruct the people; the philanthropy to sacrifice himself for their upliftment, and the might to accomplish all that the Lord has entrusted to his willing hands. Not in vain shall the Lord have said, "Feed my sheep."—*Alice Fox Miller.*

### MAINTAIN THE RIGHT.

The question of right is one that does not trouble the mass of humanity, absorbed as it is in the ambition for self-aggrandizement and self accumulation, plunged as it is in the seething whirlpool of speculation, and blind as it is to all the higher aims and purposes of life.

The question that now seems uppermost—since it brings with it the waves of agitation—is the financial problem, and no wonder; for, look where we will, we see men on the verge of financial ruin, the hoarded wealth of years slipping from the slimy fingers of greed, and fading before its vision like the mists of the morning before the glowing monarch of the day. There has been, and is, a wild, reckless desire to become rich at all hazard, an alarming development of the speculative spirit; taking possession of both old and young, it entices them on by the golden rays shimmering like the scales of a serpent, till, all unconsciously, they near the brink that overhangs the molten sea. In vain they catch at some hallucination that fails them, and downward they plunge into the raging maelstrom of financial ruin. This condition of affairs, acting, as it does, directly upon the monopolist and the petty capitalist, reacts with great force upon those who are dependent upon their daily labor for the necessities of life, and who will be compelled to beg, steal, or starve, when the small equivalent for menial service is cut off; though this is mercilessly done at the slightest provocation, and no questions asked as to the suffering it will necessarily create. The beggar is easily turned from the door, the thief is easily disposed of, and the starved find a free grave in the pauper's corner. The condition of the world today is appalling to those who cannot see the hand of justice ruling and overruling the world. Man has been led on by ambition to believe that all power has its throne in his money bag, and at this shrine he offers his daily oblation. It has been said by those who have met with sudden prosperity, "What do I now care for God, man, or the Devil! I hold in my hands the scepter that sways the universe—GOLD, GOLD, GOLD! The molten calf is the god I worship. Caesar's stamp is on my escutcheon, and the mark of the beast is in my hand. I am monarch of all I survey." Truly, "whom the gods would destroy, they first make mad."

The present condition of affairs is the direct result of competition, not alone for money, but for position and fame. Ambition armed a Caesar against his country, but no more surely so than it arms others against every principle of right and justice; and it is equivalent to conflict. The capitalist makes man's necessity his opportunity; he grinds his brother beneath his

heel, or mounts upon his shoulders that he may reach the golden apples of Sodom, so sweet to his taste. Through the power of combination, men strenuously defend self-enacted laws that crush to the ground every obstacle standing in the way of their advancement, thereby compelling the laborer to submit to a servility almost heathenish,—we will not say brutish, for men who mercilessly grind the face of the poor are far beneath the brute, which, through innate instinct, observes a little respect, at least, for the laws of nature.

The laborer is powerless, for the gaunt figure of famine is not a pleasant vision to contemplate, and it requires a great deal of courage to stand up even for the right, with the bony fingers of starvation clutching at the throat. The laborer is powerless, and accepts with seeming gratitude the small pittance which is the price of hard labor; but it has kindled the fire of hatred in his heart, that anon will kindle a greater fire of revolution, ending only when equity shall be established. Today the laboring masses seek to combine their powers against the tyrant gold. It is but the inception of anarchy. Their motto is the same as that of their enemy: "*In unity is strength.*" It is printed in flaming letters on their banners, carried aloft by weak hands and faint hearts that would almost gladly lay down the weary burden of life in the dreary chamber of death. Arise, O ye faint-hearted! Bear your heavy cross a little longer, for the herald of the dawn of a new state of affairs is come. The tocsin has been sounded, and from every corner of the land the wail of woe is heard, faint at first, but ere long the cry will be heard from the enemy's camp, "Up! up! for where are our gods of gold that they no longer respond to our prayer?" Alas, they are laid low; the wheel of destiny has ground them to powder, and those who have worshiped the molten calf will now be compelled to drink the dust mingled in the draught they quaff to quench their feverish thirst. Watch and wait, for our Moses cries unto all, he "who is on the Lord's side, let him come unto me." Is there not a power extant in our land that will maintain the right?

