

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. 22. CHICAGO, ILL., DECEMBER 2, 1893. A. K. 55. \$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 Koreshanism, 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 WASHINGTON HEIGHTS, ILLINOIS.

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

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

ETHNOLOGY.

THE DESTINY OF THE AFRICO-AMERICAN.

"God Hath Made of one Blood all Nations of Men for to Dwell on all the Face of the Earth."

(CONTINUED FROM No. 21.)

It might be supposed that our object in locating a great maritime city to which the Africo-Americans could gather, was to institute the work of the colonization of the black race. It is not a scheme for the colonization of the Africo-American, but rather a project for the elevation of the race to a social equality with the whites; the association to depend upon the laws which regulate social equality between the whites—fitness, upon the basis of culture, refinement, and morality.

Industry and economy together comprise the only legitimate source of wealth. Wealth should be equitably distributed. It is impossible to conceive of any kind of civil equality, in which there is a recognition of a social compatibility between the whites and the blacks, without the recognition of a marital equation; and until the moral right for the marital union of the white and black races is recognized social equality is out of the question. A social commingling implies the right of the whites and the blacks to marry, indiscriminately, on the planes of religious, moral, and social equality.

Abraham was the father of Ishmael by the black Egyptian handmaid of Sarah. Moses married a dark-skinned Ethiopian. The Honorable Frederick Douglass is the husband of as honorable a white woman as he is a man; he practically illustrated his religious and moral right to marry his equal, while his wife as practically illustrated the right of the white woman to marry her equal. She violated no law, and should command the respect of all who know her, both white and black, and should stand as a practical illustration of the principle we advocate. This includes the purpose of the Almighty to make the present black man as white, by the blood of Christ operating through both races, as the Lord himself is white. We again reiterate that the miscegeneration of the races named is impossible without the circumcision of the females of the black race; and we wish again to unmistakably define the relation of the Koreshan body to the proposed miscegeneration of the races.

Koreshanism recognizes two general orders—the celibate and the marital. The marital order belongs to those who desire to live on the marital plane; this is as righteous for its sphere, when resolved to its legitimate and normal operation, as the celibate order is for its sphere. Those who attain to the celibate plane of existence, wherein is included the other nine principles of life, enter into a more perfect heavenly state than those who still dwell in the marital order. Hence, while it is not legitimate for the Koreshan of the sacred order to marry, or in any way to compromise the state of virginity attained to through the higher regeneration, Koreshanism does recognize the right of those on the marital plane to marry according to the laws of the country, but not in violation of the laws as they may at any time obtain. We claim the right to advocate the modification and change of any law through the popular will; but we maintain that a strict conformity to law should be enforced till the popular will shall modify or change existing laws.

Koreshanism has been persecuted by the clergy and press for its advocacy of the right of every man and woman to live the life of celibacy, and by the business world for its advocacy of the doctrines of secular commerce which it promulgates. It will be persecuted by the world generally for the advocacy of the right of the black man to a common citizenship, a right which the law pretends to give but which is a farce if he has not the legal right to marry whomsoever will marry him. If he has the legal right, then the social right follows. We are not the first body of people to espouse the cause of right, though apparently on the weak side of the question. We enter this work with a full knowledge of all that it involves of persecution for us, and the social ostracism it may include. The eight millions of Africo-Americans in the United States should no longer be made the tools of political

demagogues. The time seems ripe for an independence of political and social action from party control, and there is no reason why the black race of America should not take steps at once, without government aid, to place itself upon the footing of self-support and social equality.

The following is from a Chicago paper. The sentiments expressed are the result of a somewhat critical study of the ethnic problem, but a knowledge founded upon laws which do not include any conception of the true principle of saving and perpetuating a race of people.

"The Chicago Kindergarten Club met at Lincoln Hall, No. 68 Adams street, last night, and listened to a lecture delivered by Prof. Frederick Starr, of the Chicago University, upon the "Origin of Written Languages." When he had concluded, the question was put, "What do you think of the comparative development of the Chinese?" Prof. Starr said that it was a mistake to imagine Chinese development slow; that the Chinese had not been stagnant for centuries, but at rest, and that its inhabitants by reason of this fact were today in a physical condition unequalled by any nation on the face of the globe. The Anglo-Saxon race, on the other hand, he represented as being physically wellnigh exhausted. He said: "The time will come at no distant day when the Anglo-Saxon race will be numbered with the things that are past. It will be supplanted by the Mongolian. Extinction, absolute extinction, lies before the entire white race. For my part I care not how soon the white race makes way for a better."

The Mongolians will not rule the world, though they may be in a better physical condition than the Caucasian. The Anglo-Saxon race may be physically wellnigh exhausted and the time may seem to be approaching for its extinction; yet there will come a race into which the Anglo-Saxon will infiltrate, to which the Mongolian cannot compare. Circumcision was the basis of the conservation of that energy which made the Hebrew race the greatest nation in the earth,—in so far as the possibility obtained to produce the greatest man, the God-man, the firstfruits of the genus, the sons of God,—and circumcision will be the basis of the racial progress and evolution of the Afro-American.

CHARIOT.—Immediately upon the Ark of the Covenant was the cover called the mercy-seat. In one place this mercy-seat, or covering, is called the chariot of the cherubim. (See I. Chron. xxviii: 18.) The two cherubs were placed upon this chariot, or mercy-seat, and every reader of the Bible who in any sense accepts its teaching, knows these symbols point in some way to the office of the Savior of the world. Swedenborg says that chariot signifies doctrine. When Elijah was translated Elisha said: "The chariot of Israel and the horsemen thereof." Did Elisha mean the doctrine of Israel? and if so, was the translation the means of its communication? Jesus had tried for three and a half years to communicate his truths to his disciples, but they were so dull of comprehension that his simplest teaching could scarcely be understood. He told them before he went away that it was expedient for him to go away. Said He, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "When he, the Spirit of truth is come, he will guide you into all truth." After the crucifixion, Jesus came visibly to his disciples—actually resurrected as to his body. He said to them, —to assure them that it was his veritable self,—“A spirit hath not flesh and bones, as ye see me have.” He was subsequently dissolved as to his physical body, the substance of which was reduced to Holy Spirit; by the absorption of this Spirit he entered into the humanity ready to receive him, through the attraction of the desires of the will. I. 6—113.

SOCIOLOGY.

CHILD LABOR.

An editorial writer in the *Knights of Labor Journal* writes himself into a fever on the subject of child labor. He attempts to prove various things by flights of rhetoric, reminding one of the tradition of Chinese soldiers trying to win battles by turning somersaults in the air. He insists that all children should remain under the protecting care of mothers, because "the fevered traveler on the burning desert sands, ere death claims the homage due him, calls in his delirium upon the sacred name of mother." But as we do not expect all, or even a respectable majority of children to grow into fevered travelers who die delirious on burning desert sands, or even into fevered journalists who picture such delirious scenes, this is not a conclusive reason.

Again, he tragically directs us to "trace the history of the inhabited earth, mark the progress made in the arts, the discoveries of science." What light the discoveries of modern science, chief of which is that man's remote ancestors were monkeys, will throw upon the question of child labor, he does not say. To his mind such discoveries seem to prove the necessity for labor on the part of men—he makes no mention of women—and perhaps, in some occult way, they prove to him the wrong of child labor. But in all his feats of pen he says not one word against the system, of the evil of which child labor, or drudgery, is merely an indication. He proves his incapacity to handle his subject in the very first paragraph, where he informs us that the decree "In the sweat of thy face shalt thou eat bread" is a good deal of a blessing. And he ends with the declaration that the subject of child labor "commends itself alike to the patriot, the sage, and the philosopher," as none of which he classes himself, evidently, for he presumes to offer not the remotest hint of there being a way to rectify this evil.

The public has grown tired of sentimental tirades against existing evils. It is no longer necessary to point them out, as their existence is palpable to even the dumbest observer, or to inveigh against them, for all thinking persons deplore them. What is now demanded is the appearance of a man capable of submitting to the world the true and practical remedy for the removal of the curse under which humanity groans. The curse pronounced by God upon man was that in the sweat of his face should he eat bread. This pronouncement was in no sense a blessing. It was a curse following as a consequence the violation of law. Three curses were pronounced at that time, one upon the serpent, one upon the woman, and one upon the man, and that all three are operative today no one can doubt. But there is a promise of a time to come when "there shall be no more curse." A rightly directed effort on the part of humanity is necessary to bring that time. It is God's intention to lift the curse, but God can work only through his instrument, humanity.

