

The Flaming Sword.

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

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FINANCE AND COMMERCE.

Free Trade For the World, and No Special Legislation.

Emancipation of the Wage Slave From Thralldom.

In another column we publish an article from James Vincent, Sr., which speaks for itself. We do not quite agree with the sentiment expressed in the article, because from an entirely different standpoint than that of the Free Trade faction of the Democratic Party, we advocate the doctrine of Free Trade.

We look forward to the emancipation of the wage slave from his wage thralldom, and through such emancipation, to the entrance of the masses upon their great day of rest. To accomplish this liberation from the incubus of oppression under which the wage slave groans, we deem it important that every means be made to conspire to the greatest economy in the expenditure of mental and muscular force. The tendency of Free Trade is to cheapen, for Americans, the products of industry. The cheaper the supply of food, clothing, shelter, and fuel, the less the expenditure of mental and physical energy required to procure these essentials of life. If the demand for human subsistence can be met cheaply, the hours of labor can be reduced economically. What the American most wants, is to place the American citizen in a position of comfort, at least, and to compel the outside world

to perform his labor—if that is what the outside world takes pleasure in.

The article states that England has ruined every country that she has induced to adopt her Free Trade measures. Has England ruined herself? is the question. She has impoverished her people (the laboring masses), but has she rendered her own treasury destitute? She is the controlling commercial power of the world. Is it because she is the poorest nation, that she commands the commercial interests of the world and compels even Americans to bow to her financial power and to acknowledge her commercial prestige, while she failed to subjugate the revolting colonies by her military and naval supremacy? Is England poor? and has Free Trade made her so? Would England be impoverished, were her immense wealth equitably distributed? If Free Trade has enabled England to build herself up at the expense of other nations; if she has been enabled, by their ruin, to augment her riches; and if she has done this through Free Trade, Does not Free Trade constitute the mighty power by which she has gained the commercial supremacy of the world?

England is a mighty nation, but not the *almighty* nation. Her mightiness depends largely upon her application of the principle of Free Trade. This is a fundamental factor, but not the only factor of her acquisition of power throughout the world. Has Free Trade made her people poor? No, emphatically no!!! It is the high tariff of the usurer and plunderer of the people. The principle which has made England rich, has not impoverished her masses.

The Coxey and other kindred movements, coming after thirty years of a pronounced and extreme application of the high tariff reformation, do not indicate a happy sequel to a Republican protectorate over the masses.

The land-slide which gave to the Democratic Party its present supremacy in the Federal Administration, came from the cry of the Democratic papers and speakers, "Destroy the money power!" The opposite oscillation arises from the fact that the pledges to the people are not being fulfilled,—and there is no promise of fulfilment. It looks to the people as though Mr. Cleveland were the instrument of the oligarchy and the friend of oppression. The money power has the administration under its thumb, placed there through thirty years of misrepresentation. The people have had no representation in Congress; the money power has had it all, and purposes to hold it. For thirty years, the lobbyists of protection have had free access to the halls of Congress. Is it because this high tariff lobbying has swayed legislation, and free access has been had to the legislative ear for thirty years, that the people clamor for the right to petition Congress from the Capitol steps in their own behalf? Is it because the lobbyism of "protection" has secured to the masses

immunity from the cheap production of foreign industry, that thousands of people arise and send up a mighty wail of distress, and render that cry emphatic by marching, through fatigue and hardship, toward the nation's center?

If England can make herself mighty through the application of the principle of Free Trade, America, with her illimitable resources, can become mightier, by the application of the same principle. But when, through the universal application of Free Trade, we rule the world and compel it to bring to our treasury the riches of the nations, let us also become magnanimous by rendering our people happy through the equitable distribution of this wealth. There is so much solid satisfaction, after all, in being victimized under the tyranny of venerable institutions, that men would rather be plundered through orthodox and time-honored principles, though fallacious, than to be righteously directed, through any innovation.

Destroy Money.

Destroy the money power by decapitating Cæsar. Government stamp on gold, silver, or paper is the power of Cæsar. It is the source of all tyranny, the instrument of the usurer and bondholder. Let gold and silver, as metallic substances, revert to their legitimate and normal uses and to their commercial values. Equitably distribute the resources of industry and nature; give to the producing masses what they earn, and inaugurate the kingdom of righteousness.

Open the Eyes of the Masses.

It is not enough that the people open their eyes to the fact that they are sovereign and that they have the right, through combination, to legislate in their own interests, even to the equitable distribution of all the wealth of the country, of which they are the producers; their sovereignty can only be exercised through such a system of organic unity as will insure a regulated co-operation. In all the efforts at reform so far instituted, there is lacking the one essential thing—the power of the Holy Spirit; of this, its origin, the laws of its creation and application, the world is ignorant. What is the source of the Holy Spirit? God is Spirit. God (Spirit) is in the generation of the righteous. God in man is the product of righteous thought and act. Righteousness is something more than the code of morals which now comprises the standard (for the world) of moral perfection. The standard of moral perfection essential to the production of the Holy Spirit (with which the world must be baptized before any system of organic unity can be inaugurated,) was philosophically laid down by the Lord Jesus, and his attainment of the standard secured for him the inheritance which only practical righteousness can insure.

A declaration of the fundamental principles of righteousness is contained in the decalogue or covenant, but so far as the world is concerned, the science of that covenant is as securely hidden under its literal declaration as were the tables of stone when placed in the ark, under the mercy-seat, and guarded by the two masculine forms placed over the sacred tablets.

THEOLOGY.

To Awake In His Likeness.

Man has never had any conception of his origin or destiny, only when the consummation of epochs has brought forth the awakening of the depths of the human soul,—in which have been buried his God-descended principles and attributes, once in man the image and likeness of God,—or at stated intervals of solitary embodiment when the Godhead has peered through the crust of human darkness like a transient star.

The distinction between the ascending and the descending man cannot be made too conspicuous. All men are not looking toward the holy temple. The two ways, the upward and the downward, are unmistakably present. Though men may prate of a universal brotherhood, those who are apparently the most vehement and vociferous in their propaganda of such a brotherhood would find, upon a rigid analysis of their motives and their love to men, but little to encourage them in the hope of a speedy transformation of the degraded in man to the divine, that can only come to those who are on the truly ascending scale.

That man or woman only can arise who can be induced to see in the Lord Jesus not only the likeness and the fulness of the Godhead, but the firstfruits of the new race to be born of him through the operation of the Holy Spirit. How few there are as yet who can see the man-God, the God-man, in the Lord. How few of those who profess to worship the Christ as God, believe that he is truly Jehovah God, once incarnate in his own human flesh—a flesh as distinct from the gross flesh of the human race as heaven is distinct from hell. But Christ, the man, was Jehovah God; God in his fulness, in his holiness, in his power. Are we to be like him? Who of the modern Christian world believes that the regenerated are to be like the Son of God? Who dares entertain this hope and, entertaining it, enter into the inheritance by keeping the law as the Christ obeyed it?

Awake, blinded and benighted humanity, to a realization of the truth that some are to arise to an inheritance with God, while many will arise to the intensity of contempt! A true conception of godliness is a true comprehension of the character of the Lord Jesus, and such an understanding is also a knowledge of what we shall be when he appears. We who know the law will keep it for his name's sake; named in us for God's glory—our glory.

Hasten thy kingdom, Lord, and gather out all that offends! Cause thy humanity to separate itself and awake to the consciousness of the resurrection, the final and full re-incarnation, evermore the blessed of the Lord and inheritors of his kingdom!

The brain energies move in spirals.

Hieroglyphics are a higher order of language.

Numerical strength and the power of money make new doctrines evangelical.

