

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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The Religious Babel at Chicago.

The confusion of tongues at the great World's Parliament of Religions has elicited a great amount of comment, both *pro* and *con*; but not until the great Max Muller wielded his mighty pen in advocacy of its momentous importance, has the writer been incited to descant upon its virtue or its vice. "There are few things," says the author in question, "which I so truly regret having missed as the great Parliament of Religions, held in Chicago as a part of the Columbian Exhibition." "Who would have thought," says he, "that what was announced as simply an auxiliary branch of that exhibition could have developed into what it was, could have become the most important part of that immense undertaking, could have become the greatest success of the past year, and I do not hesitate to say, could now take its place as one of the most memorable events in the history of the world?"

If the eminent writer had intended to convey the truth that, as an exhibition of religious ignorance, bigotry, and intolerance, it was pre-eminently and *par excellence* the climax of the age, he would have pronounced what the unbiased judgment of the present generation will emphatically declare. While it is true that, in the great ecclesiastical show, where the various religions of the world were placed in comparative exhibition, they all agreed upon one point, namely, that God is the "forever incomprehensible and unknowable," it does

not follow, in the comparison, that each representative did not go back to his constituents more firmly fixed than ever in the conviction that his is the only true religion, and that all the others are false.

What are the evidences—since the great Ecumenical Council—that, among the devotees of a babel of spiritual language, there is more of the principle of the communism of the Lord Jesus, and less of the competitiveness of a pagan church and world? The Parliament of Religions was great in one thing—it embraced in its menagerie the great leviathan or dragon, beginning with Romanism, the head, and ending with Swedenborgianism, the tail; the living, hydra-headed monstrosity of the nineteenth century. It has not made one step toward the union of the religions of the world, but it has set thousands to thinking, who, by its results, will be aided in casting off the strait-jackets of false religions and creeds.

If, as Max Muller has determined, the Religious Parliament establishes the fact that all are agreed upon the doctrine that God is an unknown, unknowable, and therefore an uncertain, quantity, it may be an eye opener to many who have thus far placed their trust in Christianity of the *modern* stripe, because they believe it to be a better religion than all others, if not the only one through which men can be saved. If the Christian religion is anything, its statement that there is no name given under heaven whereby men can be saved but the name of Jesus, holds good against every religion that denies this same saving influence. Paul preached the known, the revealed Divinity. The Religious Parliament reveals the fact that all religions of the pagan world (inclusive of modern adulterated Christianity) agree in the one sentiment of Paganism—that God is unknown and unknowable. If there be anything in true Christianity better than in other religions, it is that in it is a revelation of God. Ezekiel had visions *of*, not *from*, God; and in these visions there came the summary that, combinedly, they revealed to him the man.

Jesus the Christ was and is a revelation. His advent and the consummation of his mission pronounce the great truth that the Lord God is the visible and tangible manhood, the soul of which is the invisible God within him. The religious system involved in this revelation is, that "to all who believe in his name gives he power to become the sons of God," offspring of Deity, inheritors of the universe, because heirs of God and joint heirs with Jesus Christ.

The Religious Congress was the climax of the tower of Babel, where the confusion of spiritual tongues became so great that the mighty process of reaching

heaven through the piling up of creeds is frustrated. Koreshanity offered, to the promoters of the great show, the opportunity of testing its religious tolerance; not because it ought to have been represented in the false dragon, but because something must demonstrate the sincerity or insincerity of the promoters of the movement. But the doctrines of the Koreshan religion could not be represented there. Why? Because those in charge feared the contrast. It would not do to allow the brilliancy of truth to shine amid the obscurity and uncertainty of the great mongrel show.

The entire Columbian Exposition was a demonstration of the profligacy of men in wantonly destroying the result of millions of units of labor, to further the interests of the greed which induced the development and progress of the institution of destruction.

The Law of Atonement.

[CONTINUED FROM JANUARY.]