On humanity rests the responsibility of lifting the curse of bondage, for all the curses resolve themselves into this one. As the curse became operative through the violation of law, it can cease to be operative only by the fulfilling of law. Child labor is only one of the indications that the curse is operative. The man who thinks to improve social conditions

by the abolition of child labor would think it possible to remove a danger by pulling down the danger signal. An evil cannot be removed by removing an indication of its existence. We must get at its root, and there apply the axe. Money is at the root of all social evils. "The love of money is the root of all evil." The etymology of the word *money* shows that it relates, primarily, to the commercial act in its central, or sexual, domain. The first step in the removal of the curse of bondage is the emancipation of woman from the slavery of her specific curse. "Thy desire shall be to thy husband and he shall rule over thee." Upon woman rests a double curse—excessive child bearing, and the excessive toil which must inevitably follow. With the removal of this curse, the curse on the serpent, which is the prostitution of commercial wisdom, will be removed, and that on the man will follow. The restoration of man to his paradise condition will be by his elevation above the curse of labor.

The divine purpose in impulsing the human mind in the direction of the invention of labor-saving machines, is to remove the curse of drudgery. But that end is not accomplished when such inventions are used to increase the wealth and power of one class, and increase the misery and degradation of another. Not until the curse on commercial wisdom, the curse on the serpent, is removed can the true laws of social economy become operative. Let woman lift herself above the curse, and harmonious adjustment of law in all domains will follow. When the curse is removed from the mothers it will no longer rest upon the children.

We do not mean that in the future idleness on the part of either children or adults is to take the place of the excessive drudgery of today. Industry does not imply drudgery. The performance of use, under proper industrial conditions, would be pleasurable exercise, and under such conditions every person above seven years of age, while being educated in all the essentials of culture, would be practically self-sustaining. Then children would be harmoniously developed, physically, mentally, and morally, growing from a healthy, happy childhood into a healthy, happy maturity.—*Ellis M. Castle.*

Let Poverty Cease to be Punished as a Crime.

Tramps Not to Be Punished.

Gov. Lewelling sprung a sensational document in the shape of an executive circular addressed to all the boards of metropolitan police commissioners. The circular, which is very lengthy, after picturing the distress existing in the United States and Europe, orders police guards to arrest no tramps on the charges usually brought against this class,—riding on freight cars, vagrancy, begging, etc. The Governor says the city ordinances for fining tramps and compelling them to work on rock piles are unconstitutional and opposed to liberties guaranteed by that instrument, and he classes such punishment with the auction block. They are merely instruments, he says, to oppress the poor and unfortunate.

That the world does move is made apparent by such items of news as the above. At length, one man in power has come to see the incongruity and horrible injustice of the

State making tramps, and then punishing them for being such; to do so, standing guard over the ill gotten possessions of monster, lawless combinations that have usurped the rights of the people, and are robbing them of inconceivable amounts, all under the awful sacredness of vested rights. The railroads have been built, in one way and another, out of the people's pockets, having the people's possessions condemned under the power of eminent domain, on the deceptive plea that they were public highways; but when the public has asked for any direct benefits, it has been insolently informed that "The public be damned," they were exclusively private corporations for the sole and only benefit of their owners. If they are exclusively private property, then they are not public highways; having obtained their franchises under false pretenses, they have no just right to their right of way, without which their whole property would be almost worthless. If they are public highways, every citizen—even though he be a homeless tramp, made so in part by their frauds and extortion—has some rights in them, which an unjust and oppressive State could not alienate. If they are only private enterprises, then let them run them at their own expense, gathering in their gains without any aid from, or expense to, the people. The fact is, they are public highways and can only be run justly by the State, at, or about, the actual cost of operating them. Until the people come to realize this and in the plenitude of their right take them into their own hands and run them for the people, there is no propriety or justice in the government punishing as a criminal every penniless tramp—who must keep moving on—who avails himself of their help to lessen his toils and sufferings, especially since in doing so he does not lessen their gains, materially damage their property, or commit any crime.

It is time that governments understood that men as men simply, without any adjunct of money or property, have some rights which they, as the ordained of God, are bound to respect. If the Scripture is true in which God declares that "The land shall not be sold forever: for the land is mine," when "he wakes up as a strong man out of sleep" (the long sleep in which, as the divine seed, he died in humanity in order to re-produce, re-generate, himself in that humanity,) and fairly gets his eyes open to the enormity of the State's selling in perpetuity the land of the public highways of the people to that monster brood of fictitious, soulless, conscienceless, remorseless, lawless harpies, the corporations which cunning lawyers—to lay heavy burdens upon the people and furnish themselves a fat living—have spawned into being, he will certainly make short work of canceling so iniquitous an arrangement, and restoring it to its rightful owner for the benefit of all his children. As it is with the land and the public highways, so it is with all other means of supplying human needs. They are mortgaged by corrupt governments to cruel monopolies, but when He shall come, whose right it is to rule, "He will break all these fetters off the limbs of the bound, and let the oppressed go free," ushering in the long promised kingdom of righteousness, the kingdom of heaven in earth. Such governmental acts as that of the governor of the pioneer State of Kansas are faint glimmerings of the approaching dawn of that glorious day for humanity.

The boasted Christian civilization of the present makes tramps by law, and then punishes them for tramping; forces

men to beg, then makes begging a crime. Real Christianity, as it existed in the beginning of the Christian age, has nothing in common with such a state of affairs. It is time the tramp makers came to judgment, and the poor suffering tramps had a respite from their hardships.—*O. F. L.*

The Labor Question For the Colored Race.

Fred Douglass' impassioned speech in denunciation of the wrongs of his people cannot fail to rouse the sympathy of all who are interested in the future of the colored race. Fervent as it is, it is not an exaggerated picture of the situation of these unhappy people. But through all that glowing oration, not one word of a practical solution of the question is offered, nor any suggestion which might help toward making the path clear before them. Hopeful, and trusting in the better impulses of the nation and an overruling providence, as we should always be, we should never forget that "heaven helps those who help themselves." We do not prove our faith and trust in God or man excepting by our works; the colored brother has been hoping and trusting in the good faith of the American people for thirty years, with little or no advance on the former days of slavery. It seems about time that some plan more suited to the genius of these people than our competitive system of life should be presented to them—something simpler, less bristling with antagonism of man to man, something involving more distinctly the command of love to the neighbor.

The condition of the black laborer is not much worse than that of the white, today. It would be difficult to choose between them; any consideration of one involves equally the other, for one broad law covers all labor. The curse today falls heavily through the competitive system,—a system founded on the laws of hell and fostered through the greed and selfishness of the human heart. In that system the battle is to the strongest, to the shrewdest, to the most unscrupulous. An honest, upright worker can scarcely earn a subsistence; to such, a fortune is impossible.

Without dishonesty a millionaire is impossible. What chance, then, has a man who is spiritually inclined; one who sees things in a higher relation to God's laws of equity between man and man? In the rush and storm of competition he is too slow, too generous, too tender-hearted to rob his fellows; the result is that he is robbed himself, toiling only to see the fruit of his labor harvested by those who are less conscientious.

There is an utter hopelessness in the present state of the workingman, of all degrees, that is appalling to one trying to live and work up to a high standard of right. To such honest souls, with no outlook but that presented by the Christian church and its fruit—the competitive system of labor—the situation seems without hope. Into this arena of strife and turmoil, so far the colored man has not been permitted to enter. Wherever he appears in the labor market, it is a signal for war, and thus far he has made very small ventures into the field of competition with the white man. An unseen hand has, nevertheless, been leading this people; the dawn of a new day may not be so far off as at present appears to them.