It requires every verse—from the beginning of Genesis to the end of Revelation—to meet the emergencies of Koreshan Science.

MOUNT ZION.

Highways—the Devil's and the Lord's.

“And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Jesus said, “I am the way, the truth, and the life.” Just as the seed wheat is the way to the time of harvest and the ripened crop, so Jesus is the way to the harvest time and the matured and ripened crop of which he is the seed, which crop will contain the same kind of life which inheres in himself, the seed. But he expressly declared that the time required for the gestation and reproduction (regeneration) of that seed in the humanity that received it, would be an age, a dispensation. As this humanity, in point of purity of thought and life, will be elevated above the sensual, devilish humanity which constitutes the rest of the world, it—in the language of correspondences—is called a mountain, Mount Zion.

Just as the seed wheat had to die and go to decay before it could reproduce itself in its crop, so this Mount Zion had to decay and lie waste. The expressions of the prophets with regard to it plainly declare that Zion must pass through the stages of decay, ruin, loss of all things, and then of restoration, strength, salvation, and power. David says, “For God will save Zion.” He could not save her unless there was a time when she was lost. He also says, “Thou shalt arise and have mercy upon Zion.” Zion, then, must have been in need of mercy. Again he says, “When the Lord shall build up Zion, he shall appear in his glory. He shall regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.” This plainly shows that the time when he shall build up Zion is a time of judgment, coming regularly in the end of an age—a harvest time like the present; and furthermore, it plainly shows that the Lord can only appear in his glory at such times as he builds up Zion. This humanity, being developed or evolved from him as the seed and archetype, constitutes that glory, just as the perfected crop glorifies the seed which produced it. “Christ formed in you the hope of glory,” your glory and his glory, for you—like Jesus and the Father—are no longer two, but one. He then expressly says that “this shall be written”—not for the generation past, the Noatic, nor for the generation then present, the Abrahamic—but “for the generation to come,” the generation of the sons of God from Jesus, the ripened fruit and product of the Abrahamic age, “the people which shall be created,” made perfect, made holy, whole, not divided, widowed, as is the present humanity. This “generation to come” will be—as was Jesus, the seed from which it sprang—*virgins*, the one hundred and forty-four thousand virgins whom John saw on Mount Zion; as we have seen, they constitute the real

Mount Zion of which that mountain in Arabia (whence was issued the law, the keeping of which has brought them to their present perfection, elevation, and power,) was only the material type. The Psalmist fully realized that only such divinely “created” beings could fully and perfectly “praise the Lord.” This, then, is the creation of which we have the account in Genesis.

We are coming back again to the garden of Eden and the Adamic race created in the image and likeness of God. Micah says, “But in the last days” (end of the age of ages, the grand cycle, which is now) “it shall come to pass, that the mountain of the house of the Lord” (Mount Zion) “shall be established in the top of the mountains, and be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord” (Zion), “and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” The house of the God of Jacob, in the end of the Jewish or Abrahamic age, was Jesus; in the end of the Christian age, to which the prophet refers, the house that Jesus will have builded (“the people which shall be created,” the hundred and forty-four thousand mansions in the Father's house which Jesus went to prepare) will constitute “the house of the God of Jacob.” These will constitute the Zion and the Jerusalem whence shall go forth, for the benefit of the new age, the law and the word of the Lord. The old, corrupt, apostate Zion and Jerusalem say that God's law cannot be kept, was not designed to be kept, in this sinful world. For those lucky enough, or enough favored of a partial God, to get safely out of this wicked world into a spiritual heaven where temptation cannot reach them, it was designed, and such only can keep it. Such is not the teaching of the Bible; according to it, the keeping of the law of life, the ten commandments, is the “highway of holiness” by which men reach Mount Zion and the house of the God of Jacob.

It is one of the many wonderful occurrences, more than co-incidences, of this time, that—when the law again goes forth from Mount Zion with the command to keep it as the only possible way of salvation from all the unspeakable ills, temporal and spiritual, which now everywhere beset humanity—the outside world should be agitated as never before over ways of salvation from its distresses. We are in the midst of the most unheard of events of history. The great industrial hosts are marshaling as an army, and marching upon the politician's Zion and Jerusalem, demanding of their reputed servants (but real masters) ways of salvation, greater supplies of money to relieve their distresses, and more than that, the actual making and mending of the highways of the country. They are destined to disappointment in the particular things for which they ask; but if they were not, if all the things for which they make request should be granted, disappointments would, in the end, still be their portion. The relief for which they ask could only be temporary; it would be followed by depths of distress and misery which they have not yet fathomed or even dreamed of. In the course of human events—leaving out interventions of a higher power—such is certain to be the ultimate condition

reached, whatever the immediate results of their wonderful venture.

God's time to save the world is almost ripe; he will save it from itself, in spite of itself. The time to favor Zion, "yea, the set time, is come:" the time when God's "watchmen shall see eye to eye, when the Lord shall bring again Zion." On the principle that abundance of counterfeit coin always proves that there is the genuine, the unusual abundance of false and unreliable ways of salvation now open to men, unmistakably proves the presence of the genuine. A thousand indications point to the fact that this is the time of which the prophet spake when he gave utterance to the words, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." But who are the unclean that shall not pass over it? John the Revelator—who saw this coming again of Mount Zion in the end of the Christian age—says, "These are they which were not defiled with women; for they are virgins. These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." They are the ones of whom the apostle Paul says, "It remaineth" (there comes a time) "that both they that have wives be as though they had none." They have clean escaped the hell of lust, and uncleanness, and consequent death, in which the world is lost, and shall become those of whom it is said, "And saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."—*F. L.*

The New Creation.

"For the Lord Hath Created a New Thing in the Earth; a Woman Shall Compass a Man."

Koreshans believe in a trinity of attributes in the same personality; not a trinity of persons, but Father, Mother, and Son, in the one form. Does not the very fact of fatherhood imply motherhood, in every domain in the universe? Why, then, should the God domain, the grandest and most important of all, be the single exception to universal law? Jeremiah says, "He shall be called the Lord our righteousness"; and again, "She shall be called the Lord our righteousness." These passages refer to different manifestations of the divine being in different dispensations. The Koreshan dispensation will usher in the reign of the Goddess Minerva, reincarnated. In her will be the Lord, the Jehovah, the God-man; but the feminine form will be the outward manifestation; thus shall "a woman compass a man."

The Bible teaches that when God made man he made him in his own image and likeness; male and female created he them. Then God is certainly male and female in one form. Luke, in tracing the lineage of Jesus back to Adam, concludes with the words: "Who was the son of Adam, who was the *Son of God*." Then came the fall, and the woman was taken out of the man; she could not have been taken out of him if she had not been already *in* him. The fall brought the separation. When the time for the restitution of all things comes, as is prophesied, then shall we be restored to the original condition. The sons of God will again be man-

ifest as a race of neuter beings, neither male nor female, but combining the two principles in the one perfect being. This constitutes the rest state, the Sabbath, that state in which "a man is born of God" and therefore "cannot sin."—*Virginia H. Andrews.*

Another Confirmation.

We have given space, in another column, to an article published in the *Evening Telegram* of Portland, Oregon, entitled, "What the Times Indicate." It seems to be an echo from the voice of Totten. We give it place because it is in confirmation of a growing sentiment that the fulness of the old age is reached. The one great lack in all these prophetic fulminations is, that there is no conception of the true order of the Lord's coming, in any of them. The Lord comes in person. What he has done in one age, he will repeat in every age. He comes now to baptize the world anew, and to augment that fire for final dissolution which he came to bring nearly nineteen hundred years ago. "I came to bring a fire, and what will I if that fire be already kindled?" In its conflagration it will involve the thousands who, through dematerialization, will enter into the absorption of appropriation, called the supper of the great God.

