

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. VII. No. 13.

CHICAGO, ILL., MAY 12, 1894.

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 Koreshanity, lists of names for sample copies.

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PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

FINANCE AND COMMERCE.

Medium of Exchange.

In the present agitation of the financial question, there is, even with the most radical, a persistent adherence to the basic principle—as belonging to the competitive system—that there must be *something* used as a medium of exchange. There are just two systems before the world;—the united life or commonwealth principle (having its foundation in love to the neighbor, as the sacredly binding obligation which must ultimately unite the race in a common brotherhood) and the competitive system, which involves almost as many modifications (as it is at present discussed) as there are minds to think upon and agitate the subject.

No system of patchwork will answer the demand of the most progressed thought of this age. Yet so far, the general agitation has been in the line of modifications of the competitive system. Without qualification, we step out of and away from the old rut. It must be either competition or united life,—a nationalism in which the unity of God and man, in the person of Jesus Christ, is cognized as the essential germ and root of the coming kingdom.

Any system of monetary representation involving the principle of fictitious valuation is fallacious, and must be absolutely ignored in the radical change which the correct settlement of the question demands. If we can settle upon the natural, and therefore the real and efficient, medium of

interchange, we have taken a great step toward the solution of the financial problem. The only medium of exchange is transportation; railroad, water, and other channels of transporting the products of nature and industry being the only mediums required. These are not representations of values, but avenues of communication by which demands can be supplied and wants everywhere met.

The impulse or stimulus to exertion in every department of industry in the true order, is love of the performance of use to the neighbor, which is diametrical to the competitive principle. We herein set forth some fundamental propositions which we regard as so simple that, without argument, they may be accepted by those who desire the truth and the exaltation of the race. First, the people rightfully own whatsoever comprises the real wealth of the country. Second, they have the right to so distribute the products of nature and art as to supply the legitimate wants of every person in the commonwealth. Third, the facilities of such distribution reside in the relation of industry to the means of transportation—railroads and other available resources. This last involves the question of government ownership.

Government is a system of order by which things, not men, are governed. The people shall come into the possession of their rightful inheritance—the ownership of all the wealth they produce. Individuals and corporations will be deprived of ownership by the voice of the people—as expressed through the provided channel of that expression. This involves the creation of a public sentiment to that end. If the people in common own all the wealth, the law of love to the neighbor will provide for the proper distribution of all productions; as the mediums of exchange will then be in the hands of the people instead of corporations and individuals.

The commerce of a nation governs its agriculture.

Destroy money by instituting exchanges of products.

The object of government is to adjust things, not men; properly adjust things, and men will adjust themselves.

Destroy fictitious valuations, beginning with gold and silver, and every commodity will be reduced to its normal relative value.

The old church and the old state must soon crumble to decay. From their ruin shall arise such a religious and secular economy as will provide—by the equitable distribution of God's material and spiritual blessings—for all such as are now, through man's inhumanity, made to suffer the consequences of a poverty which will be unknown in the new kingdom.

They Can Ride All Right.

The railroads are practically in the hands of the labor unions; they practically and righteously own them. Why not? The laboring masses made them, why should they not own what their brain and muscle have created? Men have been compelled by force of circumstance, including lack of knowledge, to shell out to the skilful mental prestidigitator, the greater proportion of what industry has developed. The magnate says "presto!" and you look into the coffers of the millionaire and behold the accumulated and stolen riches of the hard bondage of the wage slave. It is high time that the processes of education be directed more energetically toward opening the eyes of the blind to the secrets of that legerdemain by which the corporate thieves, bloated bondholders, and bloodsuckers of the people deplete the life-blood of the ordinary workingman. It is time that the masses begin to awake to the fact that votes count, and that they count effectively only as the people free themselves from the political rings which, so far, have employed the votes of the people to degrade and enslave them. Some of the more advanced thinkers already know that might does not necessarily make right; and it has almost come to this—that some are aware that the slow processes of legislation do not meet the demands of the starving multitude.

A little squib of an issue (called a newspaper), published not far from Chicago, recently said that "Coxey's fate was sealed because prophet Koresh Teed had declared that he did not endorse the Coxey movement." Koresh the prophet further says, that the fate of the nation is sealed, because the so called government does not represent the people; that the people are fast learning the lesson, and that no class of representatives will represent the people till after the revolution. Neither of the old parties is built on the plan of representing anything but the money power, and the money power must go. The millionaires demanded the unconditional repeal of every obstruction to the gold standard, —and they got it. The people are about to demand the unconditional obliteration of fiat money, whether it be gold, silver, or paper,—and they will get it. Equitable distribution, without the intervention of money, is the pressing necessity. Drive the money-changers out; upset their tables! Distribute wealth equitably; it belongs to the people—they created it. Let the railroads and other resources of transportation be made the mediums of exchange! Let the masses ride; let them ride on their own railroads. They built them—let them ride. They will ride; the fates have so decreed. Let it be done, however, through an educated popular sentiment, and through the power of organic force.

The Worship of Images.

"Go," said the Emperor to his courier, "and direct that all those who hold beliefs at variance with the state be thrown into prison. And, by the way, stop at the Treasury Department on your way out, and instruct my Chancellor of the Exchequer that the new issue of coins be stamped with the image of Liberty, that thus we may please the populace." —J. D. Miller, in *Kate Field's Washington*.

SCIENCE OF SYMBOLISM.

The Flag of the White Horse Army.

"LIFT UP A STANDARD AMONG THE PEOPLE."

DESCRIPTION OF FLAG.

[FIELD—commonly called the "fly"—of pure white silk.

BASE,—portion next to staff, generally called the "field,"—red, green, and gold, in the form of the ground plan of "our city."

Emblems on the flag,—a white horse and a six-pointed green star.

STAFF, surmounted by an eagle.]

Flags or standards are of very ancient origin. When the Israelites were wandering in the wilderness, they were ordered to pitch every man "by his own standard, with the ensign of his father's house."

From the blessing of Jacob on his sons can be gathered the bearings on their banners; also from the precious stones of the "breastplate" on which were engraved their names. Koreshans are pronounced, regarding the blessing on Joseph, from whom was to come the Shiloh (peace), the Shepherd, the Stone of Israel. Because of Joseph's marriage with an Egyptian, his sons—Ephraim and Manasseh—were of a mixed race. Ephraim was promised that "his seed should become a multitude of nations," or, properly rendered, the "fulness of the Gentiles." Thus we see that, according to prophecy, Joseph's posterity was to become Gentile. "The absorption of Egypt through the intermarriage of the offspring of Joseph's posterity with the Egyptian women, and the subsequent intermarriage of this mixed race with the Medians, Persians, and Assyrians, continued the transformation of Jew to Gentile," and the *leaven* which a woman took and hid in three measures of meal, leavened the whole lump. "The Teutonic family of nations had its origin in the union of the mixed race, Egypt and Israel, with the three nations by which they were absorbed. The American people comprises the amalgamation out of which is to proceed not only the new genus or race which is to fulfil the prophecy of Jacob, that "His seed shall become the fulness of the Gentiles," but also out of which shall come, by involution, the Shepherd to the Gentiles, fulfilling Jacob's promise to Joseph: "From thence is the SHEPHERD, the *Stone of Israel*."

"And when ye see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." This *time* seems to be at hand, so it behooves us to bring forth our *standard*, "the ensign of our *Father's* house," and rally round our flag, shouting our battle-cry of freedom.

The "stars and stripes" were formed from the *coat of arms* of Washington. The origin of armorial bearings is the same as that of the names of families; one is by sight, the other by sound. The standards served to *designate* families when marshaled in the field; later, the devices or colors were embroidered on the surcoat. To Joseph was given a *coat of colors*. The Hebrew root of "coat of colors" is *pasas*, meaning, "to disperse." The passage reads, "coat of *many* colors," the word *many* being an interpolation. His coat or tunic was his covering, the truth of the natural principle, that which was to be *dispersed* into other nations. The nations that received the life of Joseph should be able to bring forth his *standard*, corresponding to his *colors*. Joseph was the "head of two ways"—Ephraim and Manasseh, and we find

that the *beryl* and the *onyx* were their stones in the "breast-plate."