The world is reeking with pollution of every kind. The same spirit that actuates man to crush out the life of his fellow to enrich his own purse, drags on to moral ruin in every form. The rum traffic has brought a mint of money into the hands of the capitalist, but it is the price of blood. This licensed crime is smiled upon by the populace, because it enriches the coffers of those who monopolize this diabolic trade. The churches cringe and fawn at their feet in order to gain the price of a pew or a stained window for their costly edifices, while the priest strikes hands with the rum seller, in that he condescends to take a social glass. In vain has the brilliancy of oratory legislated against the liquor traffic. The nefarious laws of our land, made by those who are drunken by all that debases men's souls, uphold it so that the saloon-keeper may pay a few paltry dollars into the treasury, and a little hoodle into the pockets of the law-makers. What is to be expected of a government maintained by men making such laws as these? One sin leads to another, for the brains of men inflamed by whiskey, or the more genteel wine, are ripe for any crime; very naturally, intemperance turns with loving eye to its twin sister, licentiousness, and a doubly strong fetter is placed upon man to which the powers of hell alone hold the key. We need not go away from our own fair city, so rotten at core, for a proof of what we say. Here on our principal streets we can see at a glance an abridgement of the moral universe. Everything is there, from the church to the brothel; it is hard to judge between them.

We will leave that to the Lord. Highways of crime stand in the full blaze of God's beautiful sunlight, and gilded letters proclaim them *licensed*. This is supposed to make them respectable resorts for priest or layman, though the sound of mad revelry pollutes the ear, and the pestiferous stench stifles the breath of all who come near their confines. Here, purity dare not approach lest her garments should be sullied, for here licensed vice parades unblushingly. The laws of man protect those who "have left the path of righteousness to walk in the path of darkness," even though "their house inclineth unto death and their path to the dead."

Until those in whom a spark of righteousness lingers arise with one accord to denounce the fearful sins rampant in our midst, taking a decided stand to maintain the right, there will be no hope for the world. God works through human agencies, and the day is at hand when the great woe pronounced as a sequel to the curse upon the serpent (commercial wisdom in every degree) shall move with gigantic strides. Men smile at the prophecy. Take heed, O ye mocker, lest that sickly smile is frozen upon your lips, to remain forever as a warning to your unbelieving soul. Already is the world trembling; men clutch their hoarded wealth as they see one after another of their pillars of strength tottering on their crumbling foundations. They grapple with relentless fate, and in imaginary strength say, "there is no danger"; but another crash comes, and yet another; not in one city alone, but throughout the land a wail of agony is heard. The newsboy's cry, "Another Bank Failure," falls on expectant ears, for men's hearts are "failing them for fear, and for looking after those things which are coming on the earth, for the power of heaven shall be shaken." With pallid lips they question: "How long can this state of things exist?" They do not recognize the fact that the same spirit is abroad that took up the question of gain at the beginning of the age, casting out those who polluted His sanctuary. Onward, still onward, will this same spirit move, strong in the power that compels subjection, and strong in the love that melts and refines.

The molten calf must be destroyed. When it ceases to be the shrine of devotion, men will, through the power of truth, receive a higher incentive to labor, not for themselves, but for others. The sordid love for gold will diminish as they see their idols laid low in the dust, for then, when humanity recognizes the brotherhood of the race, will reason be enthroned, and the reviving spark of true manliness be kindled with new impulses. Not till society is regulated and reformulated upon a divine basis can we hope for a better condition of things; not till the redemptive effort of our Christ is complete, and, through the baptism of fire, the great transformation is effected.

The world needs the baptism of suffering to awaken it to its true condition. God recognizes our need, for through suffering comes purification. It is only through fire that the dross in human nature can be separated from the pure gold of human kindness and love to God, and humanity established in every heart as the riches of the universe. Then will God's kingdom come, and his will be done in earth as it is in heaven.—*Mary Everts Daniels.*

There is no schism in the body of Christ. Yet the Christian church, which claims to be His body, is full of schisms. If it is true that a house divided against itself cannot stand, then this house of Christ has fallen, for it is all in pieces. The Lord must have a new dwelling-place.

## SHARP CUTS.

If it is true that we, in this country, are an autonomous people, let us assert our rights.—*Industrial Register.*

I must confess that Luther did not understand the real nature of Satan. Whatever evil may be said of the Devil, it cannot be denied that he is a Spiritualist.—*Heinrich Heine.*

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

A Turkish newspaper reports the conversion to Islam of 60,000 Christian inhabitants of the district of Latakiah, says the *Moslem World*. His Imperial Majesty, the Sultan, has ordered the necessary formalities to be taken without any expense being incurred on the part of the converts. Cases in which Christians are converted to Islam are by no means so rare as those of Mussulmans becoming Christians.—*Religio-Philosophical Journal.*

The true measure of value is a day's labor. That is the basis of value. If it takes a day's labor to make a hat and a day's labor to produce a bushel of wheat, then the bushel of wheat is equal to the hat in value, and the day's labor is the measure of value between them. The money which is used in place of this measure of value is, consequently, the representative of this measure of value, and, therefore, can be of any form or material agreed upon.—*C. S. Preble, in Fair Play.*

Seventeen hundred people owned 95 per cent of the wealth of Rome, and when Alaric thundered at her gates they asked the peasantry—the plebeians—why they did not defend the city. They stood still and answered that they had nothing to defend, and Rome fell,—a prey to the barbarian. In the United States, 70,000 men control over 75 per cent of all the wealth. The time is not far distant when the American peasant—plebeian—will have nothing to defend. Patriotism will die, and the Republic will follow Rome.—*Weekly Union.*

What a sight!—it's enough to make the Devil laugh in glee!—to see the New York *World* feeding the poor, starving inhabitants of New York City, while, at the same time, it is doing all in its power to perpetuate the very system that is reducing the people to starvation!