There stood an angel "in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together to the supper of the great God." It is God's plan of appropriation, and the consumption determined upon the land (the people of his inheritance).

The Difference Between Them.

"It may have been my conservative bringing up, but the banners carried by the motley company, and the legends on the wagons, seemed to me blasphemous. I could see no parallel between Carl Browne and the sacred character he presumed to assume. When Christ wanted to accomplish good for his fellows, he usually went, as they did, on foot. When Christ rode into Jerusalem at the head of the people, it was neither to ask favors for them nor to intimidate the authorities. However, this is a matter which the Almighty can doubtless take care of."—*E. R. S. in Kate Field's Washington.*

When the Lord Christ went into the temple, it was not to ask favors, but it appears that he did purpose to intimidate the money-brokers. He violated the law of custom at least, and compelled those whom the legal authorities allowed to occupy the temple to vacate instantaneously, without recourse to courts of justice (?), or to municipal or State authority. His method was just like the anarchistic methods of today, and as red-hot as any phase of Socialism. Those not in the order of the operation of the Spirit of truth and under its influence, could not discriminate between his performance and that of an insane and irresponsible crank of that day. There appears to be a side of the Messianic character with which men of all classes are unfamiliar. It is the stronger side, and the one which stamps him the more divine.

An envious man involves all that is most petty and all that is most terrible.—*Hugo.*

SOCIOLOGY.

The Gospel of Thrift.

Ever since Benjamin Franklin's time, the educational centers of this country have sent forth a system of proverbs which have carried weight with them as a concentration of the wisdom of religious thought applied to the affairs of daily life. These proverbs have been offered as leaders to all success in life, for the so called lower classes, being meant for them largely, having very little bearing on those born with the silver spoon in the mouth. As this proverbial philosophy has much to do with the present state of discontent and irreligion, it might be well to look at it from a new standpoint and, with more sympathetic glasses, see just what has been taught our young people by these wise sayings. When they are so examined, considered, and balanced in the light and life of the Lord Jesus, and are measured too by the rule of love to the neighbor, they betray their hellish origin, being plainly recognizable as the emanations of a sphere of supreme selfishness and materialism, the depths and darkness of which have a natural culmination in the social struggles of the laboring world today, and in the steady opposition and blind greed of the monopolist as he defends what he calls his rights.

Take for example that one which every young man hears as he starts out on the duties of life: "There is always room at the top." Think of all that is involved in the struggle to reach the top in the competitive world! The hardening of the heart against those about us who are less fortunate than ourselves; the trampling under foot of weaker ones as each round of the ladder is reached; the ambition roused and fostered beyond the bounds of reason and justice; the centering of one's thoughts on one's self till, the top being reached, we have a character formed which can only be an expression of the utmost selfishness and the blindest egotism—an embodiment of all that is evil. What but the most gross selfishness can be produced, when the struggle for the top is bitter as it has been for the past thirty years—when the top has already been pre-empted by the connivance of conscienceless law-makers and law-breakers, who are outside prison bars simply for the good reason that they have taken possession so thoroughly that no law can touch them?

"The top" means success; and there is nothing so successful as success, in the eyes of these false prophets and teachers. That the character is degraded, is nothing; that the generous flow of sympathy in the youthful heart is stopped and dried up, is nothing; that all the loftier aspirations are checked and buried under the debris, is nothing; success is everything and covers a multitude of sins! Compare this saying, "There is always room at the top," with any of the sayings of Jesus, and behold the difference. "Take therefore no thought for the morrow; for the morrow will take thought for the things of itself." There is rest, quiet, and content here, even if one is at the bottom. Bread is assured and water also to those who love the Lord. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven,

shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." All these promises of loving care at the hands of the heavenly Father are for the poor and lowly, for whom the law of competition has no part or place except as stepping-stones in the mad rush for success. "Do unto others as ye would that they should do unto you," stands like a beacon light over against this gospel of thrift, which has had its rise in the materialism of the American pulpit.

Other proverbs, such as, "An opportunity lost is never regained," and "A penny saved is a penny earned," belong to this same class of pestiferous thriftiness which is most fully expressed by that other, "Each man for himself and the Devil take the hindermost." Truly this last involves the whole miserable unchristian gospel of thrift, which has been preached and written upon for the purpose of enlightening the worker to a sense of his duty to his employers. It has been in a measure accepted as law and gospel by them until lately. There seems to be an awakening of the minds and an opening of the eyes of the people to the fact that this is not the gospel of Jesus Christ, but a gospel of thrift devised by devils and used by them for their own emolument.

The proverbial philosophy of our pulpits and schools has been, and still is, well calculated to drive out of the heart all faith in God—all trust in the leading of a divine providence. It closes up the channels of love to the neighbor, and arouses the fierce animal instincts of man, blinding him to the rights and wrongs of his fellows.

Our great and ever increasing army of tramps has its rise in this gospel of thrift. These are they who have missed their opportunities, say these gospel mongers; as if in this wide world—so full of fair possibilities given free to all by the Creator of all—there should be but one paltry resource, one narrow little way by which the children may be fed! The gospel of thrift takes out from the life of humanity all joy and gladness, all pleasure, all those luxuries that in our day are really necessities, while those economics that are grinding and belittling—to the full and fair growth of a noble, broad character—are urged upon the poor, whose lives are all too colorless now. It is the old story of the children asking for bread and being given a stone. The worker asks for his right to the means of the highest mental and physical development; he is given these stony, thrifty proverbs by which to stay his hunger and clothe his nakedness.

Is it any wonder, then, that we find the churches deserted by the poor? The workingman, as a rule, has little confidence in these sleek and well-to-do advisers. He is learning to look elsewhere for the God of his salvation. He thinks he is finding Him now in his own good right arm, and by organization will attempt to effect, by force, an amelioration of his present condition. This means war; it is but the natural outcome of a defiance of the laws of God, of the law of love to the neighbor. It is the proper fruit of teachings that have their birth in the coldest human selfishness. "Vengeance is mine, saith the Lord, and I will repay."—*M. C. Mills.*

Christian Communism vs. the Competitive System.

The time has come for action,—the hour for deliverance! Our foe is no puny stripling; but, instead, the stripling, with hand upraised, aims to strike the fatal blow at the giant that is slowly but surely crushing the life out of humanity. The giant Competition, falsely said to be “the life of trade,” has by this very platitude hoodwinked the people long enough. They are beginning to realize that they have been bound hand and foot with chains; have been gagged with this same wise axiom, “competition is the life of trade;” have had their senses lulled to sleep by the deadening morphine of party leaders. But the slave is arousing from his slumbers; he hears the clank of the degrading chains that prove to him his bondage. He feels the sickening reaction of the deadly drug that has lulled him to repose; and as he gathers about him his ragged, starving brood, he realizes that if “competition is the life of trade,” it is the death of everything else that is pure and holy.

What has the wage slave of today to make life worth the living? Hundreds and thousands, in this fair land of ours, are mere machines. Drudgery is their portion from daylight to dark,—week in and week out, month in and month out, year in and year out,—and all for what? For the privilege of standing room and breathing space on God’s fair footstool; for the privilege of earning a pittance barely sufficient to keep spirit and soul chained to their charnel-house. Oft would they, in desperation, burst their bonds, but then worse lies before them. The wolf of hunger is ever on their track; the horror of starvation and want for the human atoms about them goad them on to renewed effort in the great treadmill of competition.