Their receptive minds are open to religious truth of the highest order—the order of the Lord Jesus. To His teachings they are always ready to listen, and when the true law of labor as laid down by Him is shown to them, the day of their real emancipation will have come. The system of United life has

in it the only hope and salvation of the Africo-American race. They are not, and will not be for generations, sharp and quick enough to cope with the tricks of a white race which is in the zenith of its power. They have none of the anxiety for the future that is a prevailing source of motion in white Americans. They are happy if the daily needs are supplied, fulfilling that command to take no thought for the morrow; nor have they had yet a taste of that power and control over others that is given when one man possesses more than rightfully belongs to him; more than all, they have still that child-like receptivity of mind and heart which renders them peculiarly open to the truths taught and exemplified by the Lord Jesus.

To such people the union of purpose involved in the communal system of labor should appeal, and will appeal, as a simple, honest, straightforward mode of solving all their present difficulties. Under a wise and self-sacrificing leadership they could speedily pass from their present degradation and misery to prosperity and happiness. Dealing justly with each other, claiming only the reward of their labor and receiving fully what they earn, they would be enabled to give a large portion of their time to culture and refreshment of mind, a condition from which the white laborer is totally debarred under the system now in vogue.

To achieve this, they do not need to leave the land of their birth. To this land they have been led by the hand of God, their Father, and right here they must and will establish themselves as a progressive race. They came here with tears and groans; to maintain them here hundreds of thousands of the choicest spirits fought and died. They have not been planted in this soil by the winds of chance, but in fulfillment of their destiny as children of God, the Creator. "God has made of one blood" (his own blood) "all nations of men to dwell on all the face of the earth." That they may begin their pilgrimage back to their heavenly Father, they have been brought to this land of Ephraim, the twin-land, the land of blessing. Ethiopia is the child of the Most High as was Israel of old, and is to be brought under the shadow of the Almighty, and sheltered and nourished through the divine law of love to the neighbor, that law which gives to every laborer the full value of his work.—*Mary C. Mills.*

The Passion Flower.

A great many lovers of flowers, who have not made botanical lore and legend a study, often ask themselves or some friend why the "passion flower" is so called, and not one time in a dozen is the correct answer given. It was so named by the first Spanish settlers in the new world because they imagined that they saw in it a representation of our Lord's passion. The filamentous processes are taken to represent the crown of thorns; the styles, the nails used in fastening the Savior to the cross; the anthers, the marks of the five wounds; the leaf, the spear that pierced his side; the tendrils, the cords or whips with which he was scourged; the column of the ovary, the upright of the cross; the stamens, the hammers; the calyx, the "glory" or halo; the white tint, purity; the blue tint, heaven.

"Calvary clover" is a still more wonderful representation of the crucifixion. In that flower persons of vivid imagination can see in the meanderings of the colors of the petals the outlines of a cross with the figure of a man stretched prone upon it.—*St. Louis Republic.*

The Reign of King Pluto in the Earth Must Come to a Speedy End.

What Plutocracy Is.

"Plutocracy, an oligarchy of wealth. Government by the wealthy class, a rule of wealth; also, a class ruling by virtue of its wealth.

Plutocrat, an oligarch of wealth. One who rules or sways a community or society by virtue of his wealth; a person possessing power or influence solely or mainly on account of his riches; a member of a plutocracy.

We have had plutocrats who were patterns of every virtue. —*Gladstone, Nineteenth Century, XVI, 17.*

The plutocrats and bureaucrats, the money-changers and devourers of labor. —*Kingley, 'Alton Lock,' XI (Davies).*

The aristocrat or the plutocrat is able to pose as the national leader of the democracy. —*Observer.* —*Century Dictionary.*

It has been left for the very end of the iron age of the world's history to develop a state of affairs so shameful as to give rise to the words plutocracy and plutocrat. The terms aristocracy and aristocrat, that at first meant government by the best, through long continued corruption and abuse have justly become odious, but even yet they are respectable when compared to the lower depth to which actual government has fallen, when it is properly characterized as government by money.

Pluto was the god of the infernal regions, but as the prophet, referring to this present time, declares that "Hell hath enlarged herself beyond measure," we see proof of the truth of his declaration in the fact that plutocracy has become the fitting designation of the government of the whole world. The Devil is the god and king of this world (age), but his government is certainly coming to a speedy end, although it is bolstered up by the apostate, professed Christianity of the time, since Jesus, the God-man in whom dwelt the Father, declared, "my kingdom is not of this age" (falsely rendered world). That is, during the Christian age, his kingdom was a government over the spirits of the men and women who became its subjects by receiving the Holy Spirit—which was Christ himself—as the divine seed. But as Peter, to whom Jesus gave the keys of the kingdom of God, and Paul, the apostle to the Gentiles, declare that that spiritual kingdom, or birth of the spirit, was a begetting again for a birth of the body to come at the harvest, the resurrection of the dead, at the end of the Christian age, falsely translated the end of the world, so that spiritual kingdom of heaven of the Christian age must ultimate, in the next age, in a natural kingdom of heaven in the earth, the kingdom of righteousness for the coming of which Jesus taught us to pray.

Upon being asked if he were a king, Jesus said, "To this end was I born." I am a king, but my kingdom, during this age, will not be a natural, outward government over the bodies of men so as, necessarily, to come in conflict with the government of Caesar. Of the subjects, or rather sovereigns, of that kingdom, he declares that "They neither marry nor are given in marriage, neither do they die any more." He said that, not of those who are counted worthy to obtain this age—the age of seed sowing and its reproduction or re-generation, the Christian age—but "of that age," the age of the harvest that should succeed it, the age of the sons of God, re-produced or re-generated from the one Son of God, Jesus the Christ, "the first-begotten of the Father, full of grace and truth." The term first-begotten of God necessarily implies later begotten; the first-begotten and later begotten of the same father and mother must needs be

equal brethren having the same nature, so Jesus declared himself to be the oldest born of many brethren.

When those brethren come to the birth, then, "a kingdom will be born at once," as the prophet Isaiah declares, and that kingdom will be the Lord's, of which Jesus Christ will be the king, reigning, not over the spirits only, but over the bodies, souls, and spirits of its subjects, who will also be its sovereigns,—"kings and priests unto God." It will be a literal kingdom of heaven, set up in earth, before which the Devil's kingdom of plutocracy shall melt away. We are on the eve of that glorious inauguration, and may God hasten the time, in his own way, in mercy to suffering humanity.—*O. F. L.*

THE ECONOMY OF EDUCATION.

Astronomy is the foundation upon which all education is built. For ages it has been building structures of fallacy which must be torn down. Learned ignorance spends time, money, and much hard thinking trying to find new suns, stars, and other worlds than this, in unlimited space, to discover their inhabitants and occupations, their distances and velocity. Vain man! he cannot discover what is not. Still, many books, called scientific, are written, filled with these speculations and theories. They are the text-books of our schools. With enlarged instruments and ever-increasing facilities for scanning the heavens, looking out (as they suppose) into the immensity of space, they have failed to find the *Truth*.

The old dispensation is at its close; with the beginning of another, a new light has arisen above the horizon—the bright and morning Star which dispels the thick darkness of ignorance and doubt. To know the truth and proclaim it is his divine mission.

Science, with truth for its base, has a sure and firm foundation. It admits of no theories, no speculations; *these* can now be relegated to the past. The discovery of the concavity of the earth—a fact proven by the irrefutable laws of true science—brings us to the idea of the economy of education, that is, the education that pertains to books. We hear of political economy, economy of finance, of the saving of labor, etc. Who has thought that education, so called, can, and should, be reduced to an economic basis? Years of a child's early life are spent trying to memorize the contents of many books; after continuing the same process in college, he graduates, considering his education complete. At this time the majority lay aside their books, and the real work of education begins. They find of how little real use their books have been, for the reason that they have been learning theories and hypotheses which, in turn, give place to others equally absurd.

Children of today can have the advantage of being taught the *truth*. The Kindergarten system might be applied to children of larger growth than usually attend its schools. A few simple laws, (and God's laws if understood are not intricate,) taught orally and objectively, with the addition of history and art, would lay a substructure of practical utility. Who can estimate the worth, in comparison, of such an economy in education!

In the old order of things, science discards religion; in the new, they go hand in hand. A system of astronomy

which teaches that there is but one sun and that sun at the center of a universe which is enclosed by a crust or shell, teaches also that there is but one God and that God at the center of the anthropic world, the manifestation of a personality, the focalization of divine truth.