Give these poor, downtrodden victims of the merciless greed of the money sharks temporary relief, by all means; but give them, above all, permanent relief, by aiding to establish a just and equitable system for the distribution of wealth.—*People's Cause.*

As for that matter, the journals of the world have long since become purely business enterprises. The sole preoccupation of each was to sell, every day, the largest possible number of copies. They invented false news, travestied the truth, dishonored men and women, spread scandal, lied without shame, explained the devices of thieves and murderers, published the formula of recently invented explosives, imperilled their own readers, and betrayed every class of society, for the sole purpose of exciting to the highest pitch the curiosity of the public, and selling the papers.—*Camille Flammarion, in "Omega."*



## GEMS.

You cannot know God until ready to do his will.—*J. S. S.*

I pray thee, O God, that I may be beautiful within.—*Socrates.*

The pleasure of finding compensates for the pain of losing.—*J. S. S.*

Truth is the lamp which must guide us into the divine Temple of Holiness.—*Koresh.*

"Fear not for me; God guides me on my way, and will bring me to the King: I was born for that."—*Jeanne d'Arc.*

All truth points to the one central and final truth,—the Philosopher's Stone, the great truth and law of immortality.—*Koresh.*

"In my Father's house are many mansions." God's mansions are human personalities in whom he and his children dwell.—*J. S. S.*

God is personal and human; not human in the sense that the sensual man is human, but human in the fact that the most perfectly generated and regenerated man is the exact image and likeness of the Godhead—hence a God.—*Koresh.*

Then sing in the hedge-row green, O thrush!

O skylark, sing in the blue!

Sing loud, sing clear, that the King may hear,

And my soul shall sing with you.

—*Ira D. Coulter.*

"And this is ours! ours of the dust and ashes,

Cradled in weakness, lullabyed in woe;

Not heaven's rainbow, nor celestial flashes

To gaze at,—but the Lord Himself to know."

—*Margaret E. Winslow.*

Knowledge and wisdom, far from being one,

Have oft times no connection. Knowledge dwells

In minds exalted with thoughts of other men;

Wisdom, in minds attentive to their own.

Knowledge is proud that he has learned so much,

Wisdom is humble that he knows no more.

—*Conper.*

## Sacrifice.

The keynote of life's harmony is sacrifice.

Not twice, or thrice,

Beneath each sun will souls bow down

To lay the crown.

Of will or time beneath strange feet,

But many times, that life's chords may be sweet.

Who sacrifices most

Drinks deepest life's rich strain, counting no cost,

But giving self on every side

Daily and hourly, sanctified

But in the giving.

Living

Is but the bearing, the enduring,

The clashing of hammer, the cutting,

The straining of the strings,

The growth of harmony's pure wings.

Life is the tuning time, complete

Alone when every chord is sweet.

Through sacrifice. No untuned string

Can music bring;

No untried life

Has triumphed, having passed the strife.

True living

Is learning all about the giving.

—*George Kingle.*

## An Imperial Newspaper Woman.

London *Sunday Sun*: "In the galaxy of famous women" translates a correspondent of *Fame*, from a German paper, writers of history have long since placed Catherine II. of Russia. That she was an author of no mean parts is known to students of Russian history, but the fact that she was also a journalist is less familiar.

"A member of the Imperial Russian Society has published a paper upon her newspaper work. The journal for which she used her pen was the *Comrade of the Friends of the Russian Language*, founded by her friend, the Princess Deschokop, in 1783. One of her articles ran:—

"I leave my domain, truth and fancy, to any one who wishes it on the condition that he who does accept it continues to write without exaggerated phrases and without pretending to be bent to earth under a great weight of thought. He must always use short, clear sentences rather than long and involved ones. Use Russian words in preference to those of foreign origin. Why should we borrow from the language of our neighbors? Is our tongue not rich enough? Do not be tedious, and, above all, do not attempt to be clever at the wrong place and time. Do not 'run after' the spiritual or comical. One should never use crutches when the legs will do their own work; that is, avoid pompous and swollen words when simple words have more dignity, usefulness, and beauty. Where it is necessary to draw the moral from the story, do so with spirit and without tediousness. Heavy, deep thoughts should be made as light as possible. They should be expressed clearly, so that the ordinary reader can grasp them. It is desirable that the author disappear as completely as possible, and that the reader think only of his work; it is not necessary that his motions be always seen and his words always heard."—*Ec.*