The *beryl* is green, the *onyx*, gold colored and red.

The dispersion of the ten tribes into Media, Persia, and Assyria brings forth Cyrus—the king of Persia and of Babylon. "He stands out clearly as the representative of the East, the one who led to the development of the idea of *order* and the consolidation of a church, "The Great Synagogue."

Joseph was called, in the blessing by Jacob, a fruitful bough (son), whose branches (daughters) run over the wall. It is through the *female* line that Cyrus is traced to Joseph. The grandmother of Cyrus was a Lydian. The examination of this name has many interesting features. The meaning of the word is pool or water (symbol for truth, and *truth* is the symbol of the *beryl* and *onyx*). Isaiah prophesied that the parched ground should become a *pool*; that the *highway* should be called the *way* of holiness, and that the wayfaring men, though fools, should not err therein. Lydia was the prize given to Cyrus when he defeated Croesus; it is a maritime province in the western part of Asia Minor. Thyatira is the same as Lydia. Apollo, the god of *healing* and of the *bow*, was the principal deity of the city; the *green bay* was their emblem, representing *life*. The famous Colossus of Rhodes, representing Apollo, is one of the seven wonders of the world. Also was the *seventh* day sacred to them.

Another superstition—brought by the corrupted Israelites of the *dispersed* tribes—was in regard to a fane or temple that stood outside of the walls, in the midst of an enclosure called "The Chaldean's Court." This temple was dedicated to Sambatha, a sibyl or prophetess said by some able writers to refer, in correspondence, to the *woman* on whom (and they that were with her in her adultery) was to come the "great tribulation" spoken of by John the Revelator, in the charge against the church of Thyatira. If so, we see also the promise: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Thyatira was noted as a place for the amalgamation of races and religions. She was also famous for her dye works; this explains the passage in Ezekiel, relating to the king of Babylon:—

"Who is this that cometh from Edom" (red) "with dyed garments from Bozrah?" (Joseph the shepherd's coat of colors.)

Red was the sacred color of the Persians, the *white horse* was the sacred animal, and the *eagle*, mounted on the standard of Cyrus, was the sacred bird. *Green* was the sacred color of the Lydians. Their priests were called the "Bay-bearers." *Gold*, to the Medes, symbolized the "age of gold." This age was held in the greatest reverence, as the time when primitive man was immortal,—a time and state to be attained again when comes the resurrection of the body.

White represents purity and truth, the central principle of the Koreshan doctrine. "And I saw heaven opened, and behold a *white horse*, and he that sat upon him was called Faithful and True,"—"and he was clothed with a vesture dipped in blood" (Joseph's coat), "and his name is called the Word of God."

The horse signifies understanding of the Word; the white horse signifies restraint, so that the armies that follow on white horses are to be arrayed in fine linen, clean and

white. "To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The six-pointed *green* Star represents Venus, the bright and morning Star, the Queen Mother, the perfection of Unity, the Lord's divine sphere.

"I scattered them among the heathen, and they were dispersed through the countries." "I will take you from among the heathen and gather you out of all countries, and will bring you into your own land," Because "the stick of Joseph, which is in the hand of Ephraim," is joined to the stick of Judah. "Moreover, I will make a covenant of peace with them." "In the visions of God brought he me into the land of Israel and set me upon a very high mountain, by which was as the *frame of a city on the south*."

"And he brought me thither, and, behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand and a measuring reed: and he stood in the *gate*."

"For the Lord God of heaven hath spoken,
And Cyrus again as of old,
The power of Babel hath broken;
Hail his flag of the RED, GREEN and GOLD."

—Elizabeth.

A False Cry.

It is not alone the strictly religious man who is looking for the night to pass away. Every man whose heart goes out in sympathy with the suffering of humanity, is awaking to the necessity for, and is toiling in the expectation of, an impending, mighty, and far-reaching change in human conditions, without having, like the believer in Jesus Christ, the implicit faith that God is working for the restoration of man to the divine image and likeness, whence he fell: and not sustained by the certainty in his own mind that God will ultimately accomplish this work of restoration, he nevertheless labors on, drawn to his work more consciously by the necessities of human love and human needs than by the consciousness of any relation or indebtedness to the center of love—the divine Personality.

What of the night? The guardians of the public weal cry, in their regular rounds of public service, "All is well!" while nations grow restive under the constantly accelerating imposition of burdens which are becoming too grievous to be borne uncomplainingly. This increasing discontent, growing out of the inequalities of burdens imposed by the governing classes, arises mainly from the increasing mental activity of the governed, through which they make comparisons of their own natural conditions and possessions with those of their rulers and employers, and by which also they recognize their rights and devise the methods, whether good or ill, for obtaining them.

The present differs from other times in this, that the spirit of unrest and discontent which has prevailed in the past, has been limited to certain states and peoples. Now, it is almost universal. The continent of Europe is covered with standing armies to keep its people in subjection, while in this country we cannot disguise or ignore the fact of the prevailing and increasing turbulence and lawlessness.—A. W. K. Andrews, in *Guiding Star*.

The Red, Green, and Gold.

WHITE HORSE ARMY SONG, NO. 3.

Air, "Red, White, and Blue."

Now we take down our harps from the willows,
 To sing a new song unto God;
 Our voices shall swell as the billows—
 We are coming from under the rod.
 'Tis the Jubilee year of confession—
 The tale of our bondage is told,
 And we enter unto our possession,
 'Neath the flag of the red, green, and gold.
 'Neath the flag of the red, green, and gold—
 'Neath the flag of the red, green, and gold—
 And we enter unto our possession,
 'Neath the flag of the red, green, and gold.

Long we wept by the waters of Babel,
 A restless, a heart-broken band;
 For we were a people unstable,
 And the stranger destroyed our fair land.
 But the Lord God of Heaven hath spoken,
 And Cyrus, again as of old,
 The power of Babel hath broken;
 Hail his flag of the red, green, and gold!
 Hail his flag of the red, green, and gold!
 Hail his flag of the red, green, and gold!
 The power of Babel hath broken;
 Hail his flag of the red, green, and gold!

'Tis the day that of old was appointed—
 The Kingdom is brought to the birth;
 And Cyrus, of God the anointed,
 Shall possess all the nations of earth.
 Now he goes forth to conquest before us;
 His glory the land shall behold!
 Hail his colors that float bravely o'er us!
 Hail the flag of the red, green, and gold!
 Hail the flag of the red, green, and gold!
 Hail the flag of the red, green, and gold!
 Hail his colors that float bravely o'er us!
 Hail the flag of the red, green, and gold!

—Ella M. Castle.

The Heavenly Inheritance.

A clergyman having preached a glowing sermon on "The Heavenly Inheritance," was asked by a bright young woman of his congregation, "Will women have an equal share in those celestial joys?" "Certainly," he replied, "they have souls as well as men; their salvation is equally precious; Jesus died for women as well as for men." "Then," she replied, "why not recognize our equality here, and make our earthly inheritance as sure as that hereafter, and thus prepare our fathers, husbands, and sons for equality, lest they should get up a rebellion in heaven, and share the fate of that arch-aristocrat who, Milton tells us, was hurled over the battlements to perdition for his self-assertion?"—*Wisconsin Citizen*.

Desire originates motion.

SOCIOLOGY.

COMMON WEAL.

The life, liberty, and happiness of all are the concomitants of what is generally admitted to be the make up of "Commonweal." At the present time, very widespread *common woe* is awakening a deep interest in ways and means of securing common weal. The manufacture of misery is the most active and successful industry of this, and every other, country in this "year of our Lord," 1894. Heartless selfishness is grinding it out in every village, town, and city of this broad land. The grinders believe they are creating for themselves, at least, the coveted treasures of life, liberty, and happiness. What blockheads they are!