The physical world is perpetuated by the interchange of forces, or energies, of different qualities of substance, passing and repassing from center to circumference, and from circumference to center. So God and humanity are perpetuated by the sowing and harvesting of the divine Seed, by Holy Spirit being ultimated into pure form through many experiences. Experience involves the law of re-embodiment, a truth not new at the present day, though better understood than by the Egyptians, who believed that the spirits of the wicked entered animals until there came a time when they were born with a human form. Certain it is that the experiences of one life are not sufficient to bring to perfection the children of humanity. There is one spirit, one ego, but many manifestations of forms before the ultimate is reached.—*Henrietta Blue.*

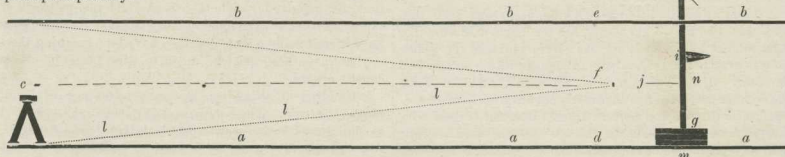
COSMOGONY.

Reply to Correspondent.

SAN MARCOS, TEXAS:—Gentlemen: I have no desire to be captious, or to know anything but the truth, let it lead where it will. After reading carefully your article on cosmogony, in *The Sword* of November 4, page 328, I again submit the old state ship at sea argument. You know that ignorance is hard to move, and only continued iteration and reiteration will finally lift the veil.

I admit that a pole would be foreshortened, as you say, but a ship is a different thing—the large hull much larger than the masts, horizontally, comes into view, so I am told, after the masts and the spars. These slender spars, lying horizontally like the hull, are seen sooner than the hull. Is that reasonable? Would not the line of vision come from the largest and most tangible portion of an object? Suppose an object shaped like the figure 3; will not the fading out, on the line of your theory, be such that the middle portion will be last seen? Since the rays of light come from the sides of this object at the bottom, it seems to me that that portion ought to be seen last. Yours truly,
—G. W. K.

The inquirer misapprehends our position from a lack of knowledge of the first principles of optics and foreshortening. The hull of a ship is on the surface. Geolinear foreshortening provides that any object on the surface of the earth disappears more quickly than an object of the same size elevated above the earth. If the earth were an absolutely flat surface, a balloon sixty feet in diameter, resting on the earth, would disappear entirely, while a balloon of the same diameter would be visible in the air. I have explained this principle repeatedly.



Let us draw two parallel lines on the supposition that the earth is entirely flat. (We have as good a right to this assumption as Copernicus had to assume it to be convex.) On such an assumption, let the under line *aaa* represent the geolinear surface, or the surface line of the earth, and

bbb a line one thousand feet above the surface. (See accompanying diagram.) An observer standing on the tower at *c*, five hundred feet above *a*, will see *e* and *d* at *f*. All the space between *e* and *d* will have disappeared because of the law of foreshortening. The object at *g* will of course have disappeared, because all the space between *e* and *d*—so far as vision applied from the tower *c* is concerned—is practically obliterated. The object at *h* will appear as if at *i*, just above the apparent visual line *j*. The spar at *k* will still be seen because still in the field of vision. Let us now remove the line *bbb*. The line *aaa* would appear as if at *lll*, terminating at *f*. If the space from *e* to *d* is one thousand feet, the space from *m* to *n* would be five hundred feet. This space would pass out of sight long before the vision would have reached *f*, because one thousand feet of space diminishes and disappears at *f*.

Let us return to the object at *g*. This object—resting on the line *aaa*—would appear on the line *lll* till the point *f* is reached. Beyond that point it would sink out of sight, and the level surface beyond that point, by the simple law of foreshortening, would appear to curve downward, and in the distance the top of the pole at *h* would be seen as if on a line with *c* *n*, precisely as the sides of an object one thousand feet in diameter, when reaching the vanishing point, would appear to be on a level line from the point of observation, which, of course, will be admitted as being true only in appearance. An object fifty feet long and one foot wide will foreshorten as it recedes in the distance. It will foreshorten lengthwise more rapidly than through its shortest diameter, till the foreshortening has brought the longitudinal diameter to the square of the short diameter, when the appearance of both diameters will diminish equally till beyond view.

You say, "Suppose an object is shaped like a figure 3; will not the fading out, on the line of your theory, be such that the middle portion will be last seen?"

An object—a balloon, we will say—sixty feet in diameter, sufficiently elevated from the earth to recede from sight, distinct from geodetic perspective, is seen in the distance as a mere speck. Every part of that balloon, from circumfer-

ence to center, foreshortens. The space which the balloon occupies diminishes the same as the object occupying space. Any object, or any part of an object, seen on the line of the central visual ray is in view longer than the part of the object seen on the line of the more divergent rays. A

balloon appears to rapidly diminish in size as it first recedes, and less rapidly the farther it recedes, and this, proportionably to the square of the distance, because the lines of convergence to the focal point behind the lens of the eye become more nearly parallel. Because of this, a small object may be seen at a proportionably greater distance than a large one. Not at a greater, but at a *proportionably* greater distance.

Freedom's Reveille.

JAMES G. CLARK IN "THE ARENA" FOR DECEMBER.

The time has passed for idle rest:
Columbia, from your slumber rise!
Replace the shield upon your breast,
And cast the veil from off your eyes,
And view your torn and stricken fold—
By prowling wolves made desolate—
Your honor sold for alien gold
By traitors in your halls of State.

Our mothers wring their fettered hands;
Our sires fall fainting by the way;
The Lion robs them of their lands,
The Eagle guards them to betray:
Shall they who kill through craft and greed
Receive a brand less black than Cain's?
Shall paid "procurers" of the deed
Still revel in their Judas gaine?

O daughter of that matchless Sire
Whose valor made your name sublime,
Whose spirit, like a living fire,
Lighte up the battlements of Time,
The World's sad Heart, with pleading moon,
Breaks at your feet—as breaks the main
In ceaseless prayer from zone to zone—
And shall it plead and break in vain?

Fling off that garb of golden lace
That knaves have spun to mask your form,
And let the lightning from your face
Gleam out upon the gathering storm—
That awful face whose silent look
Swept o'er the ancient throngs of kings,
And like the bolts of Sinai shook
The base of old established things.

The promise of an age to be
Has touched with gold the mountain mist,
Its white fleets plow the morning sea,
Its flag the Morning Star has kissed.
But still the martyred ones of yore—
By tyrants hanged, or burned, or bled—
With hair and fingers dripping gore,
Gaze backward from the ages dead.

And ask: "How long, O Lord! how long
Shall creeds conceal God's human side,
And Christ the God be crowned in song,
While Christ the Man is crucified?
How long shall Mammon's tongue of fraud
At Freedom's Prophet wag in sport,
While chartered murder stalks abroad,
Approved by Senate, Church, and Court?

The strife shall not forever last
Twixt cunning Wrong and passive Truth—
The blighting demon of the Past,
Chained to the beauteous form of Youth;
The Truth shall rise, its bonds shall break,
Its day with cloudless glory burn,
The Right with Might from slumber wake
And the dead Past to dust return.

The long night wanes; the stars wax dim;
The Young Day looks through bars of blood;
The air throbs with the brain of Him
Whose Pulse was in the Red-Sea flood;
And flanked by mountains, right and left,
The People stand—a doubting horde—
Before them heave the tides unclot.
Behind them flashes Pharaoh's sword.
But lo! the living God controls,
And marks the bounds of slavery's night,
And speaks through all the dauntless souls
That live, or perish, for the right.
His Face shall light the People still,
His hand shall cut the Sea in twain,
And sky and wave and mountain thrill
To Miriam's triumphant strain.

GLEANINGS FROM THE LORE OF KORESH.

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

Trinitarianism in the so called Christian church is the direct product of Christian amalgamation with pagan Rome.

Jesus came through the posterity and tribe of Judah. The Shiloh comes through the tribe of Ephraim, the posterity of Joseph.

The act of creation does not imply the projecting into being of a system having no previous existence. The cosmos, in the absolute sense in time, had no beginning.

A careful study and analysis of the forty-ninth chapter of Genesis, reveals a prophetic declaration which constitutes the key to the coming of Christ at the end of the Christian age, or what has been called the end of the world.