It will be remembered that the sacrifices were the best products of husbandry. They were always to be without spot or blemish. They represented the original sinless state in which man was created before the fall. The killing of the animal and its death represented the transformation of the state of innocence and purity, through the sensual affections, to the various degrees of human degeneracy, till the final death of the sensual desires. The blood of the animals sprinkled upon the sanctuary symbolized the unholy aspirations of the church ascending from false doctrines into which it had fallen, and the centralization of these doctrines, with the co-incident life, in the manifest product of such unholy inclinations of the mind; namely, the man of sin—the man who takes upon himself the sins of the world. This man of sin can be nothing less than the putting of the sensual nature in the very body of God, the tabernacle of the Most High, the Lord Christ being this “man of sin.”

The entire Christian world believes in the coming of the Lord. The world outside of the Christian church is looking for some great, marked, special event, as the culminating one of the age, which shall define the demarkation of the old and the new. The Adventists believe that they touched the key-note when they struck the idea that the period which has elapsed since their figuring from Miller's standpoint, to the year 1843 or 1844, is a period in which the sanctuary is being cleansed. In a sense they did, but they fail to understand or explain the type, and thus they are as far from the truth as they were when they made their ascension robes; and at the manifestation of the Lord they will be so wedded to their false doctrines, in which they are confirming themselves, that they will reject him as he appears.

The man through whom the Lord will manifest himself must be born into the world through the law of natural and sensual propagation. His parentage must be perfectly natural, both as to the male and female. He must be born in sin and shapen in iniquity, according to the law of sensual propagation. He must live in

a certain degree of obscurity as to his true mission, at least to the world in general, for a period of years, during which time the sanctuary is being cleansed; in other words, while the pure doctrine of truth is being formulated and perfected in his mind, when he will declare it publicly to the world.

The one great and vital mistake of the Adventists is that in their idea of the cleansing of the sanctuary they imagine the sanctuary to be out of sight somewhere in an imaginary heaven, while the truth is, the sanctuary which is to be cleansed is to be in the earth. It is the passing over of the divine man from the Melchizedical to the Levitical order, revealed in his present coming, which thus constitutes him the fulfilment of the Levitical priesthood.

According to all the teachings of the Old and the New Testament, the Lord Jesus should descend into the race and take upon himself the actual state of the fallen nature, as typified by the pollution of the sanctuary. He should overcome the sinful nature which he thus acquires, and thus be enabled to lead the race into immortal life through his own purification, as typified by the purification of the high priest.

We urge upon the inquirer the importance of remembering that the sanctuary, the type of the divine-human, became polluted by the constant sprinkling of the blood of the animals killed for sacrifice. The animals, as before stated, were representations of the desires, affections, or loves—the natural or sensual desires which led the race down into sin and to the fall. The blood signified doctrines formulated to conform to the sensual desires, and therefore created to sustain them in their evil lives by the perversion of the truth in such a manner as to make it appear to uphold and support the kind of life leading to the sensual nature.

At the end of the year, the high priest performed the office of the cleansing. The end of the year was a type of the end of the dispensation. If the tabernacle, in which was the ark of the covenant and the two tables of stone, was a type of the divine-human as incarnated in the Lord Jesus Christ, who was the very Word made flesh, and its pollution signified the pollution of that humanity, how was the transformation effected? We have already analyzed the figure or type, and have partially made the application.

We have before stated that Jesus, as manifest to the world, was the perfected man of many previous embodiments, through which he became involved as the perfect Word. He reached the stage of his being in which he became the generated man, the divine man, the living man, and the parent of the new genus to proceed from the implantation of his life in the race. In other portions of this article, we have shown how this planting was accomplished; but it is profitable to repeat it in this connection.

The body of Jesus was dissolved in what is called his translation. Let it be remembered that this is the body which arose from the grave. Another point to be distinctly understood is, that his presence did not answer or correspond to the ordinary human manifesta-

tion, for, though his body was buried, it did not go to corruption. It passed through some modifying changes, after being emptied of the human blood which was spilled from his side while on the symbolic cross, but the body that was put in the grave came forth the veritable body which before had been upon the cross and was afterward placed in the tomb. This body passed through theocrasis in the presence of hundreds of his disciples or followers, and they afterward awaited with longing the coming of the special influences which should proceed from the translation of his body.