The truth which furnishes the only divine wisdom on the subject of life, is as old as this universe of ours. Nearly nineteen centuries ago, Jesus, the Christ of God, declared it with *living* emphasis. "He that would save his life must lose it." Lose it as he lost his, for humanity's sake, to find it again, as He will find His, in the life of the sons of God. 'Tis strange that a nation considering itself pre-eminently Christian and intelligent should turn from the wisdom of its founder and nominal head, to become a nation of slaves to the follies of ignoble, scheming demagogues! The great mass of men are certainly following such in all the vital affairs of life, with a blind, ruinous devotion that is rapidly leading them into the very abyss of woe. Woe, woe, woe, will soon wring from suffering humanity cries for the mercy of a rejected Lord whose wisdom they have despised.

Jesus, the Christ of God, was the manifest love of the law. He declared, "Without me ye can do nothing." Without the love of God's law we can never know its wisdom. Modern reformers prate, and write beautifully in glowing language, about being governed by the law of love. Without the true science of that law, the law cannot be scientifically or righteously applied. All present science is demonstrably fallacious. All men lack wisdom. Take the present science of political economy in all of its applications. Who will not shrink with disgust from its fruits? What living, political economist can demonstrate that he has the divine science? What scientist of our day dare stand before the critical intelligence of all men and declare that he can prove that he has the wisdom that cometh from God only, even the ultimate science of all law? If there is such a man, his claims should be tested to the uttermost before they are rejected. Without a plumb-line of measurement, a standard of integrity in every vital domain of life, men can never progress unitedly toward the attainment of common weal. The demagogues of our day are, one and all, blind leaders of the blind; ditches await them and their followers, filled with the mire of human swinishness.

No one but the man to whom prophecy points, the man with the plumb-line, can lead men to the green pastures and still waters where common weal may be enjoyed. The man with the plumb-line dares to challenge all men to test his wisdom with his line, which is the gift of God Almighty for the testing of all the wisdom of this world, and for the demonstration of its foolishness. Fearlessly and patiently he waits for a world to be made weary of its follies, and to

come to him for the rest of the crowning Sabbath of the ages. His rest is not the rest of inactivity, but the most restful and intense activity of heartfelt obedience to all the laws of life and immortality. Think, if you can, of the fruits of such activity, in which there are no wastes of sin or ignorance! Think of the good measure, pressed down and running over, of the "all things of God" for every man under the supremacy of universal, intelligent obedience to divine law! When this nation is revealed to itself as a great man of sin, and becomes broken and contrite in heart, God can create it a new nation, and a holy one, but not until then. Before we can have the true Commonweal of Christ, we must, as a nation, sweat the blood of our common woe. The third woe of Scriptural revelation will bring the removal of the cursed money power in every domain of life, sexual, secular, and religious. We must taste the bitter fruit of the folly of every fallacy before we can relish every truth. We must know the Devil's Kingdom, the Devil's Republicanism, the Devil's Democracy, the Devil's Communism, and the Devil's Anarchy, before we can rejoice in the Imperial Republico-Regal Theocracy, antithet of Democracy. Every fallacy has its antithet in a truth, which is the involuted inversion of the fallacy.

This age must culminate in this country with the Devil's Communism. The horrors of this communism will drive the nation under the imperial sway of the Lord's anointed. This communism will be the result of the triumph of the Commonweal Army, the members of which look to "more money" as the great deliverer from their present bondage. This army wants to make a national task-master of Uncle Sam. It wants some of Uncle Sam's slave-drivers to corral all the unemployed for whom the bloated bondholders have no use, and set them to building good government roads. The slave-drivers will borrow money for the roads from the national banks of the bondholders. With this they will pay the slaves to build some more roads, and to till a few government poor-farms, making them another source of income to the poor government; so greed will utilize need. "More money" can deliver poor humanity into more human slavery, but that is all. Then the poor slaves will want to become task-masters in their turn, drive every body else, and defraud every body else; thus we will have Satan's triumph of every man's hand against every man—the very ultimate of human selfishness. O my prophetic soul, what then! Then the universal "poor man" will cry, knowing his poverty. Each will know that he, with all, has gone astray, and turned each to his own way, which was not God's; and that the love of money, not the love of God, ruled him. Like the poor prodigal, he will say: Father, I have sinned and done this evil in thy sight, and am no more worthy to be called thy son. Then will the Father declare him to be, like David, "A man after God's own heart," for, repentant, he can be led into ways of righteousness and paths of peace. Having tasted the bitter fruits of folly, he can learn wisdom, and become the slave with the bored ear, the willing servant of divine truth. Obedient to wisdom, he will be led by the law to the best robe to be put upon the restored son, the robe of Christ's righteousness.

The law which is death to its enemies, is the salvation of its friends. In its service, the lost will find the salvation

of his life, his fatherhood and motherhood. The sinner will find his friend, the slave his true liberty, and the man his God. Every Christian desiring to be true to Jesus the Christ, should think twice before joining any Commonweal Army, Labor Union, A. P. A., or other organization, animated by any purpose but that of seeking FIRST *the kingdom* of God and his righteousness. Every Christian should remember the promise of his Master to *come again* (as a "thief in the night") as he went, *in the flesh*. When he went he *was flesh*. After he had gone he was spirit. Said Paul, "The Lord is that Spirit." That Spirit must come again in divine flesh, made divine by the triumph of that Spirit over its last enemy, death, the mortal condition. His temple of mortality must be cleansed of its pollutions and sanctified by his indwelling. Then shall the righteous shine forth as the sun in the kingdom of the Father. The overcomer, the Lord's new name, shall sit in his throne, one with himself, and rule and reign in the earth, which is his birthright inheritance. The kingdom which comes in the king, without observation, is finally manifested with power and great glory. Having possessed himself of all his inheritance, he will give gifts unto men, without money and without price; for he comes to make men in the image and likeness of God, and joint heirs with himself. The shepherd King from Joseph will institute a divine communism in his kingdom, out of which the king himself will keep the Devil of selfishness by the power of his own indwelling spirit. His wisdom will reveal the fact that without the performance of use by all for each there cannot be enough for each. He will institute a system which will—while requiring that each must work for all—also require that the all, or the Commonwealth, shall be equitably distributed to each, so that each may have his own to use without abuse.

The true Commonweal is heaven-born, born from above. It will be instituted by the divine origin of the great new wheel or cycle of time, the *man* appointed of God, the Messiah of the age. The prophet Ezekiel saw the marvelous involution and exclaimed, O thou Wheel!—*Bertha S. Boomer*.

Truth in a Nutshell.

For Democratic congressmen to talk as they do of a tariff to cover the difference between the wages paid in this country and the pauper labor of Europe, displays an ignorance of the first principles for which we contend.

There is nothing to be exchanged between two men but the product of one man's labor for the labor of another. There is nothing to be exchanged between two nations but the product of one nation for the product of another. Everything that labor buys, it buys under the laws of protection. Everything we have to sell is our labor, and *that* we have to sell under the laws of Free Trade because men can come from all sections of the world, sit down along side of us at the bench, and determine by their competition the amount of wages we are to receive. When Democratic congressmen talk of protecting labor by a tariff, they either do not know what they are talking about, or have become suddenly hypnotized by McKinley and his followers, and want to catch some of the drip from the fat-frying matinees that Republicans indulge in for the benefit of indigent politicians.—*John McCluskey, in Chicago Herald*.

Mangassarian's Fallacies.