Christianity became diluted through Paganism. Through this dilution the early Christian concept of the fulness of the Godhead in the incarnate Lord was lost. The ignorance of the law of incarnation, occasioned by the declension of divine light in the human mind, caused nominal Christianity to merge into the concept of a tri-personality.

It will be remembered that Joseph took to himself for his wife, Asenath, the daughter of Potiphara, the priest of Heliopolis, or On. He therefore married an Egyptian woman, and his two children were necessarily of mixed origin.

Joseph was the grandest of all the sons of Jacob. He was the typical deliverer, and it would be most rational to suppose that if in the divine purpose the Shepherd to the Gentiles, the stone of Israel, was to come through Joseph's posterity, the very best of Egypt's production should be provided as the mother of that posterity by the divine manipulation. The very fact that the children of Joseph, a mixture of Israelitish and Egyptian blood, became the heads of two powerful tribes, proves them to be of special endowment; and it is reasonably conjectured that their children would be particularly attractive to the Egyptians, and that through such attraction the offspring of Joseph would become largely intermixed.

THEOLOGY.

JESUS CHRIST AS A MAN.

There are many who believe that Jesus Christ was simply a man as other men, built in the same way, after the same model; that he was better than men ordinarily are, but in no way divine, more than any other good man or woman. This is the idea of him held by most Unitarians, Universalists, and freethinkers in general.

If it is true that he was simply of the same nature as other men, then he was not even a good man, but a very wicked one, for he made himself out to be very different from all the other men of his time. He said, "I am from above; ye are of this world; I am not of this world." "I proceeded forth and came from God." "Ye are of your father the Devil." "I am perfect." "The Father and I are one." "All power is given unto me in heaven and earth." "The Father judgeth no man, but hath committed all judgment unto the Son." "As the Father hath life in himself, so hath he given to the Son to have life in himself." "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day" (end of the age). "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever."

These claims, and a multitude of others made by Jesus, plainly show that he was far from regarding himself as one of the common humanity. He not only claims divine origin and divine flesh, but makes himself out the dwelling-place of the Godhead, being one with him. If this were not true, if he were but a man, then he must have either been deceived as to his office,—and if so, could not be considered as a safe person to direct others,—or he must have falsely represented himself and imposed on his fellow men; in which case he was as bad a man as the Jews judged him to be, one not to be followed or imitated. What other man ever made the claims for himself that Jesus did? How can we deny these claims, on the truth of which his very doctrines themselves are based, and still consider him a good man, and his gospel of any value to us? If we value his doctrines simply for the moral lessons they contain, we can derive these same lessons from other teachers who make no claims to divinity. Then we could accept both the man and his teachings and do no violence to our reason.

As for the people who claim to believe in Christ as divine, how do they look upon him? Most of them say, "In Jesus we behold the spirit of God come down upon earth, clothed upon with our nature, flesh like that of the ordinary man, whose flesh the divine spirit within protected from the ills to which all flesh is heir. This body, when Jesus went up again into heaven, he took with him." According to this idea, the flesh of Christ was not inherently different from that of any other man; its dominance by the Holy Spirit only gave it greater immunity than other bodies. Not so taught Jesus. "I am the *living* bread which came down from heaven; if any man eat of this bread he shall live forever: and the bread that I will give is my *flesh*,

which I give for the life of the world." Especially did Jesus strive to teach that his flesh was *not* as other men's; that it had life in itself, immortal life; that if it were appropriated by humanity it would bring them into the immortal flesh.

Jesus, indeed, embodied the spirit of God, but he embodied it in a holy body, as different from the flesh of sensual humanity as immortality is from mortality, as perfection is from imperfection. Whatever other men lacked of perfection in the construction or operation of their physical being, he possessed in full measure. He was holy (whole) in spirit, soul, and body. He was born holy, generated through a higher law of production than that of the sensual order. His body was perfect because it was the perfect reflection or manifestation of the divine-mind. Not every person in whom the divine mind may lodge is thus formulated. God may, and (as the Bible witnesses) does, often come into people who are not perfect enough to reflect the divine character, but Jesus was the divine temple that God built for himself, the divine human in which God brought himself forth in his own divine form, of which ours is the fallen likeness. He was able to thus manifest himself by virtue of the law of the cross, by which the spirit of God could descend into and impregnate the most pure and exalted of humanity. Thus Jesus himself was the fruit of the cross of God and man, which his death on the wooden cross merely symbolized. He was the firstfruits of a new flesh, a new order of being, a divine humanity. He can be regarded as a man, only as being the archetype of the perfect, the restored man, made in the image and likeness of God. He is the first real, whole man of the cycle. All else that we call man is so much less than real man as their natures fall short of the divine nature.

Observe some of the marked characteristics of the divine human as contrasted with those of the sensual human. The divine nature goes out in perfect unselfishness to elevate and bless humanity, while the natural man is concerned in ministering to himself and his family or, at best, follows very far off in the footsteps of the Master. The sensual man puts forth the essence of his being in sensual generation, the divine man conserves his life forces and, through his translation, impregnates his church with the seed of divine life. The divine being has the power to so conserve his life and devote it to higher use, by virtue of embodying both the male and female principles in his own personality, being both the Father and the Mother. John the Baptist said of Jesus, "He that hath the bride is the bridegroom." Therefore was he a complete being, having life in himself. The sensual man is a segregate being, the male and female being separated, by the fall, into two forms, neither being able to perpetuate life in itself, but both constantly giving forth their life in the production of other mortal forms.

The body of the Lord differed anatomically and physiologically from mortal bodies. The operations of a brain that perpetuates the body of life differ radically from those of a brain that sends down into the body the seeds of death. We have evidence of the difference of his circulation from that of other men in the piercing of his heart at his crucifixion, when there came forth blood and *water*. What mortal has water in his circulation? Jesus' body had the power

to overcome death. The little that his nature held that could die (derived of his partly human parentage) passed from him in the shedding of his blood at his death on the cross; but he still had enough of life, God-life, left to raise up his body, then purified and holy, to the highest degree. It was then perfectly under the control of his voluntary will. He could manifest it as flesh, the divine flesh, in which he dwelt, talking, walking, and eating material food as he did formerly; or he could instantly convert his body to spirit, and cause it to entirely disappear from the sight of men. When the mortal body dematerializes, it slowly and gradually does so through the action of the elements, its former occupant being unable to rematerialize and inhabit it at will.

Jesus was the firstfruit of the new order of men, the theo-anthropoi, the product of the crossing of the divine nature with the most aspiring human nature. His promise was, "Whoso eateth my flesh and drinketh my blood," or whoso appropriateth the divine being, "hath eternal life, and I will raise him up at the last day," at the end of the dispensation. Through the conversion of his flesh to spirit, and the baptism of his people with that spirit, the Lord Jesus planted in them the seed of the new order. This, when it has completed its gestation, must bring them forth in the same life that Jesus had.

Yet it is not necessary that those who come forth at the end of the age to meet the personality of the Lord should be holy beings, of virginal birth, as was Jesus. After the perfect seed of a new order has been produced, it does not need to be again produced, but being planted, will in due season bring forth its kind. The office of Jesus in coming at the end of the age, is not to plant the seed, but to gather together the harvest. The harvest hath both the wheat and the tares; that is, the humanity in which the Lord planted his seed will be manifest, at the time of his coming, in the flesh of sin; the spirit of the Lord will consume this mortal by converting it to spirit, and purifying it from all evil.

The Holy Spirit as it went forth from the Lord at his translation eighteen hundred years ago, was separated as to its masculine and feminine principles; as *cloven tongues* it sat on the people. It entered into a segregate people, and has remained separated, or cloven, ever since. The office of the Lord when he comes again will be not only to consume this mortal frame and convert it into spirit and refine it from all dross, but also to *conjoin* in pairs the purified spirits of those on whom the cloven tongues rested, so that the two parts may be no longer separated, but may form a perfect biune spirit, a perfect mind. The perfect mind embraces the wisdom and love of God, and is capable of materializing the perfect body, like unto that of the risen Lord.

When the new order of men, the sons of God, is manifested through the refining and conjugal power of the Lord, the prophecies of John—when he saw Saviors come upon Mount Zion, the hundred and forty and four thousand who sing the new song, being redeemed from among men—will be fulfilled.—*Alice Fox Miller.*

Orthodox teaching belittles Jesus Christ to a mere man, with borrowed divinity. Koreschan teachings exalt him to the very Deity itself.