## Literary Notice.

The November *Arena* closes the eighth volume of this popular Review, which, by the conspicuous ability of its contributors, its unequalled, fearless, and healthy reformative impulses, has become a power in our land. The November issue contains, among other brilliant papers, a noteworthy article written by the late Richard A. Proctor, in which the eminent astronomer reviews the claims of Bacon and Shakespeare at length. This paper was originally a portion of a correspondence between Mr. Proctor and his daughter. The Bacon-Shakespeare case closes in this issue. It contains verdicts from Henry Irving, Governor W. E. Russell, and others. In this notable verdict, twenty of the most eminent writers and critics in America and England are for Shakespeare, one votes for Bacon, and four are undecided. Rabbi Solomon Schindler contributes a very thoughtful, though rather socialistic paper, entitled "Thoughts in an Orphan Asylum." E. P. Powell's contribution is a strikingly interesting "Study of Thomas Paine." Louis Frechette, the poet-laureate of Canada, appears in an interesting historic story entitled "La Corriveau."

Among other papers of special interest discussed by eminent thinkers are the following: "The Slave Power and the Money Power," "Is Liquor Selling a Sin?" "Medical Slavery Through Legislation," "Knowledge the Preserver of Purity," "Gerald Massey; the Man and the Poet."

The book reviews are also a noteworthy feature of this number. Those who would keep in touch with live issues should include this Review in their list for the ensuing year. The announcements for 1894 are very interesting.

## MISCELLANEOUS.

To live in the enjoyment of lust is not Christ-like.

The horn of plenty is often the horn of evil dilemma.

What is the price of eternal life? Obedience to the ten commandments.

America is the home of the homeless. More and more people become homeless every day.

Christian homes are the sheet-anchor of the nation; that is, they will be when there are any.

God is a master mechanic, working, not by whim or arbitrary determination, but by operative law.

America is the home of the brave and the bereaved of every clime, gathering for the unity of nations.

When you give your heart to God, give your treasure also. Then you will not want to take back the gift of your heart.

Labor is a curse because the animus of labor is self. Change the animus to the love of the neighbor, and it will be a blessing.

Those who profess to have given their hearts to God—having kept their treasure themselves—lie, for their hearts are still with their treasure.

Without contrast there could be no happiness; it is only the denizens of hell transformed to angels of light that are able to appreciate the transcendent joys of heaven.

Evolution and involution are laws of growth. That which goes down must come up; that which goes in must come out. The output of liquor means the input of the Devil.

If the family is a sacred institution, why did not the Lord set the example by taking a wife and rearing children to claim his especial love and attention, instead of reaching out to bless humanity by making them his children?

There is great lack of confidence in the operations of the burglar, pickpocket and cracksmen; but, to the extent of their ability, they are quite as successful as the bankers in keeping money in circulation. Doubtless, with a sufficiency of encouragement and the public confidence, they could break the present stringency.

The human heart is a charnel-house of sin; the habitation of hyenas, bats, and owls. All have gone astray; none doeth good, no, not one. As the brilliancy of the electric fountains shows all the brighter against a dark background, so the moral effulgence of a true Christian is all the more intense, in this charnel-house of darkness, this hell of ours.

Christianity, in assailing Mohammed Webb's description of the benignant influence and brotherhood of his religion, pertinently asks: Why, then, slavery?

He can well retort: Why, then, rum traffic and industrial oppression in Christian countries,—a ten times worse slavery, taking all,—even the meagre support of the wage slave,—but denying any responsibility for the feeding or the clothing of his body?—*Sargent.*

## CONTRIBUTED.

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

EDITOR OF THE FLAMING SWORD:—Mr. Gleeser, in two articles in THE SWORD of Oct. 14, makes several assertions which I wish to quote and briefly notice. He says:—"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." No declaration could be further from the truth than the above. It was not the greenback which enabled Shylock to absorb wealth and rob the producers, but the national bank issues and the fraudulent bond scheme. If Mr. Gleeser has not discovered this all important fact, he is willfully blind, or else he is incapable of evolving logical deductions from undeniable facts. He does not refute my argument concerning the fundamental difference between treasury notes, or "greenback," and bank-of-issue notes.