In his opposition to the fallacy of Single Tax, which is a real one, according to newspaper report, Mr. Mangasarian said, "It is not safe for the government either to become a charity society, or a business firm." As to charity societies, we believe that all such are abominations, being among the principal causes of the prevalent injustice which stands in the way of the most crying need of the time—equitable adjustment to all men. Of course, just governments cannot become charity organizations, because they will so order human affairs that there can be no need, hence no place, for them. As to a government becoming a business firm, it is only when such a thing is proposed in the interests of the people, that grave doubts as to the safety of such a course are freely uttered. Our present government acts as a business firm in many ways, and to a very great extent, successfully and economically too. The national banks—although the government manufactures their bonds and bank-bills, furnishing them the bills and the right to use the public credit for their own private advantage for a small fraction of one per cent on the bills—have grave doubts of the safety of the government issuing its credit to the people for circulation, although that was the only means of destroying the rebellion and saving the country. Such a course would make the government a business firm—a banking institution—say they. All such arguments are based upon the false assumption that the whole people are dishonest, or incompetent, and cannot safely trust themselves; that there is, however, a certain very small part of the community (having a direct money interest in creating this sentiment and causing it to prevail in the country) to be trusted; and that it is to the interest of the people implicitly to trust this minority in this matter. No marvel that the poor, silly sheep are always fleeced by these plausible wolves! The plain English of all such argumentation is—and we believe it to be a fact—that government of, by, and for the people is a failure. We do not, however, advocate trusting the management of monetary affairs to a cunning, conscienceless set of Shylocks, the very class of men that Jesus drove headlong from the house of God, kicking out their tables and pouring out their money after them, because,—forsooth, if we do not, we shall have a paternal government. But rather we believe in the real Commonwealth where the wealth of one is in reality the wealth of all.

ABOLITION OF PROPERTY IN LAND.

"Besides," says the speaker, "if one man has no right to claim property in land, one nation has no right to claim property in land." Does Mr. M. intend to claim that no nation has rights not possessed by its citizens severally? Let us see how this would work. A good citizen, seeing the government coining and stamping gold coins, or paper dollars, says, "I can do that too," and undertakes it. What will be the result, if he undertakes to do what the government claims the right to do, and does, that is, puts them in circulation?

He says, "From the natural right of man to own himself, flows his right to appropriate the land. The moment a man says, 'I am,' he also says, 'I own.' Personality and property are convertible terms. The one, like the other, is inviolable, exclusive, perpetual." So far as this goes, it agrees with the

provision of God's law in the only civil polity he ever instituted, with the exception that God's law—while assigning every man a portion of land—denied exclusive ownership, forbidding the right to sell it so as permanently to alienate it. God says, "THE LAND IS MINE; YE SHALL NOT SELL IT FOREVER."

If every man is born with a natural and indefeasible right to the soil, (and we believe the gift of existence implies that,) such right can only extend to enough land to fully supply his actual needs. Every other man was born with the same rights as his neighbor; he has no right to monopolize the portion that rightfully belongs to that neighbor. While, as here in the State of Florida and all over the country, vast tracts of land are held idle by railroad companies that never earned them according to contract; while other vast tracts, among them those which will yet prove to be among the best in the States, are held by individual speculators who, by misrepresentation, had them condemned as swamp lands, and purchased them for a trifle, but now demand many times the amount paid for them; and while a vast army of people have been defrauded of their birthright in the soil of their country, and turned into paupers and tramps, (all in accordance with the forms of law and by connivance of the State,) it becomes sheer brazen impudence to cry paternalism, when the State is called upon to do something for its citizens who have been robbed of their birthright by its own guilty act! If I have a birthright in the soil of my country, it is the duty of that country to see to it that I am not defrauded of my right.

It was the doctrine of our fathers that when a government failed to protect the rights of its subjects, it forfeited its own right to exist.

PAUPERISM IS DECLINING.

At least, so says the speaker. He proves it by English statistics, too old to give any idea of real present facts; statistics that, in reality, belong to another state of affairs than the present. The millionaire and the tramp are both the product of unusual and very modern conditions. Tramps, now forming to a mighty army, are not counted in the statistics, not being at home anywhere, everywhere being ordered to move on. We are told—but there is no proof offered and, in the main, it is not true—that "what people want, therefore, is not land but labor. It is land reclaimed, land cultivated, cleared of all the rocks, the weeds, the insects." What value has the land speculator of Florida, who got his land for twenty-five cents per acre and now wants to sell it to the disinherited poor man at five or ten dollars per acre? It would be easy to show that he has even damaged it by holding it. The same is true of the land speculator in the suburbs of Chicago. Under such circumstances, it is sheer impertinence to say, as the speaker does in substance, to the thousands who have been wrongfully deprived of their rightful portion of their country's soil, and are consequently too poor to go anywhere: If you want land, go to Africa, as parts of the great Sahara may still be reclaimed, or wall out the sea and make a garden of its bottom, as Holland did.

"Civilized land," says the speaker, "is no more the gift of nature than a house, a bridge, a tunnel, or a ship." It is doubtful whether civilized land, as the speaker calls it, is not, on an average, the country through, less productive and less

valuable in producing what is needful to sustain human life, than the virgin soil, and hence (apart from external improvements which are generally considered separate property, having, perchance, a different owner from the soil itself) of less actual value than it would have been if it had never had an owner. Nature gives nothing to the landless man who builds a house or a bridge for which he does not pay in full out of the fruits of his toil expended on other things; while to the man who has become the possessor of a piece of land, she is constantly making contributions, both while he sleeps and while he wakes. Does he wish to build a house or a bridge, nature may furnish him, from his own woodlands, free of cost, or nearly so, much of the material he needs, which the landless man must buy, if he builds. But practically the material for building houses and bridges is limitless; whoever has the means may build and own them, but not so the land. The amount of land is limited. If a partial, paternal State, under the plea of the right of private ownership, has allowed one man to get possession of, own, and perhaps turn into parks for his own selfish pleasure, the rightful heritage of thousands, then those thousands must be tramps, having no right to live except by the sufferance of the robbers who have stolen their birthright, since they neither own, control, nor have any right to, any place in which to live.

But, says Mr. M., "That there is evil in the world needs no argument. That there will ever come a time when there will be no suffering in the world, is neither probable nor desirable." If the thoughts of such selfish, professed moralists are always to rule the world, as they have in the past and do at present, we grant the speaker's conclusion as to the probable perpetuity of the present hell of extortion and consequent suffering. But we do not admit the correctness of his assumed premises, and hence deny the conclusions to which he comes, basing such denial on the firm foundations of absolute science, now beginning to dawn upon the world.

The developments of the near future will see the power over the land pass out of the hands of the selfish monopolists who, by means of usury and various immoral tricks of speculation, are getting possession of the earth. It will become the heritage of the real Commonwealth—the kingdom of heaven established in the earth, according to the prayer Jesus taught his disciples. Then shall be realized the prophecy: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—*O. F. L.*

Men, like children, are always blowing soap-bubbles. Some of the biggest are now expanding from the Government Treasury in collusion with Wall Street, and will, one of these days,—to the astonishment and chagrin of the fellows that are supplying the wind,—vanish into thin air.

* * *

This nation is doing its best to eliminate "trust in God" from its life and belief. No sooner were the words "In God we trust" placed upon the silver dollar, than silver as money was relegated to a back seat. Now let this motto be put upon the gold eagle, and we will deny ourselves of money altogether.—*J. S. Sargent.*

CORRESPONDENCE.

KEEP IT BEFORE THE PEOPLE.

That "The Love of Money is the Root of All Evil," and
That Money Will be Loved Just So Long As It Is
the Umpire Between Life and Death!

The initial sentence of a recent favor from L. C., of Callicon Depot, N. Y., reads as follows: "The subject of money is engrossing the attention of many of the best intellects, not only in this country, but also in the most highly cultivated portions of Europe." Very true, and we would add that the attention of the worst intellects and all the residue of humanity is engrossed upon the same subject. "The love of money is the root of all evil," is a God-spoken truth, and the world reels and staggers by reason of the exhalations from the deadly growths proceeding from that root. To the best intellects, money is made the basis of superiority; to the worst intellects it is the mediator between starvation and such drear provisionings as will serve to hold soul and body together. Stripped to the bare outline of fact, the fair-favored portion of humanity, and the ill-favored portion of humanity, stand in prayerful attitude before the god Mammon. Devotions to the Almighty are marked by hypocrisy of intent and verbal affirmation. ("A man cannot serve two masters.") Devotions to Mammon are characterized by sincerity of intent, and verbal negation. The nature of our social structure, being a sequence of the fall of man, makes this attitude a necessity. It is as orderly a procedure of law as is the following of the day by the night; but day follows the night as well, and we are permitted to proclaim that, agreeable to God's eternal law, the glory of the kingdom for which the Lord Christ taught his disciples to pray is about to burst upon humanity, when the owls and the bats of a diplomacy that loves not the light, will steal away to the shades.