FINANCE AND COMMERCE.

MONEY ENOUGH.

Let the State Cease to Rob Its Citizens.

A farm of one hundred and sixty acres of land, with a twelve hundred dollar farm-house thereon, was sold, in Kansas, for fifty dollars. The order of the Sheriff was to sell the property at what it would bring under foreclosure of mortgage, taking care that he received only legal tender money. About thirty persons were present at the sale. The highest bid was fifty dollars, and for this, the price of ten bottles of wine such as the President drinks, the entire farm, with all its improvements, was sold. Those present would have bought at higher figures, but they had no money, and could not obtain any.—*Pomeroy's Advance Thought.*

The same paper containing the above has also an editorial stating the case of a New York business man who, unable to make collections to meet certain maturing obligations, spent three days in search of money to borrow, and came to ask the editor's advice as to whether he should take the best offer he could get, which was a thousand dollars for three months, at what would amount to twelve hundred and seventy-eight dollars for the use of one thousand dollars for a year, the security being a cut-throat mortgage on over ten thousand dollars' worth of household possessions. Yet Cleveland, Carlisle, Comptroller Eccles, and the Wall Street Jew gold gamblers and usurers—the only class whose interests are consulted on money matters—declare that there is plenty of money, and the party newspapers endorse their statements. The driving idiots who write editorial articles for the great dailies—like the *Chicago Herald*, now before me—show triumphantly that if there is any oppressive money power, the national banks cannot be such, since their whole capital aggregates only \$695,558,120, and there are three hundred thousand stockholders. He fails to inform the public that a mere handful, far less than one in ten of these stockholders, wield any influence in the management of this vast concentration of money power, and that the amount actually wielded by these concerns is, on an average, as public reports show, at least seven times the amount of this enormous capital, being the amount of their average loans.

The *Herald* writer meets what he styles the foolish accusation that these banks oppress the people by locking up money, by the statement of the comptroller that during the present year they had expanded their circulation \$37,000,000. Anybody that knows anything about commercial transactions knows that they might have increased the amount of their circulation several times that amount, as would appear in the comptroller's report, and yet have robbed the people of hundreds of millions by locking up money during the year, creating ruin and panic and distress untold. When the Western or Southern crop is harvested and ready to be moved to the Eastern or foreign market, Eastern bankers, (with whom, to favor gamblers, a large portion of Western and Southern money is allowed to be kept on interest,) often being themselves partners with the middlemen who buy the grain, and knowing that the producers are poor and in debt, and must sell at once, sometimes (because they cannot collect money let on call loans to board of trade gamblers, or, as occasionally leaks out, on

purpose to make money scarce and prices low, where the crop must be sold) fail for a time to forward the money, keeping it, on one pretense or another, locked up in their own vaults, to strengthen their reserves, as they report, for fear of panic.

It has come to be almost a regular thing that a money stringency and possible panic is expected about the ides of October. In proof of the statement here made, I cannot do better than quote Sir Oracle Eccles' own unconscious testimony: "At the very time the scarcity of money for business purposes" (the scarcity that affects the price of the poor man's crop) "was at its height, the country's volume of currency was increasing the most rapidly, and the amount per capita was much larger than any previous year." These ignoramuses, or wily knaves, always give the amount of the people's money piled up in the treasury, or in bank vaults, or hoarded by rich vampires, as money in circulation, when it is as much beyond the reach of the masses of the people and of ordinary business men, as if it were sunk in the depths of the sea. It is getting to be time for the oppressed people of the country to open their eyes to see the unutterable oppressions that are practiced under the sun, and to apply the remedy which is easily within their reach. As the great body of debt under which laborers groan and are burdened was fraudulently forced upon the people, can never be paid and ought not to be, the people should lose no time in abolishing it by law, through the ballot. The farmer and honest laborer is forced to borrow in order to live, because an unrighteous combination of money sharks has lessened the value of his products until he cannot make both ends meet; and once in debt, the same money fiends that forced him into debt will take good care that he is never let out until he and his family are robbed of their home and possessions, and forced to join the rapidly increasing army of paupers and tramps.

The principal partner of the conscienceless usurer—the one without whose aid the culmination of wrong could not take place—is the State, the people. It is time that the people use the power that is in their hands, and break up this terrible partnership. In case of the farmer in question, —and this is only one case of thousands occurring every day, not just in this form, but the same in principle,—against fifty dollars' worth of one citizen's property (whose peculiar power to rob the other citizen is not at all intrinsic in the property itself, but is imparted to it by the law of the State, or of the people) is balanced, probably, at least two thousand dollars' worth, the all of the other citizen. The unjust state gives the all of this one of its citizens to compensate the loan of the fifty dollars of the other, turning him and his out, homeless and penniless wanderers and tramps on the face of the earth, which is so monopolized by human greed that they cannot find a resting place for the soles of their feet, shelter from winter's pitiless blasts, or an opportunity to earn the bread that shall keep them from starving. And all this, too, while probably the man whom the state thus favors has no earthly need of the money. Yet the people who habitually practice such inhuman injustice dare to hold up their unhallowed faces toward heaven and brazenly claim to be a Christian nation! There is not a

single virtue taught by the life and precepts of Jesus Christ which they do not set at naught and defy in their every-day practice. No man ever yet collected a debt by the help of the state, and at the same time followed either the precept or the example of the Lord, nor, indeed, except in high-handed violation of the same.

When a people becomes actually Christian, its first act will be to abolish debt, according to the precept of Christianity as laid down by Paul, and illustrated in the life and teachings of Jesus. "Owe no man anything except to love one another." The plain and necessary implication is that debt and practical Christianity are incompatible, yet the whole fabric of modern Christianity is built upon debt and usury. They furnish the material for educating the preachers and teachers, and sustaining all the so called benevolent institutions of the times. It is not a mere coincidence that the words *own* and *own* so nearly resemble each other. They are one and the same old English word, *owen*, *anen*, Anglo-Saxon, *agan*, and mean ownership. The man who owes another is not a free man, but is owned by the other.

Bonds mean bondmen, bound men, fettered men—slaves. God's law, as given to Moses, did not allow men to be permanently bound by debt, but only until the year of jubilee, which was the seventh year, and then did not allow the debtor or the State to rob the poor creditor of his all, or indeed of anything, but compelled the rich creditor to lose all, strictly forbidding usury, or increase, in all its multifarious and deceptive forms; yet it sternly commanded the rich man to lend. In the New Testament the rule is, "lend, hoping for nothing," under the penalty of God's displeasure. All usurers who wish to know what a just God thinks of their calling should read the fifth chapter of Nehemiah. "But," says the usurer, "the lender and the borrower must be the principals to decide." If this were so, and they were both left by the State free to execute as well as decide, there would be less objection to it; but the debtor usually contracts his debt, not as a free man, but under the duress of pressing need. When from misfortune or other cause he fails to meet his contract, another party, to wit, the State, steps in and robs him, or causes him to be robbed, not only of the amount of the obligation, including usury, but the pay for its own robber services, and, in doing so, often robs the poor victim—as in the case of this former—of his all, which was many times the value of the debt, interest, and costs. The spoil is usually divided between the State, the creditor, and some third party, perhaps the creditor himself, giving him, as a gratuity, the overplus of which it has robbed the poor creditor, making him and his homeless and hopeless tramps and beggars, and, in the end, often lunatics, invalids, and vicious criminals, whom it must support and punish or leave to starve.

It is high time that this vicious partnership of the usurer and the State—the people—was broken up, the usurer left to collect his own debts, and the oppressed creditor protected from his rapacity. The remedy is easy, and clearly within the right of the people. Abolish all laws for the collection of debts by the State; compel the State, henceforth, to stand aloof from the crime of robbing its own citizens. The same end would be attained by abolishing legal tender money.—O. F. L.

SHARP CUTS.

The money question is the foundation of sound political economy and it must be settled on true economic principles before a general reformation can be accomplished.—*National View*.

Mr. Cleveland reports that during the past year \$108,680,844 in gold has been exported, but for all that he counts it as in circulation when making up the per capita plethora among the people.—*Chicago Express*.