[CONTINUED.]

Woman's Rights.

The discussion of the suffrage question grows, and the desires and opinions of women are being expressed on the subject. The old objection to the granting of equal suffrage is still advanced, and with a great deal of force,—that many women do not desire the right to vote, and would not exercise that right did they possess it. Some of the members of this class are telling, through the daily press and the magazines, why they do not wish to possess the ballot,—or rather, are giving a sort of Mrs. Tulliver expression to their little opinions on the subject, which opinions they fondly imagine to be reasons. On the other hand, justice compels us to acknowledge that most of the arguments advanced by the women who do desire to possess the right of suffrage, are lamentably inadequate. One woman says, "I wish to vote because the ballot in woman's hands would purify society." What assurance has she that the ballot in woman's hands would purify society? It is easy to demonstrate that under the present system the ballot in woman's hands would *not* purify society. Women are at present no more pure than men are pure; and in impure hands the ballot cannot produce other than impure results. Another woman says, "The ballot will give woman the power to make the most of her mental and physical capacity." Does the ballot give man the power to make the most of his mental and physical capacity? The condition of the great mass of the citizenship answers emphatically, no. Then how should the mere possession of the ballot accomplish for woman what it has signally failed to accomplish for man? Another one says, "I want to vote because I want liberty." The laboring men of this country vote. Have they liberty? Even the most hardened Fourth of July orator would scarcely have the temerity today to assert the affirmative. Many other reasons are given, equally limp.

All this evidences the necessity existing for women to become educated up to the standard of, first, their duties, and then their right to perform those duties without let or hindrance other than what is implied in a kindly regard for the right of men to also perform their duties. The opposition claims that woman is superior to man in the possession of a higher moral sense and standard, and that this superiority is the result of protection from the temptations to which men are subjected. This is ridiculous. Virtue is strength, and comes not through ignorance of temptation, but by resistance to temptation. This resistance causes a heaping up of force, which, through continued

resistance, becomes sufficient to enable the one who has thus resisted, to ultimately overcome. Not until then can the command be obeyed, Resist not evil. But, until that time, it is necessary to resist evil, for in no other way can be generated the power of overcoming. If women are never brought in contact with evil conditions, they can never become sufficiently strong to assist in bringing about better conditions; and to say that women have a high moral standard because they have been denied the opportunity for such contact, is a preposterous statement. Without a knowledge of good and evil, a truly high moral standard is not possible; for only through such a knowledge can come the ability to discriminate between good and evil.

So long as woman allows to man the right to protect her from temptation, so long will she be a weakling, not knowing good from evil. Her fear of his disapproval she will mistake for the voice of conscience; and his moral standards must of necessity be imposed upon her. One's conscience is the sum of one's knowledge; and an absolute moral standard can be determined only by the possession of universal knowledge.

There are certain functions of government which can properly be performed only by woman, as there are certain functions of life which can be performed only by woman. When woman has learned what these functions are,—when she is awakened to a realization of, and a willingness to perform, her duties, there will no longer be any difficulty about obtaining her rights; for the hand that rouses her from the slumber of ages will point the path of her deliverance from bondage.—*Ella M. Castle.*

"Raise Money for the Heathen."

Thoughts in Relation to Four Religions.

(CONTINUED FROM JANUARY.)

Religion (*re*, again; *ligare*, to tie) embraces the thought of rebinding or retying to an original source. This source is fondly hoped to be the supreme good—God. But it does not follow that embracing some religious concept binds one to Divinity, for during the ages when the opposite order—Satan, reigns, humanity is bound to him. The religious concept of man (of which there are manifold degrees) is the needle to the pole of his course. If the Bible were truly the basis of the religions of humanity, there would be no want in the land; oppression would be unknown.