The helplessness of those who, by the force of circumstances or by accident of birth, are drawn irresistibly into the maw of this great monster, paralyzes us. We look about for help to stem this tide, ever surging to their doom. The condition is so appalling that, were it not for the hope and assurance of divine interposition, our souls would faint within us. Statistics show that every year the rich are growing richer, and the poor, poorer. The weaker have to succumb to the greater energy and power of endurance inhering in the stronger. The “survival of the fittest” has come to be perverted, both in deed and word, to the survival of the most resistant. Under the present *regime*, it will be but a few years, at best,—if the ordinary course of events is unimpeded,—before the natives of this boasted land of liberty will be reduced to serfdom and slavery.

In vain have philanthropists sought for a remedy; co-operative schemes have been advanced and thoroughly tried, but they have not been successful. Certainly they do not multiply to any extent, which would be a proof of success. When Bellamy’s book appeared, with all its wonderful outline of detail of what might be possibilities, many cried, “Eureka!” and thought the problem solved. Experiment after experiment—founded on his ideas—was tried. The daily papers gave detailed accounts of many such efforts; but they proved impracticable and one by one were abandoned as failures in these efforts to improve the condition of humanity. Nationalism and Bellamyism had their day, and are

a thing of the past. They were grasped at eagerly as a “way out” of this seemingly eternal labyrinth. Why is it so many promising schemes burst as empty impracticable bubbles? If we trace these failures to their source, we will invariably find them due to human selfishness and greed. Frequently started with the idea of “the greatest good to the greatest number,” as the objective point, they run well for awhile, but the evils of this abominable competitive system—to which we are born and bred—creep in, and distrust and failure result. It is the trail of the same old serpent that marred our first fair Eden. Until a radical change comes in humanity itself, all these efforts will continue to be futile. Those experiments will be *but* experiments.

The Christian communists of today have done more to solve this mighty problem than any other class of people. Where else do you see thrift, neatness, order, intelligence, and morality exemplified as in the various communistic societies? There, each has enough and to spare; the members fear not winter’s cold or summer’s heat; their daily supply depends not upon unmitigated, unstinted labor. Their co-laborers are brothers, not overseers or slave-drivers. They are not wage slaves; yet each, so far as in him lies, is expected to work for the good of the whole. Some may argue that this is just the system, this just the place, for the “ne’er-do-weels” of society, with which the country is flooded. Not so. In these religious bodies there is a mental atmosphere that this class intuitively recognizes, and steers clear of. It is a recognized fact that, if they enter, they do not stay. They cannot get *acclimated*, and so drift away again. This fact clearly shows that these societies are not for the preservation of the rubbish of society, but for the gathering of the nations against the day of wrath. They are God’s mighty store-houses for garnering the grain of the eternal harvest. These are not experiments of mushroom growth; they have stood the test of a century of criticism and opposition—and they still stand. Why is it?

The successful communistic movements have all been founded upon a religious basis. Those of Fourier, Owen, Noyes, and others, had not this foundation, hence they could not stand. Their houses were not built upon the rock, but upon the sand, and when the rains descended and the floods came, and the winds blew, and beat upon these houses, they fell, and great was the fall thereof. The Shakers, Harmonites, Amanites, Koreshans, and others who have built upon the religious foundation, have built upon the rock—“and that Rock was Christ.”

Koreshans do not claim perfection for their people or their methods, as yet, but they do for their foundation stone—the Rock on which they build. This being secure, they await the baptizer’s fire; they await the crumbling of the old system, the corrupt church and the corrupt state. The tottering of the social fabric shows its decrepitude, and the competitive system is linked to its doomed companions.

The baptism for which we look—the prophecy of which is yet unfulfilled—is the baptism of fire that will burn up the dross. This and this alone will exterminate the selfhood in humanity, which is the prime mover of the competitive system. Then will history repeat itself; then will it be said, as in the days when Christian communism was first established, “And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.”—*Virginia H. Andrews.*

What The Times Indicate.

PORTLAND, May 1.—[EDITOR TELEGRAM.]—I again ask permission through your columns to warn my fellow men that the end of the age is upon us, and will probably occur about 1899. To those who believe in the inspiration of the Scriptures, the reasons for this opinion are many and simple, some of which are as follows: In Leviticus xxvi: 21, 24, 28, God threatened the Jews that if they failed to repent of their transgressions against his law, he should punish them "seven times" for their sins. That punishment was to be inflicted by Gentile domination over them. That domination began with the establishment of the independent kingdom of Babylon, the first of the four great Gentile kingdoms referred to in the second chapter of the book of Daniel. The second of those kingdoms was that of the Medes and Persians, who conquered Babylon (Dan. v: 30, 31, and xi: 20). The third kingdom was Greece, which overthrew the Persian empire (Dan. viii: 20, 21). The fourth kingdom was the Roman government, which conquered Greece. The independent kingdom of Babylon was founded by Nabopolassar, the father of Nebuchadnezzar, in the year 3377½ A. M. It held dominion ninety years, and was succeeded by Medo-Persia, which thereafter continued two hundred years, until overthrown by Greece, which in turn continued three hundred and four years, until overthrown by the Romans, who held dominion over the Jews and Jerusalem six hundred and sixty-six years, until driven out by the Saracens in 4637½ A. M.

A "time" is equal to three hundred and sixty years or days, as the case may be; for one time, two times and a half time—or three and a half times—are equal to 1260 years or days, as the case may be (Rev. xii 6, 14); consequently, "seven times" equals two thousand five hundred and twenty years or days, as the case may be. In the case of Nebuchadnezzar's insanity (Dan. iv: 23, 25), the seven times were equal to two thousand five hundred and twenty literal days, or about seven literal years.

In the case of the Jews, the seven times could not have been measured in days, but must have represented two thousand five hundred and twenty years, for the reason that their punishment has not yet ended, since their land is still "trodden under foot of the Gentiles," as our Saviour, in Luke xxi: 24, said Jerusalem should be "until the times of the Gentiles be fulfilled." It will be observed that the treading under foot by the four kingdoms above named, lasted just one thousand two hundred and sixty years, or one half of the seven times; consequently the Mohammedan treading down must last for the other half, or one thousand two hundred and sixty years more, and will expire in 5896½ A. M., which will be 1899¼ A. D., or about Easter of 1899 A. D. when the Mohammedans will be driven out of Palestine, their "times" being thus limited in Daniel xii: 6, 7.

The Mohammedans were and are the power referred to in verses forty to forty-five inclusive of Dan. xi, which so long held control over Egypt and her treasures. The Libyans and Ethiopians are all followers of the "false prophet," are "at his steps." In Dan. xii: 1, it is written that when that power comes to its end "there shall be a time of trouble such as never was since there was a nation, even to that same time." The Bible contains many declara-

tions that the end of this age will be accompanied by such a time of trouble:—Ezekiel xxxix: 17 to 28 inclusive, Zechariah xiv, Luke xxi: 25, 26, Rev. xix. Read James v: 1 to 9, and see if you find anything in these times that answers to that prediction.

In Daniel viii: 21, the great horn in the middle of the forehead of the goat (Grecia) symbolized her first great king, Alexander the Great, who, as above shown, overthrew the Persian kingdom in 3667 A. M.

The two thousand three hundred years during which the sanctuary and the host were thereafter to be trodden under foot, are to be measured in Jewish or lunar years of three hundred and fifty-four days each, as all prophetic periods not expressive of Gentile times are measured. Now two thousand five hundred and twenty lunar years are equal to two thousand four hundred and forty-five solar years, and according to the same proportion, two thousand three hundred lunar years are equal to two thousand two hundred and thirty solar years which, added to 3667½ A. M., equal 5897½ A. M., when that treading under foot must cease, in accordance with the testimony of the ending of the two thousand five hundred and twenty years of the times of the Gentiles, above shown.