A Frenchman once declared that "religion and science, in virtue of their natural affinity, will meet in the brain of some one man of genius, and the world will get what it needs and cries for—not a new religion, but the revelation of Revelation."—*Ex*.

That \$7,000,000 Vanderbilt mansion in New York would comfortably house 70,000 poor people—if cut up into \$500 homes. Which is the better condition: One man to live in a \$7,000,000 mansion, or 70,000 people to live in homes of their own? Don't all answer at once.—*Sentinel*.

"Not a man has been hanged here since the days of the anarchists," bewails a Chicago clergyman, who, following this sad reflection, calls upon justice to "unbandage her eyes, grip her sword, and use it as God meant." Parsons was a better anarchist than the one who makes use of the above language.—*Western Laborer*.

The British purists are demanding government aid in stamping out the social evil in India. It would be much more to the point if these reformers would get to work right at home in London, and still more so if they'd begin by reforming the Prince of Wales and a few members of the peerage. Worse evils exist in Belgravia than are dreamt of in Bombay.—*Kansas Newspaper Union*.

We are rapidly nearing the new era. The day of the corporations, their rivalries and cut-throat competitions, and incidentally, their conflicts with labor, is drawing swiftly to a close. Coal is a national necessity. So is transportation. Public control—perhaps not ownership, but certainly control—of public necessities is a prophecy of today. Tomorrow it will be fulfilled. Tomorrow may be the year 1900, 1905 or 1910. It is no further off than that, we believe.—N. Y. Recorder.

"Men can interfere, obstructively and destructively for moments only, with what is ordained by God, but they can never really prevent it. That is my trust, even if I am neither understood nor supported,—indeed, even if I am persecuted."—*Fröbel*.

At last the church people are being aroused to feed the idle workmen. Some of this sympathy may be real, but as they persistently praise and maintain the industrial system which causes this wholesale want in the midst of plenty, it looks more as if their pity were actuated by the policy of preserving the unequal conditions of the rich and poor from destruction by the enraged and starving hordes that are beginning to mutter, "*Bread or Work*."—J. S. Sargent.

MISCELLANEOUS.

Everything is cheap—but money.

The breed of idleness breeds contempt for the hand that bestows it.

Seed-time and harvest keep very close together in the fool's farming.

Lots of people have faith as a grain of mustard seed; but it is a dead seed—it never grows.

Where is heaven? Just upstairs in the human mind. We are living now in the basement—in hell.

"Learn to labor and to wait." Nowadays, it is "learn to wait for labor, without bed or bread."

The man that disclaims any acquaintance with the Devil needs an introduction to himself.

Turn neither to the right nor to the left; when you are the most positive you are right, you are the most apt to get ft.

"There are persons who love to hold their knowledge for themselves alone, and to be the reputed possessors and guardians of secrets. People of this kind grudge the public everything, and if any discovery by which art and science will be benefited comes to light, they regard it askance, with scowling visages, and probably denounce the discoverer as a babbler who lets out mysteries. But why should such secrets be grudged to the public? Why withhold knowledge from this enlightened age? Whatever is worthy to be known, should by all means be brought to the great and general market of the world. Unless we do this, we can neither grow wiser nor happier with time."—*Svedenborg*.

This expression was called forth by the narrow minded selfishness of those who objected to the Swedish Seer's publication of the secrets of manufacture and trade, in his work entitled "*Principia*."—E. B.

THE DAY'S WORK.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much for fear.

Do thy day's work, though now
The hand must falter and the head must bow,
And far above the falling foot shows the bold mountain brow.

Yet, there is left for us,
Who on the valley's verge stand trembling thus,
A light that lies far in the West—soft, faint, but luminous.

We can give kindly speech,
And ready, helping hand to all and each,
And patience, to the young around, by smiling silence teach.

We can give gentle thought,
And charity, by life's long lesson taught.
And wisdom, from old faults lived down, by toil and failure wrought.

We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy that makes youth cold and hard.

And if gay hearts reject
The gifts we hold—would fain fare on unchecked
On the bright roads that scarcely yield all that young eyes expect,
Why, do thy day's work still.

The calm, deep founts of love are slow to fill,
And heaven may yet the harvest yield, the work-worn hands to fill.
—All the Year Round.

THE LATEST SPOKEN.

THE AMOUNT OF MONEY.—Old party followers with ragged coats and scarcely two shirts to their weary backs, are constantly repeating the parrot cry of their leaders: "There's plenty of money in the country." Well, the Secretary of the Treasury reports a fraction over \$25 per capita in existence of all and every kind of money. And this includes the hundreds of millions that he locked up in vaults and strong boxes, and that are kept out of use so the people get no good of them. It also includes all the money that has been burned up in conflagrations, lost at sea in ships, (a million dollars was thus lost in one wreck a few years since,) and in other ways destroyed outside the Treasury. It also includes the following vast sum in bills of such large denominations that no farmers or laboring men, and very few business men, ever own them: \$30,000,000 in ten thousand dollar bills; \$14,000,000 in five thousand dollar bills; \$47,000,000 in one thousand dollar bills; and \$19,000,000 in five hundred dollar bills. Yes, there's "plenty of money" for those who control legislation and, through it, rob the producers, leaving them in poverty, hunger, and dirt, where they will always remain until they get a new set of brains and vote in their own interests.—*The Argument.*

RAILROAD JUSTICE IN GEORGIA.—If any one thinks there is any excuse for lynching on account of the laxity of Southern laws, the mistake will be plainly apparent by the study of a case of swift justice in Georgia. In all cases where colored prisoners are tried, justice follows as sure, if not quite as swift, as in this case.

Monday night, Nov. 27, a colored woman named Ella Cummings, in Darien, Georgia, in a fight with a man named Cain Baptist, stabbed him to the heart. He died in ten minutes. She was arrested that night and on the next day, Tuesday, the Grand Jury indicted her for murder. Thanksgiving Day she was allowed to have a little rest, but she was put on trial Friday, and Saturday the jury found her guilty. The judge at once called her to the bar and in a few minutes she was sentenced to death and carried back to jail to await execution. Thus the murder, arrest, indictment, trial, verdict and sentence occupied only five days, which is certainly swift enough to satisfy the most exacting lynch law advocate. Of course, if Ella Cummings had been a white woman there would have been no such indecent haste, and the murderer would have been quietly resting in jail waiting for the affair to blow over. If she had been a white woman she need only have said that Cain Baptist looked as if he wanted to insult her, and she would have been proclaimed a heroine. Railroad justice makes itself felt, but only on the dark side of the color line.—*Conservator.*

"A WONDERFUL AND HORRIBLE THING IS COMMITTED IN OUR LAND."—Not long ago, a poor fatherless boy in Brooklyn, N. Y., stole the brass handles off an electric motor car. The boy was arrested; he acknowledged his guilt, and said he did the deed to get bread for his sick mother who was starving. He was locked up. The Society for the Prevention of Cruelty to Children, on visiting the boy's home, found the

mother dead and no food in the house. The mother had starved to death. This occurred at the time the people were being amused by an international yacht race!

We maintain a condition of things that drives people to poverty, suffering, want, starvation, and crime; we amuse them with the glitter of concentrated wealth, to attract their attention while we punish crime rather than cure it.

Hundreds of thousands of workmen from all over our land have, for the last three months, been shouting the despairing words: "Give me work that I may earn bread to feed my starving family." The Federal Government has it in its power to give immediate aid to these poor people by occupying men on vacant fields now lying idle. It could have come to the aid of these sufferers the same as it came to the aid of capitalists when they wanted to build the Pacific Railway. We should feel under greater obligations not to allow our fellow citizens to starve to death, than to give land grants to capitalists upon which to realize funds.

The U. S. Government has appropriated funds to construct and equip war ships. Three new ships will cost \$12,000,000, and twelve new rifles, now ready, are to cost \$1,200,000; every discharge of which costs \$700. Even this, while we allow our people to starve! Surely, "A wonderful and horrible thing is committed in our land."

"Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"
—*The People's Cause.*

NO NEED OF RELIEF.—Secretary Kellogg, of Charity Organization Society of New York, denies that there is any occasion for State aid to relieve the unemployed. He says: "There is no need for the State to take a hand in relief measures. The existing charities can do the work better. Indeed there is a distinct danger in the offering of work by the State. This danger lies in the fact that unless a minimum of wages is offered, unworthy persons are attracted to the scheme and obtain employment when they should not. You will find that ten unworthy persons thus receive aid where one worthy and needy individual benefits. People are even attracted from outside communities. The real sufferers do not reap the advantage."

Kellogg should have a medal—a leather medal. For unadulterated nerve he beats all records. He is fearful that unworthy persons will get work. Has it come to such a pass that only those who can procure credentials from some hypocritical, manhood-destroying almsgiver will be allowed an opportunity to work in this country? We used to be told by the plutocratic press that the unemployed in this country were worthless bums, who wouldn't work if they had a chance. Now comes one Kellogg to tell us that work must not be offered, because some of the worthless may get a job!—*Deadwood Independent.*

NATIONALIZE THE ROAD!—The Union Pacific Railroad, which is now in the hands of receivers, owes the government about \$100,000,000, and is unable to pay the debt. A railroad expert says that unless the government assumes control of the system, the debt will not be worth twenty-five cents on the dollar. Extending the debt of the road for fifty years, as Senator Frye proposes, would be an outrageous robbery of

the people. Other so called statesmen have had the audacity to propose that the government remit the debt altogether. What a strange proposition to make!

When the government borrows money it must pay the interest when due; but although the government built the Union Pacific Railroad and presented it as a free gift to the projectors, the road neither pays interest nor principal to the government, although fifty men have been made millionaires by the road. The only honorable course the government can pursue is to foreclose its mortgage, take the road in its own hands, and operate it for the benefit of the people, who are the real owners. The men who howl about "paternalism," when it is proposed to extend the accommodative functions of government, are not worthy of consideration. The question is simply, whether or not the interests of the people should be sacrificed for the benefit of railroad monopolists who have already robbed the people of millions.—*Cleveland Citizen*.

SUFFRAGE.—One of the most important questions now being agitated in our land is that of equal suffrage. For centuries a few have controlled the affairs of government in all the nations of the earth. It was not until the birth of republics that any large number of the people of any country had any voice in government. The Declaration of Independence declares that government derives its just powers from the consent of the governed. It is evident that in a free government founded on the principles of justice, all the governed, male and female, who have arrived at natural age and possess sufficient intelligence should have the right of suffrage. Age, intelligence, educational and moral qualities, should be the only qualifications of a voter. For the first eighty-five years of our national existence, notwithstanding that grand declaration of independence—that all men are born equal, and that government receives its just powers from the consent of the governed—the people were represented by the ballots of a few male citizens of the Caucasian race. It was not until 1893 that men of color were granted the right of suffrage.

One of the strangest facts in our nation's history is that, to this day, woman, who is equally subject to our laws and who is taxed for the support of government, should have no voice in the laws that govern her. The drunkard and the man of evil tendencies, it makes no difference as to the depths of depravity, have a voice in the laws by which she is governed. Political parties are to a great measure governed by the lower classes, who capture the caucuses and shape the policy of the party. We need to inject more moral force into politics.

As woman in the aggregate is not nearly as much contaminated by vicious habits and corrupting influences as man, it would be well to give her the right of elective franchise. There is only one female criminal to every twelve male criminals. Drunkenness and immorality in every form is more common among men than among women. Women are not found crowding the saloon and gambling house as men.

The mother, whose anxiety for the future of her children has no bounds, has no voice to say whether liquor shall be sold to contaminate her sons; but the low sot who wallows in the ditch, the gambler, the saloon keeper, and the owner of the brothel, vote to bring the damning influences of all the vices to her door. When the question comes up to vote bonds for some enterprise, the woman with property has no voice, but her servants who have not a dollar on earth at stake vote a tax of five hundred or a thousand dollars on her property!

Such laws are unjust and not in accordance with the Declaration of Independence.—*Champion of Progress*.

POWDERLY'S DOWNFALL.—At about the same time that, in Italy, the Giolitti cabinet crumbled to pieces, and that, in France, the Dupuy ministry collapsed, Powderly and his cabinet went down with a crash in Philadelphia at the meeting of the General Assembly of the Order of the Knights of Labor. These are not disconnected events. The tidal wave that beats down upon the shores of Bengal is felt in the pulsations of the tide that beats against the Palisades on the Hudson. Everywhere, in the civilized countries, the movement of discontent is growing irresistibly, and in its endeavor to bring on redress, hurls down those in high places who have been weighed and found wanting.

To us in America the downfall of Powderly is of deep significance. No personal malice inspired the majority that finally laid him low, nor were they guided by a senseless, morbid itch for a "change." Powderly was the vestige of an era that is fast passing away—the era when the current of the Labor Movement brought "Accidents" to the top. In the seventies, and deep into the eighties, the natural growth of labor organizations was such that neither character nor positive knowledge was requisite on any hand. The Movement took its course, and the "Accidents" that were raised to leadership were "leaders" in name only. The successes the Movement then scored were due in no wise to its heads; they were due wholly to the then existing laws of the economic conditions of the land.

It was under such circumstances that Powderly rose to headship in the Order of the Knights of Labor. If he had been qualified for his eminent office, if he had been gifted with the character requisite for his high post, if his mind had been equipped with the positive knowledge needed to guide a great movement, he would have rightly interpreted the signs of the times, and would have steered the Order in the direction from which, the time for inevitable successes being over, the Order would have been in a condition to buffet with the adverse winds that were bound to follow the favorable ones under which it was launched, and so far from suffering reverses, would have grown apace and sailed steadily to victory.

But Powderly lacked all the essential qualities for such skillful pilotage. The accident of his rise, and of the growth of the Order, he attributed to his own merits; he did nothing whatever toward the latter, but crossed his arms, indulged in hollow phrases and expected the future would of itself bring on the good things the past had achieved. The future left him in the lurch, as it always does men of his species. Apologies, on his part, for reverses, took the place of energetic and intelligent work to bring on success. The Order looked on and wondered for year after year, until finally, last November, it stopped wondering and waiting. It awoke to a realization of the fact that the man it had raised to its head was unfit, and after a mighty struggle, overthrew him and his.

No insignificant sign of the times was this. The late General Assembly of the Knights of Labor made history. It sounded the close of an old and the opening of a new era for the Labor Movement in America.

As the storm of the on-coming Social Revolution approaches, the chaff is blown away to make room for the fitter material.—*The People*.

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

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

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.

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

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo.

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

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 letters to

FARMERS' TRIBUNE CO.,
DES MOINES, IOWA.

ADVERTISING RATES.

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

National Suicide and Its Prevention.

A scholarly review of the social condition of our country, an able dissertation on and exposure of the existing money system of the government, with the evil which it has entailed. Should be in the hands of every student of sociology and finance.

PAPER, 50 CENTS.

Guiding Star Publishing House.
WASHINGTON HEIGHTS, ILLINOIS

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XI closes with 1893. Each volume fully indexed. \$1.00 a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world.

Address S. C. & L. M. GOULD, (Printers, Publishers and Booksellers.) Manchester, N. H.

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 perusal. Send 10 cents for three months' trial trip. THE ARGUMENT is published weekly, and contains nearly 500 inches of printed matter each issue.

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.

A NEW VOLUME OF POEMS!!

Size of Will Carleton's *Farm Pallads*.

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.

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.

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, Price 5 Cents.

What Constitutes Mediumship,

By KORESH, Price 10 Cents.

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.

No. 5. Where Is the Lord?

By KORESH,

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, Loundsville, White Co., Ga.

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. Hland. 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 Mystory.

B. 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.



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 workingman'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,

1202 Pennsylvania Ave., WASHINGTON, D. C.

Eight Weeks for 10 Cents.

Each week an able reform speech, live editorials, the cream of the reform press, and other matter of incalculable value. No compromise with the powers that are crushing the industries of the country. Such is the PROGRESSIVE FARMER, an old time reformer. Try it. Eight weeks for ten cents.

THE PROGRESSIVE FARMER,

Mt. Vernon, Illinois.



SAN DIEGO VIDETTE,

Labor Champion of the Golden West,

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

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.

Conspicuous for its ability and brilliancy, and unfaltering resolution and determination; advancing boldly in the vanguard of public opinion "unswayed by influence and unbribed 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.