Our correspondent continues with mention of a recent report of the Bank of England, in which the directors announce that for specified reasons, "the business of the world has so expanded that there is not the volume of money in the world sufficient to conduct it." (It is unnecessary to clear up the preceding ambiguity, since money may be said to conduct both the business of the world, and the world itself.) If the Bank of England is superior in righteousness to any other aggregation of money sharks, we fail to know it; but it should be patent to a lad of ten years that the reports of the Bank of England are formulated and put forth in the interests of the Bank of England. The same lad knows better than to go to the corner grocery for broadcloth, or to the tailor for molasses, but here we find a man citing, ostensibly in the interests of humanity, a body of men whose sole occupation is pirating the world! This saying may seem harsh, but it has the quality of truthfulness, and the future will verify it. "The heart is deceitful above all things, and desperately wicked; who shall know it?" In his heart the assassin finds palliation for his crime, and so it is in every avenue of wrongdoing, especially so when such avenue is recognized as a highway of respectability.

L. C. proceeds to define money as the representative of wealth: A bit of metal is taken from the earth; for use in mechanics or arts, which should be the criterion of its nor-

mal value, it may be worth five cents. (This will seem unreasonable until we take into consideration the fact that the value of silver bullion, in anticipation of its coinage, is enhanced out of all just proportion.) The government gives it form and insignia which declares it to be worth one hundred cents. In other words, upon this silver, which God created the symbol of truth, government has stamped a lie valued at ninety-five cents, and they who make this lie and love it, declare it to be the representative of wealth! "The prosperity of the people depends upon the ease with which they can procure the necessities of existence," and if the silver dollar, whose genuine worth is five cents, is made to represent one hundred cents, in obtaining it the expense of time, exertion, etc., is greatly multiplied, thereby multiplying the difficulties of obtaining a livelihood. "The greatest wealth of a country is the best adaptation of the relation of human life, or human activity, or artisanship, agriculture, etc., to the productive resources of nature for the supply of the demands of life." He who gives this definition teaches us that wealth is the product of industry, and nothing but itself can represent it; that in the exchange of wealth, nought is needed but facilities of transportation. Not a Shylock real or prospective will talk of a proposition which will give to the laborer the products of his toil; rather would he divert attention from plans of righteous adjustment, by furthering some scheme which will rivet the old chains, or forge new ones.

L. C. calls attention to the fact that ninety-five per cent of the business of the world is done on credit, and closes this phase of his remarks with the hackneyed saying that money is the representative of wealth. Ninety-five per cent of the wealth of the world gets along without a representative; and when we have subtracted the lie from the five per cent of "the representative of wealth" we shall have, comparatively speaking, a surprisingly small substance which, in its perversion of use, has bred fester in the vitals of the systems commercial, political, social, and religious. Religion, from *re*, again, and *ligare*, to tie, signifies a tying back to God; and what could be more horrible to the conception than the union of such a state of corruption with Deity! The fire which ushers in the kingdom will sweep from existence all such ulcers.

L. C. continues: "You ask why this money cannot be handed direct to the people: Because men are not infallible, and there must be an institution to assume the risk, and hence the necessity of the banks until there is more integrity." Had we needed to be instructed that men are not infallible, we should have been convinced by the sentence preceding the last, which reads, "and the notes" (of his proposed banking system) "which are legal tender for all debts, are returned to the bank of issue through the clearing-houses, so that they will not concentrate in large monetary centers, as do the greenbacks and the national bank-notes." Neither the clearing-houses nor any machinery of the prospective banks present any obstacle to the notes following the usual course of money, which is to enrich him who is already rich. We believe it is conceded that men in governmental employ are just about as liable to infallibility as are those engaged in private pursuits, with the advantage of a closer system of espionage upon the actions of those under government authority; and espionage seems the factor potent in

promoting infallibility in most men. This may be thought cynical; but when we are aware that certain ingredients form a certain viand, we do not hesitate to specify the dish, and among the knowledges of Koreshanity is the nature of the order of humanity the whirligig of time has brought upon the tapis.

L. C. concludes with, "There is no science so little understood as the science of banking: a bank divides wealth and diffuses it among the people." Two animals had stolen some cheese and, true to thievish instinct, quarreled in the sharing; so they repaired to Judge Monkey with their squabble and their cheese. The Judge broke the bulk, consigning a piece to either scale. Down went one scale, and up went the other. He bit; the positions were reversed. He bit, he bit, he bit, he bit; and when he had finished the ceremony of "divides and diffuses," his clients had had an object lesson, but no cheese.

Moral: Man, the higher animal, should emulate his humble prototype, (per Darwin *et al.*,) and achieve an object lesson from circumstances similar.

Moral of the moral: The digestion of this object lesson should accrete to man the acumic basis from which he can fathom the subtleties, not only of the "divides and diffuses" of the existing banking system, but of the motor power that makes banking pillage and all pillage possible; namely, that Devil-begotten, God-forbidden "root of all evil" called MONEY.
—A. T. Potter.

The Day of the Lord.

The day of the Lord is at hand, at hand!

Its storms roll up the sky;

The nations sleep, starving on heaps of gold;

All dreamers toss and sigh;

The night is darkest before the morn;

When the pain is sorest the child is born,

And the Day of the Lord at hand—

The Day of the Lord at hand.

Gather you, Gather you, angels of God—

Freedom and mercy and truth;

Oh come! for the earth has grown coward and old;

Come down, and renew us her youth.

Wisdom, self-sacrifice, daring, and love,

Haste to the battle field, stoop from above,

To the Day of the Lord at hand—

To the Day of the Lord at hand.

Gather you, gather you, hounds of hell—

Famine and plague and war;

Idleness, bigotry, cant, and misrule,

Gather, and fall in the snare!

Hireling and Mammonite, bigot and knave,

Crawl to the battle field, sneak to your grave,

In the Day of the Lord at hand—

In the Day of the Lord at hand.

Who would sit and sigh for a lost age of gold?

While the Lord of all ages is here?

True hearts will leap up at the trumpet of God,

And those who can suffer can dare.

Each old age of gold was an iron age too,

And the meekest of saints may find stern work to do,

In the Day of the Lord at hand—

In the Day of the Lord at hand.

—Charles Kingsley.

There is no heaven outside of God's love. Wherever His love finds its way into a human heart, there is heaven to the extent and degree that that love is received.—J. S. S.

Decision of Purpose Essential to the Development of the Higher Nature.

(MARY EVERTS DANIELS.)

We have come to a period in the world's history when human nature is in no gentle mood, wrought upon as it is by mighty spiritual forces that agitate every part of one's being, causing the heart to pulsate with a vigor almost unendurable. We recognize that this is no hour of leisure, facility, and soft persuasion; no time to stand wavering on the demarkation line between truth and fallacy, no time to spend harboring doubts, no time for indecision. We have come to the hour when we must choose one of two paths diverging from the very center of all activity,—the one leading upward to the great white throne of the Almighty, the other down, down to the realm of despair, where the life of humanity sinks to the lowest condition, to begin again the toilsome march upward.

Nothing but indomitable courage can now avail those who have espoused the cause of truth,—courage which our knowledge of the truth ought to inspire. We need a boldness born of decision, with which to walk abreast with truth, ready to strenuously defend its cause, and zealously affirm its source. A truly valiant soul will study deeply into the mysteries of creation, will rationally analyze and separate the true from the false; being fully persuaded in his own mind, he will then engage with all earnestness in the cause of right, ready to meet antagonistic minds because he rejoices in an established principle and can give a reason for the hope that is within him.