In Matthew xiv, our Saviour—in answer to the question put to him by his disciples, as recorded in the third verse of the chapter—went on to tell them what would and what would not be the signs of his coming, and of "the end of the aion, age." In verse twenty-nine he told that the first sign would be the darkening of the sun, which would occur "immediately after" the tribulation there foretold.

The deluge was foretold to Noah one hundred and twenty years before it occurred (Genesis vi: 3). The tribulation referred to by Jesus ended in the latter part of the last century. On the 19th day of May, 1780, the sun was mysteriously darkened. Herschel, the great astronomer, said that darkening will remain an unsolved mystery to the end of time. From that date one hundred and twenty years more will expire in 1890. As it was in Noah's day, so also shall the coming of the Son of man be. The stars fell in 1833 in numbers without parallel in history. About 1880 the powers of the heavens began to be shaken by the still existing cyclone cycle.

Today there is "distress among nations with perplexity," the world around. The end of the age is upon us, and it is vain to hope for "better times" until earth's "midnight" hour shall have passed (Matthew xxx: 6). Let "scoffers" deride, as it was foretold that they would (2. Peter iii: 3-13). We shall see what we shall see.—*E. C. Bronaugh, in Evening Telegram.*

The language of the Hebrew is specially significant, in that every word, every letter, and every separate line of the Hebrew characters, has reference to principles, the forms of those principles, as represented in the human form, and the variety of forms in outward or external nature, as they everywhere and in everything correspond to that form. What is true of the Hebrew is to a certain extent true also of every written language; but other languages are more or less perversions and arbitrary modifications of the genuine word.

CORRESPONDENCE.

ST. JOHNS, MICH. EDITOR FLAMING SWORD:—Please send me a sample copy of the SWORD. I saw your "ad" in the *Hoosier Blade*.

The air is full of reforms lately, and I am glad of it. God moves in a mysterious way, his wonders to perform. The eyes of the blind are being opened, the spiritual vision is expanding, and the time is coming when this beautiful world will not be the vale of tears that it is now. May heaven speed the day!

Yours cordially,

R. P.

TOLEDO, OREGON. EDITOR FLAMING SWORD:—While I do not understand all the doctrines you teach, I am satisfied that the financial system you advocate is the only just solution of the money question, and that we cannot have justice in financial matters until it obtains.

Your teaching in relation to the sexes can certainly have no other tendency than to elevate both men and women. When lust and the love of money are eradicated from the hearts and minds of men, then—and not till then—will there be room for pure conjugal love, and a desire to assist instead of to defraud the neighbor.

Hoping that you may prosper and be instrumental in bettering the conditions of mankind, I am your sincere friend,

G. A. L.

ST. AUGUSTINE, FLA. EDITOR FLAMING SWORD:—I like your paper for its advanced thought. In your issue of April 14, a book is mentioned entitled "Dogs and Fleas." I want it, but as no reference was given as to its place of sale, I ask you to please send it and I will remit price.

The war has begun, and whoever lives to see ten years more, will see great changes. I do not think the needed reform, politically, can take place peaceably; the masses, in their ignorance, cannot be held in the line of a reform movement. There is no difference in the two old parties; it is not a question as to which is the best, but which is the worst. Shylock will demand his pound of flesh, and the masses will re-enact the French Revolution when the yoke is too heavy,—and the sooner the better. I regard the financial question as the all-important one. Am a Greenbacker, and would demonetize both gold and silver.

Yours truly,

A. W.

The process of regeneration continues till the end of the dispensation, when the children of the resurrection come forth.

The life of Judah culminated in Jesus the Christ. The Christ and his church—composed of the brethren at Jerusalem—constituted the fruit of the tribe of Judah. It was for the perfection of this fruit that the tribe had been perpetuated. After giving forth or producing this life, the kingdom was dispersed.

PUNGENT PARAGRAPHS.

"Current events" show which way the tide runs.

Hobbies are the hardest ridden horses of the universe.

Every man's business under the competitive system, is a constant prayer.

The aimless man will one of these days bring down the elephant to his charge.

There is always a bad time coming for the bad, and a good time for the good.

Instead of praying for dying grace, better pray for living grace,—grace to live by.

A long face in church does not atone for the love of a long purse in the pocket.

God is not disappointed in hypocrites, for he is shrewd enough not to expect more of them than their neighbors do.

There are a great many things not supposably wicked in themselves that are indecent, and indecency is half-sister to sin.

A Mr. Babcock has bequeathed forty thousand pounds to the Baptists. Is that a Babcock Fire (hell-fire) Extinguisher?

The separation of church and state is the divorce of married partners, and inevitably follows the separation of faith and life in the church.

Whenever God accepts you as his temple, he will drive the money changers (the love of money) out. If he does not, then your god is a spurious one.

Christians talk of Paganism as if it were a heathen exotic. If there is anything more Pagan than Christian practices, I would like to know where in Heathendom it is!

"The man who rides a hobby never gets ahead."—*Ram's Horn*.

Why? Because he is hobbled—hobby-led.

The speculating Jew is giving his allegiance to Ishmael, the wild Arab and illegitimate son of Abraham, instead of to Isaac, who held to a community of interests.

The sham virtue of the age spurns a ruined girl from its feet but takes her betrayer to its bosom; it hugs the snake, but kicks its victim. Yet there are people who do not think that hell is in earth!

Popular taste is only a matter of fashion. What it admires today is, in a decade, relegated to the garret; the thing it despised yesterday is brought forth today mid acclaim, as a joy and a beauty forever.

A false religion appeals to the selfishness of its servants; it hires its preachers for pay. A true one assures the support of its every member, and every one serves it. Think of Peter, James, and John, haggling for a salary!

American churches are sending missionaries to foreign lands to save the heathen, when they cannot save even themselves—cannot save this nation from drunkenness, debauchery, and ruin! What is it Christ said about getting the mote out of your own eye?—*J. S. Sargent*.

CONTRIBUTED.

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

The Peoples' Party Defended Against Misrepresentation in Congress.

[The following article was sent to us to correct a statement in the Des Moines (Iowa) *Leader*, to the effect that Jerry Simpson had declared the People's Party pledged to the principles of Free Trade. Comments will be found on the first page.]

This is not the first time that Mr. Simpson has shown his own leanings toward modern Democratic doctrines, but so far as I know, it is the first time he has dared to commit a whole national party of reform to those pernicious doctrines. The following incident will show how he is estimated in Congress: When Mr. Morey asked unanimous consent to the immediate consideration of a matter he had put before Congress, Mr. Simpson objected. Mr. Morey remarked that it was "not a Democrat who objected," whereupon Mr. Reed said, "But it comes from one who is very near the Democratic Party."

Because the Peoples' Party sent Mr. Simpson to Congress, it does not follow that he is there to commit that party to his own or Democratic principles. The Peoples' Party, in its national conventions, has never, by any act or by any plank in its platform, given Mr. Simpson any warrant for such a misrepresentation. The old Greenback Party was a national party, and as such was a party for the American people and American industries. The present Peoples' Party is a natural outgrowth of that party, its principles and all. The first standard-bearer was Peter Cooper, a powerful advocate for the protection of American industries. The only time the present reform movement uttered anything at all on the tariff question, was before the organization of the Greenback Party as a national party. There was a "National Greenback Labor League." It published its platform of principles, from which I copy its doctrine on the tariff:

"Tariff.—A tariff prohibiting importation of all manufactured articles of which the raw material is produced, and the labor to manufacture the same is found, in the country." "All articles which we cannot produce and manufacture, free."