The truths of that wondrous old record are largely hidden from the world, but the modern Christian does not walk by so much of its truth as is open to any understanding that should desire to be obedient to the mandates of Deity. He does not dream of casting into a common purse. "Love thy neighbor as thyself" is an unknown language to him, and he is tractable pupil of the preacher who proclaims that the law cannot be kept, the Lord's answer to the young man who desired to know the way of eternal life to the contrary notwithstanding.

The record is open for the study of the teachings of the Lord Jesus, and the conduct of his disciples, and we hold it patent that the teachings and the life of the Christ are as diametrically opposed to the teachings and the lives of our

modern clergy, as are the lives of the primitive Christian laity to modern church-membership, or to the hades-bent mass of humanity resident of all Christian nations.

The supreme tendency of modern Christianity is toward the magic of "Christian Science"—that remarkable agglomeration which, in a material world, denies matter; gives battle to conditions (diseases) which it asserts do not exist; then stumbles into the grave declaring that there is no death! The sorcery of the Hindu stands less disguised than does that of the seud apostleship of him of Nazareth, standing hedged by the maladministration of a sacred title.

The standard of comparison for these varying incantations is the consonance of the lives of these conjurers with the life and teachings of the Savior of men; and were we a dweller upon a habitable moon, there is a simple key by the application of which we could say that neither cult is able to live the Christ life—the life guaranteed to the fulness of times. The *sesame* by which is revealed the knowledge is this: we are at that particular point of the Mazzarothic cycle—the iron age of the iron age, when religion and its concomitants are at lowest ebb. It is the "darkest hour just before day." Not being consorted with Divinity will bring to these quasi-performers of miracle such final culmination as occurred in the presence of Elijah on Mount Carmel, and Moses on the banks of the Nile. The false will fall before the true; "Christian" and Hindu magicians will yield the wand to the fruitage of the Christian dispensation when he shall appear of whom it is written, "Verily thou art a God that hidest thyself, O God of Israel, the Savior."

The question is sneeringly asked, "If Koreshanity is the gateway by which mankind is to pass to redemption, why does it not assert itself, and lift the grievous distresses under which the race is groaning?" To those unable to read the Bible to the discovery that the Son of man was, through repeated re-embodiments, prepared for his mission to the world—that markedly he had dwelt upon the earth in the form of Abraham and in the form of David, (thus covering a timic period of two thousand years,) we can point to the quite apparent fact that more than thirty years elapsed between the date of the birth at Bethlehem of Judea, and that of the ascension. To his disciples the Christ clearly set forth the manner of his going, and as clearly fulfilled it. To those who follow the voice of the Leader of Koreshanity, much of things to come has been vouchsafed, and like unto the followers of old, we wait God's time for consummation.

They of the Jewish dispensation felt no need of the Christ—they had Moses and the prophets; the modern Christian needs not Koresh—he has the *Christ*. The Lord Jesus repudiated the customs of the Jews; Koresh points to the abominations of the "Christians." When the Christ was "caught up in a cloud," the world remained apathetic, unbelieving; but at some later period it will comprehend that upon that occasion there was not alone an *ascension*, but a *descension*; it will know that the Creator of the universe came not in the infraction but in the fulfilment of law, and that the same orderly procedure accompanied his going. Weight gravitates to the periphery—the earth on which we stand. If the body of the Lord had ascended to a spiritual heaven beyond the clouds, one of the most widely recognized laws—gravitation, would be annihilated, to say nothing of

the abnormal and impossible condition prefigured by material body inresident of spiritual world.

As would have obtained in the burning of the humblest material, the combustion by which the body of the Lord was reduced to Holy Spirit was accompanied by levitation and precipitation. The ascending degree—the soul of the Master, entered the interior of the one human being of all the world who was the prepared receptacle for such a guest. The descending degree, the animal life of Deity, ("Who knoweth the spirit of the man that goeth upward, and the spirit of the beast that goeth downward?") which, however, was as perfect as the ascending degree, was absorbed by the twelve on whom he bestowed the bread, typical of his broken body; to whom he passed the cup, typical of his blood, and by this twelve was given forth to the similar vivification of those who bore the next degree of fitness for the assimilation, and so on through different degrees of adaptation of those people upon whom sat the cloven tongues—the Lambs the Christ had gathered and carried in his bosom. These Lambs were the spirits of the Jews who, through the Abrahamic dispensation, looked forward to the coming of the Christ; *they were the children of the kingdom who were cast into outer darkness*; and indeed what more dark than the degraded humanity into whom they were absorbed? In the person of God—of the Christ, *they were God*, wherefore we read, "For it is God which worketh in you both to will and to do of his good pleasure."