Koreshanity is the perfection of truth, since it involves all there is of the mysteries of our origin and destiny, the fulfilment of all prophecy, and the philosophy of Jesus combined with the science of the law as given in the marvelous exposition of Koresh. We find that the chief hindrance to its progress in the minds of the people lies in their weakness of faith. This is due to the variety of opinions and sects into which the modern Christian church is divided. The inquiring souls look this way and that, crying, "What and where is truth?" Finding so many that assert, "It is found only in my church," they become confused, are stranded amid the quagmires of doubt, and sink into the muddy waters of indecision, if not of stolid unbelief. When Christianity, as now taught, is presented to the heathen world, it often meets with rebuff. "How can we look for truth from your lips," they say. "Surely you are not of one mind about your religion, among yourselves." Chrysostom thus replied to their objection: "If we profess to follow human reasoning, thou mightest be perplexed; but if we say we believe the Scripture, and this is simple and true, thou mightest easily come to a decision. Whoever agrees with it, is a Christian; whoever opposeth it, is far from being one." The heathen rejoins, "But, if some one comes and says that this Scripture means so and so, and thou comest and sayest something different, and so the Scripture is interpreted arbitrarily, our minds are distracted." "But, hast thou not reason and the power of judgment given you from God?" was Chrysostom's reply. It is easily observed by the heathen that the so called Christian church is wedded to its idols. My church, my creed, my unknown and unknowable God, are worshiped with equal veneration. The worshipers drift carelessly along the smooth

current, their sails furled, their oars idle, while the sleep of indolence weighs down their eyelids. They expect to be saved by grace, little realizing that they have drifted far beyond that peaceful harbor; that they are now in the deep channel where works must prove their faith, for it is the hour of trial when every man must be proved by his works.

Humanity, in its imperfect condition, is unable to reason correctly without the aid of divine wisdom. The premise upon which to found a belief must first be made clear and substantial, then those seeking light from above may be able to adjust and reconcile apparent paradoxes over which even those who are, in a degree, advanced in knowledge, often stumble. The intense desire for knowledge of the truth will open the windows of the soul so the light will shine in; what has appeared as great and high mountains may, in the light of truth, be only little mole-hills over which we now can step with all ease. When we take a retrospective glance over the rough and rugged path we have trodden, behold it is a fertile valley through which peaceful rivers flow, on whose green banks the sweetest flowers abound! The trials, the tribulations, the resistance we have met by opposing forces, have done a glorious work in our souls, and we "press forward toward the mark for the prize of the high calling of God in Christ Jesus." The pure white dove has brought the olive branch in through the window opened by our intense desire for the truth, and there is peace and joy in believing.

When we contemplate the religious belief out of which we have merged, we do not wonder that the heathen are perplexed, for it is one thing to follow the teachings of our Lord Christ, keeping the eye of the mind fixed upon the Star in the temple of all wisdom; it is quite another thing to follow the creeds of men, with the eye fixed upon the uncertain lights in the tall steeples of the various churches of the land—lights represented by the modern clergy. Christianity, pure, simple, glorious, the religion of sobriety and self-control, the religion of LOVE, intense and deep, has been crushed to earth; but it will rise again in all its pristine purity. It has been forced into the background where it watches with agony the terrible mutilation and segregation of the body of our Christ. Who will gather up the fragments and bring them together that the Lord may breathe upon the dry bones and restore them to life and activity? Who, *who*?

As vast material forces guided by divine wisdom control the development of the physical universe, so equally vast spiritual forces, under the unerring direction of Omnipotence, will guide and guard the cause of humanity and the destiny of that heaven-born religion that is to be efficacious in the salvation of the world. The debris of centuries has crushed to earth the beautiful paradisaical flower that grew from the seed planted in deep soil by Jesus. It bloomed for many years, while its fragrance filled the balmy air of the Orient. Out of this mass of rubbish shall spring the promised "BRANCH." He will gather to himself all of the principles of truth, purify them from the fallacy with which they have been encumbered, and restore the broken fountain which shall again overflow with life-giving water for the cleansing of the people.

He "will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell

as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

It was a pleasant vision that presented the primitive church to our view as a society of angels. We have slept for long hours since then; the great wheel of time has revolved many times. It is not without a struggle, a deep regret, that we now awaken to behold the changes wrought in our midst; instead of angels, we behold a legion of devils. The ideal church demanded that every Christian should be an organ of Deity, a temple dedicated to the Holy One; he should acknowledge but one Lord, one faith, one baptism. Alas! this beautiful livery of heaven is now often worn as a disguise; the mask of Christianity oft hides the leering face of a fallen angel. Men are not fully persuaded in their own minds because they do not understand. Being so disappointed in the outcome of the church—into the midst of which ignorance of the true principles of life has crept—they are wary, and eye with distrust the new and strange doctrine of Koresh. It is new, in this day, but is the same truth as taught by Jesus, the Christ of God; now revived and—with its *science*—presented to the world, it will enable men to attain perfect life. Strange doctrine? only because man has become so accustomed to the atmosphere of impurity that he can scarce breathe the clear, free air of the mountain top of our exalted conceptions of virgin purity.

Man has ceased to reflect. The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Revelation has provided many subjects for deep reflection, has brought before us new and rich treasures of knowledge. If we have self-knowledge, we have gained the key to the casket; but we must not stop with giving an admiring glance at the gems before us. The bee does not gain the honey by flitting near and just touching the fragrant flower, but by lighting and culling out the rich juices, *drawing out* the sweets for his daily bread. So with man. If the truth is before him he must delve till he gleans out the precious sweets; meditate on its beauty and worth; prove it and make it his own because he has decided to abide in its doctrine. Thus belief is fixed on the "Rock" that cannot be moved.

(CONTINUED.)

One dollar a day is enough for a workingman, but one hundred thousand a day is not enough for a monopolist. This is the system that workingmen vote for, and then waver submissively over the land, trying to sell themselves to some of these rich employers!—*Coming Nation*.

REVIEWS.

THE PSYCHIC LIFE OF MICRO-ORGANISMS.* This is the title of an essay by Alfred Binet, wherein he endeavors to show, as the result of observation through the microscope, that psychological phenomena begin among the very lowest classes of beings. M. Binet has observed that every cellule contains a nucleus, which is the focal seat of life, and that every cellule possesses the power of selection, exercised either in the search for food or in the manœuvres attending copulation. He dwells particularly upon what he designates the psychological phenomena attending copulation among unicellular organisms. In sketching the course of these phenomena, he uses the descriptions of M. Balbiani, who, in 1858, addressed a communication to the French Academy of Sciences, which exploded the theory established by Ehrenberg, that copulation never takes place among Infusoria, all facts observed by early writers as connected therewith to be regarded as phenomena of longitudinal fissiparity. The exactitude of Balbiani's observations have since been confirmed by Gruber. Upon the approach of the period for propagation, the male seeks the female. The female seems to be animated by two conflicting desires—that of attracting the male and that of repelling his approaches. The manifestations of sexual attraction in these simplest forms of life can be classified into the same categories as might the manifestations of love in the higher forms of animal life, and in human beings themselves.

He next makes a study of the sexual elements, their form, their movements, and their copulation, in metazoans. As, according to the present accepted theory of evolution, a higher animal is nothing more than a colony of protozoans, he comprehends a study of the spermatozooids and the ovule in metazoans within the general investigation into the nature of Micro-organisms. The copulation of the two sexual elements is analogous to the copulation of the two animals from which they originated. The spermatozoid, in its capacity of male element, goes in quest of the female. He quotes M. Balbiani: "I believe that the spermatozooids do not move about blindly, but that they act in obedience to a kind of internal impulsion, to a kind of volition which directs them toward a definite object." M. Binet concludes that the sperm, in directing itself toward the ovule to be fecundated, is animated by the same sexual instinct that directs the parent organism toward its female.