How does that agree with Mr. Simpson's Free Trade doctrines? Free Trade may be Mr. Simpson's doctrine, but I am bold to declare that it is not, and never has been, the doctrine of the Greenback Party, or of its outgrowth, the Peoples' Party. And why? Because it is emphatically an English measure, as much so as the single gold standard is English. The single gold standard is designed to extort double the amount of money or produce to pay American debts to England. The Free Trade doctrine is intended by England to bring American industries into competition with English slave industries, and to reduce our own American laborers to a deeper depth of degradation than that of England's slaves, in order to compete with them. The Democratic Party leaders are, in short, in league with England to rob Americans of their homes, and to destroy American manufacturer.

Labor in India is paid nine cents per day. The laborers who toil to produce wheat, seldom know what it is to taste it, but are chiefly dependent on what grows wild for the means of living. Consequently, wheat can be laid down from India in England as low as twenty-five cents per bushel. And this is what Jerry Simpson advocates:—Pay England in wheat at twenty-five cents a bushel, as it will be crowded down to that under free trade in order to compete with the wretched, starvation price that labor is paid in India, under England's slave-producing system!

It is enough to make one sick to listen to or read the stupid stuff of those who talk Free Trade! Almost as soon as they begin to talk, they bring in steel rails, sugar, wool, and other specifics. That is not the way to discuss the question of the tariff. The American way is that suggested in the platform of the Greenback League, viz., forbid importation of manufactured articles which can be manufactured at home, but admit *free* all that we cannot manufacture. This is the true American plan. The English plan is that advocated by Mr. Simpson and the Democratic platform, viz., not co-operation at home, but competition with England to see which can force its laboring population down the deepest in degradation, by manufacturing the cheapest. If reform is needed in the American manufacturing department, let us institute the necessary reforms, instead of destroying these industries and placing this country at the mercy of England for what manufacturing we need. Could there be greater folly? When we commence these reforms, the first important move will be to compel the withdrawal of all English capital from American manufactures. English capital is invested in American manufactures, not to help but to ruin them,—to bring them into disrepute as a means to prejudice Americans against their own manufactures, and to favor the English and England's idea of Free Trade.

This Free Trade heresy is more apt to divide the Peoples' Party than any other one thing. There is no nation in the world that has been seduced or compelled by England to adopt her Free Trade idea but has been ruined by her; and this is her ultimate object in pressing it on the United States. The single gold standard and the Free Trade doctrine are the English instruments for prostrating American prosperity and American enterprise.—*James Vincent, Sr., Tabor, Iowa.*

The laws of being—hastening forward to the consummation of human hopes and human destiny in that ultimate reach of organic evolution embracing the coming genus which, in its maturity, shall have acquired the powers of self-restraint and control through abnegation—are, by gradations of progress, exalting the race above the law. To state it differently, man is becoming a law unto himself, through the mutable and inevitable discipline of the two great co-ordinating factors of progress—involving and evolving activity.

Time is numbered when it comes to its end.

The highest truth pertains to the highest life, which is the immortal.

Water is the symbol of natural truth or science as applied to immortal life.

THE KORESHAN SETTLEMENT.

EDITOR PRESS:—It is very evident that the newspaper correspondents of Chicago and elsewhere have not visited Estero Creek neighborhood, where Dr. Teed's followers have located. They speak of the "muddy waters of the Estero." Those who know, would describe it as tide-water from the Gulf—clear, salt water. The creek banks are high and steep along where they are erecting houses, clearing land, and setting out the many varieties of semi-tropical, fruit-bearing trees which flourish so well in this locality.

The doctor may be visionary and impracticable in his ideas, as the newspapers rate him; but he has chosen well his location in this instance, and his people are working with a will and energy that are sure to succeed. In this wonderfully productive soil, where such ample returns are had for the labor expended in the tilling, there is no question but that they will not only be self-sustaining, but prosperous as well; for they will have vegetables, and later, fruits to exchange for other commodities needed. They have erected several substantial buildings, and are expecting Dr. Teed, with many more members, to join the number already here. They are located just inland from Big Carlos Pass, where there are no shifting sands, and where, by dredging, a most excellent harbor can be made.

One cannot help being impressed by their deep devotion to their religious belief, and by their excellent behavior. While in Chicago, I visited Washington Heights and attended two meetings, to see how they were conducted, and was most favorably impressed by their intelligent appearance and seemingly happy surroundings. I formed a very favorable opinion of the colony, as a whole, as well-behaved, industrious, well-educated people, and have had no cause to change my opinion from my own personal observation.

Respectfully,

W. C. BATTEY, MYERS, FLORIDA.

TO COXEY AND HIS MEN.

We quote the following from the sharp-cutting *Hoosier Blade*. It has a mind of its own and is not afraid to "speak it out loud." It should be in the hands of every reformer.

To General Coxey, Carl Browne, and all members of the Commonweal Army, *The Hoosier Blade* sends greeting.

Brothers in a common cause:—You, today, stand as a target for the venal daily press, the cowardly and major portion of the religions, the combined forces of plutocratic hate, political greed, and all the enemies of the people.

Brothers, you have done great service to the American people. You have shown them just what they themselves may expect at the hands of those who have now control of the country; viz., that an honest American citizen may not march across this country without being dogged by police, and often placed in jail for the crime of having no work; that he cannot live without being lied about by a traitorous, thieving, lying plutocratic press that invents cock and bull stories about work being offered him at good wages at various points, which he has refused. You have shown the people that they cannot appear on public grounds—which through sweat and long hours of labor they themselves have paid for

—without being clubbed by the bull-dog police. You have shown them that to appear upon the steps of a building—the construction and maintenance of which has cost them hundreds of millions, yea, billions on billions—to address your fellow men is to subject yourself to arrest, imprisonment, heavy bonds, and other penalties. In a word, you have shown the American people that their freedom is a myth, that liberty has vanished.

But the freedom of the bankers, the monopolists, the railroad kings, the land thieves, to go there and carry away the "whole shebang" still remains. Their liberty to buy a congress of traitors, jackasses, and "damphools" still exists. No policeman will arrest *them* even though they dance all over the Capitol steps, roll down them in drunken ecstasy, and pull up every shrub and flower on the Capitol grounds.

You have opened the eyes of the American people to their own condition in this "free American Republic." This of itself is a grand accomplishment, even though your "Good Roads Bill" never becomes a law. You have added a page to American history that can never be lost or forgotten. From your entry into the crime-besotted city of Washington—where many high in the nation's offices spend their time betraying the virtue of American women, and in selling the birthrights of those who send them there for plutocratic swill—will date the birth of a purer and better government. It will not come in a day nor without great suffering, but it will come.

We end as we began, brave soldiers of the Commonweal, by sending you an earnest greeting. Before long you will know that you are not alone, but that the people are behind you. Your sufferings have not failed to move. Take courage and stick to the righteousness of your course.

The Present an Auspicious Time.

DENVER, COLO., APRIL 25, 1894.—Believing the present an auspicious time to accomplish something substantial for silver,—thereby restoring prosperity and contentment among the people, confidence in our rulers and institutions, and conferring untold blessings on the human race,—a meeting is hereby called to assemble in Washington, D. C., on the 22nd day of May, proximo, composed of representatives from the United States, South and Central America, Old Mexico, and all the States thereof, to memorialize the Congress of the United States to restore silver to its ancient right at a ratio not to exceed 16 to 1.

At the bidding of a power that has blotted out civilization in all ages, the law-making and executive branches of the Government have stricken down one half of the metal money; debased and partially demonetized the paper currency; compelled the people of the United States to pay unnecessarily in the past twenty-five years \$20,000,000,000 in interest, principal, and discount; by vicious laws have burdened the nation with a real estate mortgage debt of \$20,000,000,000 and other debts aggregating as much more; now seek to reduce the country to a gold basis, and expect the people to pay \$40,000,000,000 of debt with \$500,000,000 in gold, and to pay \$80 of debt with \$1 in money, reducing the price of farm products sixty-six per cent, and taking from the debtors the power to pay their debts!