In 1865-66, when we had a large volume of legal tenders, even crippled as they were, issued directly by the United States, and before national bank-notes had become much of a factor, the people were rapidly getting out of debt, were all at work, and paying for their homes. Their condition was constantly improving, and these splendid conditions and opportunities were not harmed, weakened, or destroyed, so far as the operations of legal tender were concerned, until after Secretary McCulloch, backed by London and New York bankers, "persuaded" Congress to pass an act authorizing him to cremate the legal tenders and transform them into idle, untaxed bonds, as a basis for bank-notes. Then, as greenbacks (which had been paid out direct, without creating debt) became scarce, the people were compelled to borrow the bank-notes, and in so doing did create debt. Debt, usury, absorption, and robbery, then, are the peculiar characteristics of bank-notes; while non-debt, prosperity, peace, and equity are the peculiar characteristics of the "greenback." This is true, because experience has demonstrated it, and reason has evolved the truth in the minds of the greatest and best economists in all ages, since the introduction of paper money tokens. Friend Gleeser utterly fails to answer these facts and arguments.

Again Mr. Gleeser says:—"A person can become involved in debt by means of any labor product." \* \* \* "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." And elsewhere he says:—"Under the plan proposed by THE SWORD, there is no necessity for debt." \* \* \* "Exclusive legal tender money outlaws all labor products from serving as means of lawful payment." Labor's products lead into debt, and yet there is no necessity for debt! If both these statements are true, then the only way to prevent debt is to quit work and stop creating products. But let us see if these factors of "debt," "payment," "exchange," "distribution," etc., cannot be analyzed in a comprehensive and rational manner, unassociated with any befogging or mystical assertions. I affirm that a pure communism—one in which all would give their best service, all products being put in a common store and equitably distributed, without the means of money—is as yet practically impossible; that a system of barter, in which each and every purchase or exchange must be effected by the giving



of one commodity or quantity for another of equal or agreed value, would also be impossible; and that to undertake to make all commodities *legal tender* and the sole means of payment, as Mr. Gleeser proposes, would not only be absurd, but very unjust. If I borrow of my neighbor one hundred bushels of wheat, and afterwards compel him, by the fiat of legal tender, to take turnips or onions, when he would be seriously discommoded thereby, needing wheat, it would be very tyrannical. My former proposition, then, that *money—true, absolute money,—is indispensable, still stands unshaken.*

Now we come to an examination of Mr. Gleeser's claim that legal tender *fiat* money is necessarily "a device by which wealth is diverted from the producers to a lot of infernal vampires." In my former article, I assumed a state in which all debts were wiped out, gold and silver demonetized, and \$100 per capita, of this very kind of money, in the hands of the people; it having been created, legalized, and distributed by that associative power of the whole people in their organized capacity, usually called the "general government." (I do not like the word "government.") Let us suppose that such volume is ample. Old monopolies are dead, and there is nothing to prevent the free association of the people in the production and distribution of wealth. The lands are parceled out, and each family has a home unincumbered. The railroads, telegraphs, telephones, and other public utilities are owned and controlled by all the people in said organized capacity. Public depositories and banks for the safe-keeping of money, etc., and for bills of exchange on other towns, cities, and countries, are established throughout the nation. \$6,500,000,000 of fiat money is distributed all over the country, getting into the hands of the people without involving one dollar of debt. The hearts and souls of the people leap with joy. The burdens of debt are removed, anxiety for the future fate of the little ones is not gnawing at the vitals of the mother; the inexpressible anguish caused by mortgage foreclosure has become a thing of the past; no banks of issue, no brokers, no usurers, simply because the people have enough live money to effect, in a perfectly equitable manner, all their exchanges and business transactions, on the spot; or, if not in every instance, neighbors will share with each other, temporarily, *without usury.* Monopolists, instead of longer being the absorbers of others' wealth, are absorbed into the ranks of industry, and become helpers and producers. Under well-directed effort, wealth is produced with marvelous rapidity, and is at once equitably distributed. The hours of toil are shortened, intellectual and moral growth is instituted, and man, being transformed, comes into a new environment, a new world. Heaven is *here.* The picture is not overdrawn. I challenge friend Gleeser to point out how, under such a monetary system, usurious debt could possibly be evolved; if it could not, then, pray where would the "tyranny of legal tender" come in? You see *usurious* debts would not be entered into at all, and temporary debts, created by the purchase of commodities, would be canceled on the spot by absolute money, which money the giver would be glad to part with, and the taker glad to get, because such are always the essential conditions of seller and buyer,—one *desires* to part with wealth for money, while the other *desires* to part with money for wealth.

But Mr. Gleeser asks:—"Why make this money legal tender? what is the use of so doing?" I answer:—So that, in the event of the volume not keeping pace with public needs, or other contingencies arising whereby a selfish man might, perchance, get an unfortunate neighbor in debt to him, and de-

mand usury, the unfortunate man might appeal to the public (the "state" or "government") and get a new issue of *legal tenders*, which the aforesaid usurer would be *compelled* to accept in cancellation of the debt. In that case legal tender would be a *protection* to the weak and unfortunate, instead of otherwise. The only reason why the Shylocks want gold to be the only legal tender is because it is scarce and they can corner it. They denounce government *fiat paper* money, and expend millions of dollars in subsidizing the daily press and corrupting the old party politicians in their maddened determination to prevent its comprehension and adoption by the people, because *scarcity* is not a factor with paper, as with gold; therefore, (as they say in the Hazzard circular) they "cannot control the greenback."