The mistake made by M. Binet is in designating all these phenomena psychic. The sphere of attraction in any domain is the psychic sphere, but that which recognizes the attraction and effects union is the pneumatic sphere. While the psychic sphere operates to bring into contiguity the two cells, male and female, it is also a sphere of protection against a fusion, or union, of the cells attracted, and it is only by a piercing of the psychic sphere by the pneuma—the spirit, or spark—that union can be effected. An atom of oxygen has an affinity for two atoms of hydrogen; that is, the oxygen desires to be united to the hydrogen, and the hydrogen desires the union, but the atoms are surrounded by a sphere, corresponding to the psychic sphere in living cells, which prevents union, notwithstanding it is the same sphere which draws the atoms together. There can be no union without the

introduction of a spark of energy, which pierces the protective sphere about the atoms, and makes a channel of influx from the reservoir of energy. Now union takes place, and the oxygen and hydrogen are destroyed as such, and, together with the energy introduced, form water.

Every organism, even the simplest, possesses these three essentials of organo-vital existence—pneuma, psyche, and soma; that is, spirit, corresponding to intellect; soul, corresponding to the emotions; and body.

THE STORY OF THE COMMONWEAL,[†] by Henry Vincent, official historian, is a complete and graphic narrative of the origin and growth of the great industrial movement, the most striking event, thus far, in the history of the United States for 1894. It presents to the American public the facts in the case, these facts obtained through the aid of the leaders of the movement. The book gives an account of the marches, and contains portraits of the leaders, and pictures of interesting scenes. It is well worth the consideration of every thinking man and woman.

E. M. Castle.

*Open Court Publishing Co., Chicago. Price, 25 cents.

†W. B. Conkey Company, Chicago. Price, 50 cents.

Corporate Murderers.

Out of 492,430,000 passengers carried, our *Confederate Railroads*, as Judge Black called them, killed 6,335 and injured 29,027, while the German Government, out of 426,056,000 carried, killed only 726 and injured 2,452. Of other governments which run the railroads of the country, Austria-Hungary kills or injures only one in 1,204,000 passengers, and the British Government in India, one in 262,000. Of employees, our corporations kill or injure one in every thirty, while Germany kills one in one hundred and thirty-eight, Austria-Hungary one in two hundred and twenty-nine, and Great Britain, in India, one in three hundred and twenty-three.

Recent statistics show a still better record for England's management of her home roads for Great Britain and Ireland. Only twenty-one passengers and nine employees were killed by them during the whole of last year. The Confederate Railroads, having seceded from the Union and set up a government of their own, and having no competition, have little regard for human life as compared with the expenditure of money which would render it secure.—O. F. L.

Facts Will Tell.

The profit that is made in the banking business, drawing interest on bonds, and getting government endorsed notes on the bonds to loan as money to the people, and becoming the depositaries of the people's surplus cash, and loaning it, is shown by the value of the stock of the Chemical Bank of New York City. Each dollar of the original stock is now worth in the market about forty-seven dollars, and the capital controlled by it, including deposits, is about \$39,000,000.—*Labor, St. Louis, Mo.*

A Startling Prophecy.

The following poem was published in the San Francisco *Examiner*, in the column wherein, once a week, Ambrose Bierce says pleasant things to his friends and tells bitter truths to his enemies, thus using the faculties God has given him in the way Heine would approve. He claims that the poem was sent him by a man named Louis A. Robinson. Until my entrance into Koreshanity, Ambrose Bierce was one of my titular divinities, and for years I read him faithfully and admired him fervently; and though, as he says in his comment on the poem, the line drawn by the writer is a pretty coarse one, it is a straight enough one to have been drawn by Mr. Bierce's own hand.—E. M. C.

WAIT.

Wait till these ragged vagabonds now swarming o'er the land
Are clothed and fed and drilled and led, and feel the guiding hand
Of some clear headed leader bred upon the battle field—
Some new Napoleon of the West, whose master hand can wield
The sword (the scepter too, as well)—some daring son of Mars—
Some hero of a hundred fights who laughs at death and scars.
Wait till his marching myriads come, poor vagabonds no more,
But every one a soldier trained, a dog of death and gore,
Straining until the leash is slipt, these human hounds of hell,
Armed to the teeth, crime in their hearts, swooping with hungry yell
Down on your crowded cities where loot and beauty stand,
Easy to pluck, like ripened fruit, by any grasping hand.
Nay, smile not in derision, for be sure that day will come;
You'll see their bayonets glitter, you'll hear the rolling drum.
Even now the moaning of the storm is in the distance heard;
Even now the tranquil firmament with thunder-clouds is blurred.
They're swelling big and bigger still, and yet you sit and smile,
Secure behind your money bags for yet a little while.
Soon, soon the awful storm will burst upon you like a flood;
The gutters of your crowded streets will overflow with blood!
What talisman do you possess?—what lucksign on your door?
Listen! and down a hundred years you still can hear the roar
Of mad assassins dancing round the crimson guillotine,
Drunk with the blood of gentlemen, of nobles, king and queen!
And still, poor idiots, do you smile behind your piles of gold,
When heads a thousand times more firm have in the basket rolled?
Remember that the gold you hoard, got by your scheming skill,
Will bring you naught of safety then—these demons hunt to kill!
You've clothed and fed them often, but now no trifling sop,
Though thrown in haste before his jaws, this Cerberus can stop.
With murder in his hellish heart, he wants both blood and gold;
He only knows that you are rich and he is gaunt and cold.
"Down with the rich!" his war-cry still—"the people shall be free!"
Freedom for them? You gave it when you called them o'er the sea—
The vice, the crime, the scum, the slime of every foreign land—
And o'er them threw your agis and clasped each traitor hand.
Now you shall reap the harvest that by yourselves was sown,
And tread the burning plowshare with many a curse and groan.
You fought about the negro; now of yourselves take care,
For there's treachery around you, and there's murder in the air!

Worth Thinking About.

"It is wrong for the poor man to even talk of taking the property of the rich. In fact it is anarchy. But it is right for the rich to form a trust and take the property of the poor. A cent is not much, but it is taken from the poor on every pound of sugar and every gallon of coal oil. It is all right to have a school book trust take a quarter of a dollar from a poor man every time he buys a book for his children, but it is thirty days and costs for a poor man to swipe a book. It is anarchy to talk of an income tax, but it is right to snatch ten dollars per day from the poor devil who drives a team in the express business. Half of the tax is advised to be taken

off bank circulation, but there is a cry that the poor man's meagre stuff shall be assessed at its full value. These facts are not all relevant and not all connected, but they are worth thinking about. Some people, we hear, are smoking them in their pipes."—*Lincoln Herald*.

THE LATEST SPOKEN.

THE FIRST STRIKE.—The first strike on record was led by an agitator named Moses, and took place in Egypt over three thousand years ago. This Moses, was a Jew, and it is a singular fact that this race has furnished all the greatest socialists. Karl Marx, Lassell, Kropotkin, and Bakounine were all Jews. So was Jesus, who was so radical a socialist that he whipped the national bankers and ten-per-cent-a-month deacons of his day out of the stock exchange at the temple, and called them thieves, robbers, etc.; it became necessary to suppress him by the strong arm of the law to prevent a rising of the lower classes.

Moses was not only an agitator and leader of strikes, but he encouraged the strikers to borrow a great deal of gold and jewelry which was never returned to their owners, and he caused the death of a number of deputy marshals and "Pinkertons" by enticing them into a dangerous ford of the Red Sea.—*Ex.*

LOOK FOR CAUSES.—Speaking of the social evil army, Miss Helen Campbell, the well-known reform worker of New York, says: "So long as we pack our working classes into tenement houses, where indecency becomes compulsory, and life must be lived under conditions that are death to health, either moral or physical, so long this army will receive at our own hands the recruits it needs. We add to this a starvation wage and the evils of overwork; we give only here and there any suggestion of genuine industrial education that would make the earning of a living wage more practicable, and we demand for one sex a standard of morality which we refuse to apply to the other. In short, we legalize injustice and then marvel at the result. Society thus first lays the foundation for the evil, and then presently seeks with hue and cry to extirpate it. Until the point is reached where it knows itself responsible and seeks to eliminate causes, these spasmodic outbreaks of indignation at the work of its own hands are purely farcical and as powerless for real good as they are senseless in method and result."—*Ex.*

ADVICE TO FEEBLE-MINDED WOMEN.—Who will interpose to save a long-suffering public from the columns of advice to housewives, which Christine Terhune-Herrick, Marion Harland, and others of the (il?) literati continue to inflict upon it year after year? From the earliest dawn of my intelligence (and I am a half century old) Marion, if not Christine (I forbear adding the Terhune-Herrick again), has been pouring forth this same identical advice, to supposed feeble-minded housewives. And in these later days they have added to themselves seven, or perhaps seven hundred, other demons worse than themselves, who dilute their original vaporings by five hundred parts of water to one of vaporing, and sell them to the intelligent (?) editors of the land,

who insanely imagine that the women of this country are yearning, yea, famishing, for that kind of pabulum.