The census says there are \$65,000,000,000 of property in the United States. The gold oligarchy has depreciated its value one half, rendering the nation insolvent for \$7,500,000,000; twenty thousand people already own three fourths of the property of the nation; ten million people are involuntarily idle, or unprofitably employed. The property of the nation is rapidly being confiscated; fields, factories, and mines are deserted; every industry is stricken as with a plague; strong men, refined women, and innocent babes are starving in a land of plenty; our rulers are rioting in luxurious living and Saturnalia; frenzied with their successes in the past, they are inventing new schemes of robbery and plunder.

When Greece, Rome, Egypt, and the Netherlands went down, about two per cent of the people owned practically all the wealth. Are we not fast hastening to the same end? Is there not patriotism, manhood, and womanhood enough among the people to call a halt from our rulers?

Let the brain, brawn, and sinew meet at the Capital of the nation. Let petitions be circulated in every precinct of the land and forwarded to the convention, until the voice of forty millions of people shall resound in the ears of Congress, that we may ascertain whether this is *in fact* a Government of the people. Our demands should be respectful, but firm. No written credentials will be required, and any one favoring the objects of the association or the call will be recognized as a delegate.

This is a great and patriotic task. If we but seek divine aid and guidance, our efforts will be crowned with success.

By order of the executive committee.

A. C. FISK, PRESIDENT.

The Process of the Lord's Coming.

The coming of Christ, or, in other words, the coming of the harvest, the seed of which was planted in the race through the personal presence of the Lord of Glory and the operation of the "Holy Ghost,"—operative immediately after the Lord's theocrasis,—is the multiplication of the sons of God, through regeneration. "To as many as believe in his name, gives he power to become the sons of God." But He has declared: Before the great and dreadful day of the Lord, I will send you Elijah the prophet. This has been the method of the Lord's operation, through all ages. The Lord has never impressed the world with but one plan of effecting the revolution regularly occurring at the end of every age. The kingdom of righteousness can only be established through the dispensation of a central figure and elaborator of the plan of the kingdom's construction; and when, therefore, the Lord of righteousness shall awake in his people, through reincarnation, he will appear personally in the Messenger of the Covenant, to usher in the glorious establishment of the kingdom.

The Lord will come by but one process—through the resurrection of the dead. His body was dissolved (dematerialized) after his resurrection from the tomb of Joseph, and became Holy Spirit. That Spirit was absorbed by the church. This was the dissemination of the seminal essence of Deity. It was the planting of the seed of regeneration, the personal Lord being that seed manifestly present before the essence could have its existence in man. Because the

beginning was the personal Lord, the series will not be complete till the end shall also reproduce the personal Lords ("for there be Lords many") as the harvest of His personal planting. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." If men who received the Holy Spirit—ate the flesh and drank the blood of the Lord, or appropriated the Lord's body and blood—are raised up by reincarnation at the end of the age, it logically follows that He will be raised up in them, and that such resurrection depends upon his being thus in them

SHARP CUTS.

God never calls anybody to a work that can be done with head and hands, without help from the heart.—*Ram's Horn*.

A man in Boston has just completed a \$2,000 kennel for his dogs. This item may shed an indirect light on the Coxe movement.—*The Advance*.

It is useless to talk of securing relief for the great mass of the people through any plan, until the money question is settled on a sound economic principle.—*National View*.

God created man, man created Congress, and Congress created monopolies; monopolies control Congress, Congress defies man, and man is crucified between the two.—*San Jose Tribune*.

Every workingman can now see what sympathy the government has for him. Not even allowed to assemble at the steps of the Capitol and present an humble petition!—*Living Issues*.

William Pitt said, in the British Parliament, in 1791: "Let the Americans adopt the funding system and go into their banking institutions, and their boasted independence will be a mere phantom."—*Ex*.

The Associated Press and some of the daily papers think the Coxe movement broke its neck at Washington May 1,—clubbed out of existence by the police. Better be slow in that verdict. The evidence is not all in yet.—*Cincinnati*.

SLAVE-OWNERS used to give blacks wholesome food and comfortable clothing. The capitalist, after having robbed the workingman of everything and turned him out to starve, gives him ninety days on the rock-pile if he asks for a crust of bread. Which system of slavery is worse?—*Kansas Agitator*.

"And who in this Christian land
Will hark to a poor man's cry?
And how can you make us understand
Why Christians let men die?
It's tears of blood we shed,
As we starve and toil and freeze;
It's work we want, not money and bread
In doles from the charities,
What wonder that men go mad
With trouble and toil and maze?
What wonder that women go bad,
If nothing but badness pays?"

—*Paterson Labor Standard*.

"What is home without a mother?" No worse indeed than a mother without a home.—*J. S. Sargent*.

THE LATEST SPOKEN.

"FIAT MONEY."—"Money has always been, and always will be, the creature of law."

"A legal tender dollar is just what the law makes it, whether it be composed of so many grains of silver or gold, or so many engraved words on a piece of paper."

"But when you come to the point of intrinsic value, I ask what is the intrinsic value of a \$1,000 greenback or treasury note? The paper, if not defaced, would have been worth a fraction of a cent, and the work of engraving is worth something, perhaps a cent or two, but it pays \$1,000 of debt, or it buys \$1,000 worth of property, and is of equal exchangeable and debt-paying value with any other dollar in the country.

"Mr. President, all money being absolutely the creation of law, all money, whether gold, silver, or paper, is, to a greater or less extent, fiat money. One legal tender dollar will buy as much, or pay as much debt, as any other legal tender dollar in its own country. But when you go beyond the limits of the United States, none of your currency is money. Your gold and silver are simply bullion, and your paper never promises to pay. Hence, the intrinsic value of money is, to me, not a well understood term.

"Let us formulate and establish our own home policy and maintain it. We legislate for the people of the United States, not for the people of other countries."—*Senator Isham G. Harris, in U. S. S., Sept 29, 1893.*

AN ASSUMED VIRTUE.—The holy and righteous (?) American and Union News companies have refused to sell Stead's book, "If Christ Came to Chicago," because in backing up its charges and assertions it gives the names and addresses of people; at least, this is what those models of purity claim.

Stead is a bad, bad man.

The men who boss these "news companies" are snow-white and virtuous. They sell the histories of Jesse James, that teach our boys to regard outlawry as a brave and manly institution, but they will never handle Stead's book that exposes the crimes and villainies of Chicago! They will sell to your boys the stories of the Younger Brothers, written up in a heroic vein, but they do not propose that the rich of Chicago, who live off the earnings of sin, crime, and poverty shall be exposed to the world by their help! They sell on every train silly, sentimental novels with disgusting hints at all kinds and sorts of licentiousness, painted often in colors that make it seem excusable, but they refuse to sell Stead's book that denounces all these things!