Verily, I say unto you, when you cry down the greenback, you play into the hands of the usurer.—Charles Bonnell.

## THE LATEST SPOKEN.

THE SITUATION AND PROSPECT.—The stress in the financial situation which commenced months ago still continues unabated. The statements of the daily press that business is reviving, also continue unabated. At last, everybody knows that these statements are lies; all the business there is exists from the driftwood of the financial wreck. Another crop of failures is soon coming. Within the next sixty days will be witnessed another convulsion. The failures of the summer months were only the over-ripe ones; the frosts of fall and early winter will claim another harvest, a much more abundant harvest, probably, than the earlier one. Thousands of business concerns everywhere are on the ragged edge, bankruptcy staring them in the face; there are banks with vaults filled with worthless paper, firms not knowing which way to turn, for whichever way they turn they see only disaster. The clemency of the creditor class is an enforced one; nothing is to be gained by exaction or severity; but the fall bills are coming due and cannot be met; we will have another era of cheap goods, but with little money to buy them. To relieve the mental strain, thousands upon thousands will make assignments, pulling down, with their collapse, banks, other moneyed institutions, trust companies, railroads, wholesale houses, and manufacturing concerns, shaking the whole fabric of business to its very foundations, demonstrating that fraud and lies, in the end, always come to grief, and that injustice, as of old, is ill husbandry. Christmas will not be a very merry one this year. New Year's day will not be overlaid with happiness.—The Union.

A SKIRMISH WAR WHERE A BATTLE MIGHT HAVE BEEN GAINED.—Failure is so commonly the issue of strikes, that we take uncommon delight in noting that the immense and long-continued coal miners' strike in England seems to have resulted in the success of the men, who combined to resist a cut down of twenty-five per cent in wages. The mine owners' federation is breaking up and the men are quite generally returning to work at the old terms, which is all they asked for. But they have paid a bitter price in want and suffering for their victory, and are sure of its results only until the mine owners find the situation favorable for another attempt to cut them down.

We admire the courage and fortitude of the strikers, and think they did well to strike, as all workmen do when they are put upon; but, after all, how feeble and vain a weapon against capitalistic aggression is the strike as compared with a demand by the workers for public ownership and management of the

industry affected! Workingmen! if you want to put your masters in a panic, demand state operation of their business and back it at the ballot-box. Strikes, they either crush or yield to for the moment only, waiting for a better opportunity to gain their ends. But nationalization of their business means the end of them and their oppressions forevermore.

If the British miners had put the zeal into a demand for nationalization of the mines which they have put into their strike, they would have won a decisive battle in the progress of humanity, instead of merely beating in an unimportant skirmish, the result of which may be lost tomorrow.

When will workmen learn this lesson? Whenever they do, it will be all over with capitalism.—*The New Nation*.

**THE BEGINNING OF THE END.**—Those who have carefully watched the contest of the present called session of Congress, must confess that it marks the beginning of a final struggle between manhood and money, between the producers of wealth and the absorbers of wealth. The discussions in both House and Senate have been bold, intelligent, and comprehensive, leaving nothing in that respect wanting either in breadth of argument or diligent research. When this debate is finished, the records will contain the most exhaustive treatise on the financial question the world ever produced. But beyond this, and far more effective in its immediate results, has been the fearless, plain, and forcible disclosures of the methods of the money owners in their efforts, through the press, through boards of trade, clearing-houses, and similar institutions, to control and coerce the action of Congress. These disclosures have set men thinking who never gave the subject a single thought before. They have called attention to the unanimous action of the banks, and the ready endorsement of the action of the banks by the boards of trade and all bodies of like nature. This has caused people to ask why all the great dailies, with but here and there an honorable exception, have filled their columns with the echoes of the cry of the banks, brokers, and stock gamblers. To such an extent has this investigation already been inaugurated that the schemes of those schemers, their plots and outeries, have nearly lost their force, and are becoming matters of ridicule. The awe and semi-veneration which the people were wont to accord to anything and everything that originated in the money centers of the nation, have, to a certain extent, been eliminated, and the time is near at hand when the people will see the peril of following blindly the leadership of those whose prosperity and success depends upon the people's distress and disasters. This present Congress will be blessed, by future generations, for opening the eyes of the people to a true sense of the obligations they owe themselves.—*National Watchman*.