Fifty years ago there might possibly have been found women not idiots who read that sort of thing in the newspapers. But they are all in the great Beyond now. Whether they were hastened thither by such reading, I will not pretend to say, but the probabilities are that they were, if they ever tried to follow any of the directions given. For many decades now, nobody has read these drivelings but the male editors who purchased them, and a few old women of the masculine persuasion who hope to improve their minds in this way, feeling an immense need of improvement at any cost.

Whole magazines are now devoted to this form of culture, and we have specific information furnished during the year from forty different sources, about how to boil a bean. The consensus of opinion seems to be, that it should be soaked, steamed, stewed, smothered in cream, covered with a meringue, fried in bread crumbs, dipped in oil, smothered in rose leaves and served in a napkin, with finger bowl accompaniment. This is well, and a waiting world breathes freer when it is sure it really knows how to boil the sorrel bean; but why tell it over a thousand times? It is "damnable iteration," and we cry, Enough! Dear editors, I protest that if we cannot boil a bean now, in the highest style of the art, after fifty years of this minute instruction, we shall never be able to do so, and you may as well give us up, and enter upon some other crusade. The housekeeping racket is about played out. The king is dead. Long live the king! Devote the next half century to telling us something which may profit us just as much, and be a little fresher.—*H. T. G., in Unity.*

THE BEGINNING OF THE END.—A few days ago the coke miners of Pennsylvania were fighting. Rioting and raiding were the order of the day, and fierce battles were only averted by concessions on the part of the company. Now the United Mine Workers of America have inaugurated what bids fair to be the biggest strike on record. One hundred and fifty thousand men went out April 21, and more are to follow. President McBride says that two hundred and fifty thousand men will strike. It is the same old fight between capital and labor,—a general reduction of wages, or a shut down, then the employment of cheap labor, the enforced idleness of thousands of men, and perchance rioting and fighting.

All the signs of the times are ominous. It looks as if the country were rushing headlong to destruction. Wealth will not relax its hold upon the liberties of the people, and the people will not submit to enslavement. This is the whole thing in a nutshell. Wealth has become centralized; its mighty power controls the nation. The story of the usurpation of wealth, of the rights and liberties of the people, is old and threadbare. Every one who thinks at all knows it. We know that the press is subsidized, and its utterances controlled for the express purpose of deceiving the people. We know, if we know anything at all, that the only way out of present conditions is to nationalize the great monopolies that are rendering freedom and progress impossible.

Capital has labor by the throat, and labor is trying to get free. Does this mean nothing? Labor cannot obtain its

freedom while a small body of men controls all the opportunities of life, all the machinery of production; while the labor market is gorged, and hundreds are competing for a job of work.

Will the people submit to be social outcasts; a class set apart; to toil that others may reap the benefit; to be slaves in every respect—save the name? Will they be willing to accept the dregs of life, to herd in cellars, alleys, and foul rooms; to be fed with refuse, while those for whom they toil feast on dainties; to come and go at the beck and call of the master; to have none of the joys that nature has so bountifully provided? Will they be content to suffer in the silence of despair, and take what is called a God appointed system—as inevitable?

They will not. The myth of the divine right of kings, or of money, is exploded. Witness what is taking place in Europe. Imperial palaces guarded against the attacks of the people. Look at the strikes. What are they but the revolt of the people against conditions that have become intolerable? It takes a long time to get ideas into the people's heads; but once there, they are dangerous elements to oppose. Today the people are thinking, and their combined thought will, ere long, overturn and revolutionize the system that is oppressing them.—*New Commonwealth.*

ONLY THE RICH MAY LOBBY.—To hear the howl that now goes up from the plutocratic press and its tools in Congress about the alleged lawlessness of Hogan, Kelly, and Coxey, one would imagine that the plutocrats, both in and out of Congress, were in the habit of obeying law. Who does not remember Peffer's resolution calling for an investigation of the action of the banks of New York in issuing a bogus money called "clearing-house certificates" in plain violation of the law. How long ago was it that the plutes in the Senate accepted bribes in the form of sugar trust certificates to the amount of \$5,000,000, in consideration of which they agreed to tax the poor upon their sugar and relieve the rich from the most just of all taxes—that on incomes?

It is an awful crime for a few poor men who have been so robbed and plundered that they are unable to pay their way to the National Capitol, to steal a ride upon a road built with the people's money and land, but it was no crime at all to steal sixty millions in government bonds and an empire of land to build these roads and then turn them and the people along their route over to a gang of robbers and cut-throats to be plundered of the entire product of their labor!

It is an awful crime for a few poor men to go to Washington on foot to present their petitions in person for a redress of grievances which have become absolutely unbearable, but it is all right for swarms of the tools of the money power to ride to Washington in palace cars on free passes, for the purpose of lobbying and bribing, through laws such as that which demonetized silver, contracted the currency, and gave as a gratuity three hundred millions of the people's money to the national banks!

When the poor ask for an opportunity to get a living, their demand "smacks of Paternalism," but no such term is ever applied to the various jobs, steals, and robber laws by which more than ninety per cent of the wealth of the country

has been legislated out of the hands that produced it, and into the hands of drones and parasites.—*Deadwood Independent.*

USURY A CURSE.—1. Because the productive value of money belongs to the public, and not to the private owner; only the single purchase power being the property of the individual.

2. Because, therefore, it is ceding public rights and powers to the private citizen and allowing the growth of the commonwealth to be lodged in the hands of a privileged class.

3. Because it imposes on the rest of society the extra tax by which industry sustains the value of the money secured.

4. Because it discourages the true economy of earning and spending for the common good, and rewards the false economy of saving for the support of prospective idleness.

5. Because it gives to the man who has once received full pay for all just claims a further payment which he has never earned.

6. Because it charges for the "use" of a thing which is neither worn nor wasted, and which, so far as the original right is affected, is not impaired but returned in full.

7. Because it throws upon the rest of society the burden of all natural risks in production and commerce.

8. Because it throws upon the industrious all the liabilities that come from artificial disturbances of trade and a declining market.

9. Because it fattens on the destruction of values produced by money famines, and is unable to sympathize with any measures for monetary relief.

10. Because it refuses to lend and allow the people to improve when, by hoarding and depreciating securities, it can as easily seize all of another man's property and make itself the master in law and the other a servant at will.—*Rev. A. J. Crittenden.*

Many people use their religion as a child does a rattle, to amuse themselves Sundays, when they cannot get into other mischief.—*J. S. S.*

A farmer turns a desert into a garden, and then we increase his taxes. The speculator turns a garden into a desert, and then we diminish his taxes. Verily, we are a great people!—*The National Economist, Washington, D. C.*

Whisky vs. Homes.

By act of the present Congress the government lends one dollar per gallon for five years at 5 per cent on over 100,000,000 gallons of whisky. This whisky is in government bonded warehouses with deputies and guards watching it, which will cost the amount of the interest to have properly performed. Yet the same patriots who show this leniency and kindness to whisky, oppose lending anything on wheat, cotton, corn, or other imperishable farm products, on the plea that it would be paternalism. If a proposition should be made to lend that sum of money on 6,000,000 mortgaged homes of the people, the cuckoos would be up in wrath to defeat it. Whisky deserves more favor in their eyes than the honest homes of industrious farmers.—*Herald, Montgomery, Ala.*

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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