The American and Union News companies have assumed a virtue they do not possess. Whatever their claims may be, the American people will believe that they have been "seen," and that they lose no money by refusing to handle Stead's book. Rich law-breakers, who live off the necessities of others and who tried in vain to buy up Stead's book to destroy it, will not stop to buy up agencies for its circulation. Whether this has been done or not, of course no one possesses the absolute facts to prove, but the public has its own ideas just the same.—*Hoosier Blade.*

COXEY'S ARMY.—If nothing else is accomplished by Coxey's Army, the fact that the right of the American citizens to "peaceably assemble and discuss grievances" has been vindicated. We slowly fell from the high position of freemen to the position of serfs, and every one was a subject, not to any great leader perhaps, but to a policeman's club. We have been rapidly drifting from the old idea "that all men were born free and equal," to the modern idea of Jay Gould, that he could hire one half of the American people to cut the throats of the other half. This Coxey movement is a movement in the right direction, if it does nothing more than to prove that in this country we can meet when and where we will. If there is a law prohibiting the people from meeting on the Capitol grounds, in the language of the Senator Allen, "the quicker it is repealed the better." No country in Europe would dare enact such an law, much less enforce it; even in London, Hyde Park is free for the people, and the sacred precincts of Westminster Abbey are not protected from the people. Our Constitution would never have been adopted if the first amendment had not been adopted which guaranteed to the people the right to peaceably assemble and discuss grievances. The tendency of our new aristocracy is to rob the people of their ancient rights, and we warn them now, that the dangers which are threatening will most surely be visited upon them if they attempt to deprive the people of their rights. The people of this country are slow to wrath and will tamely submit to great wrongs rather than rebel, but when the wrong is a question of Constitutional right, the people will be prompt to call a halt. We know nothing of Mr. Coxey's ultimate intentions, and it is a matter of the utmost indifference to us what he may do, but with voice and pen we will ever proclaim the right of the people to peaceably assemble and discuss their grievances and petition the government for relief.—*National View, Washington, D. C.*

THEY TOLD YOU.—They told you that right after the war your prosperity was fictitious; that everything was inflated, and must come down to a solid basis. They told you that the prices were too high. But you had the money to pay for them then, did you not? There was very little "charging it," then. If you had good food, clothing, shelter, and could pay for them, why was it not real? What was fictitious and inflated? But you believed the public thieves who were scheming to rob you. They told you you would have to get down to specie basis, did they not? In getting down to a specie basis the panic of 1873 was precipitated, and prices of your products went down. Wheat went down from 1.47 in 1872 to 1.07 in 1879, when "specie resumption" was inflicted on you. You had got down to what they said would be a solid basis, if gold and paper were on a parity. But wheat kept going down, down, down. In 1884 it went to 86 cents. They were singing a tariff song into your ignorant ears then. They quit talking about money, and sang tariff and overproduction; but wheat kept going down until 45 cents is the price today. Cotton went from 19 cents to 6 cents. Labor from \$2.50 to 75 cents. Are you satisfied with the solid basis? Do you prefer to have all the "inflation" squeezed out of you? Other articles you own have gone up, such as debts, taxes, and interest. You think supply and demand regulate the price, do you not? They have

taught you that. They profit by your thinking it. You lose by your believing it.

Get down to solid basis. Send your daughters out as servants, or worse, to those who never do a day's useful labor, to help a "sound money system." Have your wife take in washing and ironing, to help get down to a solid basis. Have your boys begging for work—no matter, so we get down to a solid basis and have the best money system on earth. O you dupes of scheming rascals! Why will you ever be thus deceived and allow a class which never does any useful labor to live off you in elegance?—*Coming Nation*.

BETTER BE CAREFUL THERE!—Fortunately for Coxey, he is now getting within easy range. He may hear the report of the small arms and can govern himself accordingly. It is also well that our citizens and government officials are so clearly informed as to the ultimate fate impending over this "fantastic mission."

"Fantastic" is a good word. We like it. It is resonant and mouth-filling! There is nothing better. There is no common, hard sense in being hungry and out of work! And when that "fantastic" condition has taken hold of some millions of our population, what more "fantastic" exhibit could be conceived than a tramp to Washington to ask the paternal Government why and wherefore?

Our own opinion is, the less said about our military force that could be made available, and of the complete and satisfactory prearranged action for our shadow of a police force, the better. We have much too high an opinion of Maj. Moore to believe he is so well satisfied as to what he will do. He is too good a soldier to publish his plans before the situation presents itself. One blunder has been made already. He will not be likely to repeat the same line of tactics. There are several people now living who remember the driving of six mule teams into the sacred precincts of the Capitol grounds, and the loading up of wagons with bread from under the supporting arches. That was "fantastic," surely!

But we do not know what this Coxey fantasy may develop of new conditions. If there ever was a time, however, when men in power should think deeply before they act or speak, it is now. It is well to remember that down under this boasted civilization of ours, we have the common human nature. Hunger and conditions that are deemed unjust and oppressive invariably develop the purely animal instincts. An assemblage of these embodied instincts is a dangerous and uncertain quantity to handle.

There is nothing so respectable as the man who wants work, yet cannot find it. There is no one so mistaken as the prosperous, comfortable, and busy person who does not think that he would not fight if he saw no other way to find bread for his starving wife and children. We are all alike when it comes to confronting our own hard human natures. We are Coxeyites, or may be. Hundreds of thousands of us are already, literally.—*Times, Washington, D. C.*

NEED WE A DANIEL?—Never in the annals of this Republic, since the winter of 1778, which was passed by Washington's troops at Valley Forge, when, barefooted, the patriots "left their tracks in blood on the frozen ground," was a more pitiable and seemingly hopeless condition presented to the American citizen for reflection.

Millions of men, women, and children are starving—aye, actually dying of hunger within the confines of the largest granary in the world; thousands of desperate men are organizing into regiments, and are about to demand redress—don't be startled at the expression, for it *will* be a demand, and their demands may be endorsed by the American people—at the National Capital. While around us on every side poverty and wretchedness stare us in the face; while gaunt famine, with his blighting, icy wand goes stalking through the land, destroying the gifted, the unfortunate, the young; the fair, nor sparing even honest old age; while law-makers, perjured, bribed, or blind are "singing the song of the siren," luring the people to peace, slavery, or death; while chains for free-men which will transform them to slaves are being forged; while the march of the half-clad and famished industrial army is re-echoed from ocean to ocean; while God's hand is writing on the wall, and grim, gibing spectres hang from gory gibbets,—for "coming events cast their shadows before,"—there are thirty-six millionaires in the United States whose annual incomes amount to \$75,000,000! Lustful libertines of wealth are draining the life-blood of the nation, and their souls are reeking with pollution; the President of the Republic is controlled by plutocrats; the curse of the centralization of wealth is destroying the nation's existence. Scoffing and jeering, unconscious of the coming storm, unmindful of the gathering strength of the hopeless and homeless, the blind rich brutes, slaves to lust as well as gold, are on the high-road to destruction; but,

"Take heed of your progress! Its feet have trod on the souls it slew with its own pollutions;

Submission is good; but the order of God may flame the torch of the revolutions!

Take heed, for your Juggernaut pushes hard: God holds the doom which its day completes;

It will dawn like a fire, when the track is barred by a barricade in the city streets."

The ball is started; like a tiny drift of snow which rolls on the mountain side and grows, slowly perhaps, but surely, until at last, "whilst the authors of all these evils stand idly and stupidly gazing on this menacing meteor," it will gather the strength of ten thousand demons, and rush down, like an Alpine avalanche, extirpating, demolishing, destroying everything in its path.—*Voice of Labor*.

MANSIONS IN HEAVEN.—In heaven the workingman can live in a beautiful mansion; in earth he is lucky if he has a roof to cover his head. In heaven he will live on all the delicacies of the seasons; in earth he is often glad to secure a bowl of soup dispensed by charity. In heaven he will be clothed in purple and fine linen and sport a halo around his head; in earth he is fortunate if he can barely clothe the nakedness of himself and family. Is it not a funny arrangement?

Mansions in heaven are quoted at a very low figure. They are not worth a cent on the dollar at the Stock Exchange. To secure a mansion in heaven and be happy, it is necessary for a workingman to die—an unpleasant experience to which all men have decided objections. The people sing, "Heaven is my home," but there is not a man in Cleveland who would willingly give up a home on Euclid avenue for a home in heaven. Is it not about time that the workingmen had mansions in earth?—*Cleveland Citizen*.

Church and Society Notices.

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

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

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

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 evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 3:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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