**ONE WOMAN'S WORK.**—Lucy Stone Blackwell is dead! There is no more of her in this world but an inspiration, and that will never die. A soul heroic, scarred all over with wounds, passes to the Valhalla where the martyr spirits dwell. If there is a battle-flag of God, it is the banner of equal rights; and under that banner women fight better than men. Supported by inborn spiritual strength, Lucy Stone fought her painful way, for fifty years, against combatants that women fear greatly in our present social state,—the jeers, mockery, scorn, and ridicule of men. Perhaps all these were easier to conquer than the opposition and indifference of women. Brazen images of great soldiers are wor-

shipped in this land; and shall there be no statue to this woman, who led the forlorn hope against the ramparts of prejudice and wrong? She died with her armor on, as the glorified warriors die; for only a month or two ago, she stood in the Art Palace in Chicago and spoke bravely as ever for the rights of women and—men. Crowned with a diadem of seventy-six useful years, she delivered her message like a queen upon the throne.

She did not lift women up to the full height of her hope; her life was too short for that; but she added something to the social stature of them all. She overthrew the barriers that shut women out of the colleges, the professions, and the light mechanical trades. By breaking down the fences that limited the field of woman's energy and action, she increased the capacity of women; she gave them the blessing of larger independence. To others is left her uncompleted work, but it will not be so hard for them as it was for her. There is a new gospel spreading among men; something of an improvement upon the teachings of St. Paul, and it says, "Let women *not* keep silence in the churches, or in any other places that need reformation." It further says, "And if they will learn anything, let them *not* ask their husbands at home, for they will not find out much if they do; but let them learn wherever they will, and let them do whatever they can."—*M. M. Trumbull, in Open Court*.

**THE REPUBLIC AT AUCTION.**—Cleveland has improved on the Emperor Nero. That worthy only made a senator out of his horse, but the American President has made an ambassador out of an ass. The fact that Van Allen has been sent to represent this country in Italy might be forgiven, though the beneficiary is an ignorant dute whose chief delight is to bemean his country. What cannot be forgiven is the fact that he bought his place. If by contributing \$50,000 to a campaign fund, the most worthless of mortals may obtain the highest preferment, we have certainly reached that ripeness of corruption which foretends the utter collapse of republican liberties. The state which it took the Roman republic hundreds of years to reach, we have arrived at in a little over a century. The period between Brutus and Jugurtha measures a vast distance. Only by slow gradations and the insidious inroads of corruption did the free state of ancient days change to a hateful despotism. When the rulers learned to love money better than country, it was easy for a Brennus to swap them gold for freedom.

The gap between Washington and Cleveland is not large, if measured by the lapse of years. It little exceeds a century, which, in the lifetime of a country, is but a mere span. But in that short period we have embraced all the vices and virtues that usually scatter themselves over much vaster spaces of time. We have seen the sublime self-abnegation of Washington, refusing a throne, though more than thrice proffered. We have enjoyed the fruitful philosophy of Jefferson in exercise of both theoretical and constructive statesmanship. We have had the profound wisdom of Madison, the homely truths of Franklin, the brilliant, if mistaken, schemes of Hamilton, the virile strength of Jackson. There came, also, the golden age, the Augustan splendor of the Lincoln period, the culmination of a struggle devoted to the emancipation of man.

Swift has been the decline. Less than two score years from the zenith of American glory we are called on to contemplate the nadir of national degradation. Cleveland appoints Allen. The Senate, forgetful of its self-respect, as well as its duty, confirms him. Note the ghastly significance of this occurrence. A nation put up at auction to the highest bidder!



"He gave \$50,000 to the cause," writes ex-secretary Whitney, "at a time when friends were few and contributions scarce. I do not ask his appointment, but think he deserves it." So thought Cleveland and so thinks every politician, debauched and degraded by the infamous maxim, "to the victor belongs the spoils." The deed is done, that foul deed, which, like the blood-stained hands of the guilty Lady Macbeth, all the waters of the ocean can never wash out. A high place of the republic is donated in sole return for filthy lucre. There is no attempt to excuse it. Not the slightest effort is made to apologize. He paid his money and he gets his place.—*Nonconformist*.

A HORRIBLE EXHIBIT.—On the corner of Delancey Street (No. 18), selected for the distribution of free loaves, stood thousands of men in line. The ostentatious sign upon the windows and upon the bread wagon announced that the New York *World* was dispensing charity at wholesale rates. At one door, as the line passed in, stood an officious hustler, who, grasping each by the shoulder, pushed him on, crying, "Step up; step up!" The *World* had so many thousand loaves to dispense in so many minutes. The cowed and shambling crowd were herded for all the world like Texas steers at a round up, corralled in their misery and exhibited for the glory of Pulitzer, and as an advertisement for the "greatest American newspaper."

Prominent among the supporters of the system that makes these men idle is the same New York *World*. Possessing no more principle than Judas Iscariot, this sheet best represents the system of which it is an outgrowth and a parasite. This paper is the scarlet letter branded upon the breast of our republic. It is the badge of our shame, flaunted in every face. It is the most successful, because the most appropriate representative; the most popular, because the most infamous. It makes broad its phylacteries and loves to be seen of men. It glories in its charities, and publishes them upon the house-tops. It debauches, defiles, demeans, and degrades the recipients of its bounty, and it prostitutes the employees of its editorial staff. Young men go there with honest opinions. They must learn to suppress them. They go there with news honestly reported. They must distort, pervert, and make sensational the commonest occurrences to make the paper sell. It takes interviews and garbles reports. It has even suppressed important financial interviews with leading European financiers, gathered with great effort by its representatives, lest the truth be unsavory to its small calibre supporters. It takes editors from journals of opposite faith and prostitutes their talents for the price of infamy. It is a maker of literary prostitutes. The writer of the "Apocalypse" saw it in prophetic vision as he wrote of "The Mother of Harlots." It is a breeder of anarchy, and a sycophant of power. Yet this paper is the chief dispenser of "charity," and the bulwark of "reform." It breeds anarchy among the poor, and supports the anarchy of the rich.

It rears its brazen head like a Pharisee and wallows in the mire like the swine of Samaria. As a symbol of the times, it stands out as clearly as the brass dome it carries, and like the statue with the head of brass seen by the prophet Daniel, it will peter out as advancing economic knowledge shall tread upon its toes of clay. When justice shall be established and manhood be regained, when labor shall secure

the right to all the fruits of its toil, the landlord, the landlord, and the profit taker shall cease to plunder. When these three things shall be dispensed with, these other four shall be deemed superfluous: sick baby funds; compulsory idleness, free loaves of bread, and the New York *World*.—*Western Laborer*.

CAUSE AND EFFECT.—There are millions of intelligent people in the world who believe that there may be causes without effects, and effects without causes. Especially is this view taken of social evils. Poverty must have a cause, but most people excuse themselves from searching for that cause, on the ground that there have always been poor people, and, for that reason, there always will be. Because there have always been rich people, we are told that there always will be rich people. And because the workers of the world have always received just such a wage as would enable them to live and reproduce, many wise people assume that such a condition must always exist. But if poverty, riches, and slavery have causes, is it not because, some men being rich, others must be poor; some men having more wealth than they can utilize, others haven't enough; the workers being too poor, the non-producers are too rich? When some of the people live in palaces and have a retinue of servants, there must be millions living in hovels; when some men have incomes of millions of dollars per annum, there must be millions who have only a few hundreds. When the causes of extreme wealth and extreme poverty are considered, they are just as easy to understand as that where there are mountains there must also be valleys.

The manner in which society conducts its business and neglects the welfare of its members, proves that men have no conception of the social forces, and do not know that causes must have effects. In the present condition of things, with every member of society seeking his own happiness, regardless of the interests of society at large, and with a constantly widening chasm between the rich and the poor, there are still men who believe that this condition will have no evil result. Fire will burn, water will seek its level, and physical forces move along the line of least resistance. Most men seldom consider that there are causes for poverty and other evils, and so we have a society that has not been improved by past experience; that has no forethought for the future, and is ruled by the sole thought of individual gain. Most men excuse themselves for their responsibility for social evils by saying, "Everything will come right in the end." Will it? Perhaps. But let the conditions of the rich and poor still further widen until the wealth of the country is massed in the hands of a few individuals, and the people are dependent on the aye or the nay of these few individuals to make a living,—do the people not become slaves? What is it to them that they are free to go wherever they please; what is it to them that science and invention have increased man's productive power tenfold—if they are bound to one spot by the necessity to labor, if they must yield up the products of their labor for the privilege of living?

The concentration of wealth in the hands of a few is conceded to be a great evil. But isn't this simply an effect? The cause of this condition is, that all the means of production and exchange of wealth are in the hands of the few and the workers are employed to exploit them. Most men deplore the effects of this system, but they haven't the courage to search out the cause. To wipe out degrading poverty and wage slavery, and the thousand other evils that spring from them, it is necessary to remove the cause: to wit, the private ownership of the materials and forces of nature. The production and distribution of wealth must be taken directly into the hands of society and exploited for the benefit of its members. In this way alone can involuntary poverty, involuntary idleness, great riches, great poverty, want, and suffering, caused by privation, be remedied.

There are many salves and tonics in the market, but the true remedy must reach the cause of the disease.—*Cleveland Citizen*.

## 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 Korehanity 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 Korehan Science.

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

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

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Korehan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Korehan Doctrine.

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

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