As the gestation of the new birth proceeded, to human seeming Godlife was lost. He who should pull a tuft of growing wheat would find, at certain stage of progress, the parent kernel bereft of power to perpetuate the life of its own degree, or to nourish that of a higher degree. Its life has passed from the old toward the new and is busy in multiplication; it circulates in the sap of the blade and stalk it has projected and is pushing to maturity; it retains little of its original self save its form. So today we see the "Christian" church "having a *form* of godliness, but denying the *power* thereof." The spirit, or God, is departed from it. The power of godliness is spirit and form united. The form (holy flesh) united with spirit (God) is the man-God and the God-man, the Jehovah, (visible to mortal eye,) and never otherwise is God *all-powerful*! The denial of the *power* of godliness lies in the repudiation of God in the flesh. Our sun is the alchemico-organic or the physical counterpart of the central sun of humanity. The dreary winter days are when the rays of the sun are feeble upon us; and we should proclaim it an unchanging state but for the status of our experience.

"The sower soweth the Word." "The Word was with God, and the Word was God." "I and the Father are one." The seed man, the *Lamb of God* (God), being himself the seed sown in the race, law irrevocable will bring forth at the harvest the Lambs of God, the Sons of God; they to whom the prophetic eye of John turned when he beheld the Lamb that "stood on the Mount Zion, and with him a hundred and forty and four thousand," (Lambs) "having his Father's name written in their foreheads." These, as well as all humanity were dead in trespasses and sins. The death in trespasses and sins is the precursor of the death and corruption of the fleshly form. "How are the dead

raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." The death ended, the gestation completed, the birth consummated, John beheld the resurrection from the dead, the first-fruits unto God and the Lamb, the everlasting (age-lasting) kingdom for which we wait.

Specifically, the ascending degree is the bride; the descending degree is the husband—the divine impregnator who, in entering the race to lift it to the condition of Deity, is made to be sin. The people in whom were planted the quickening germ were at first actuated to divine lives and deeds; but a mighty change came over them while the germ struck root, the result of which was the dark ages. The husbandman does not look for wheat until the cycle of its development is run; and all in good time, the appointed cycle completed, the harvest for which the Son of God made sacrifice will appear in the race. The Lord Christ was the fruit or harvest of the Jewish dispensation. The close of every dispensation witnesses not only a fruitage, but such preparation as ensures the fruitage at the close of the dispensation being ushered in. Such is the time when the "plowman shall overtake the reaper."

Now, at the close of the 24,000 year cycle eventuates the conjunction of the Bride who by her ascent was separated from her husband, the Lamb, who descended into the race at the beginning of the age. She is the New Jerusalem which John saw coming down from God out of heaven prepared as a bride adorned for her husband. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Herein is restored the woman that was taken from the man. Duality ceases, and from the restored integrality, will proceed the Eden estate to which man has so long been alien.

The Christian religion—the pure, the primitive, assimilated with paganism under Constantine. Conformable to the law of growth, it commenced its decay, ("That which thou sowest is not quickened, except it die,") for the reason that it lost the true foundation of its superstructure, which is the humanity of God. The light of symbolism, by which alone Genesis can be read, (and in truth the greater portion of the Scripture,) was thus lost to it, and its followers read as with eyes holden, "Let us make man in our image"; and not in all the centuries following have they coupled with that word *image* the sense of the question, "Whose is this image and superscription?"

Hindu and Pagan-Christian alike have lost this base and pivot, this sole vital force of their erstwhile priceless teaching, which has now lost its savor. The life, the spirit of the Christ is pushing to fruitage the *new* order, another stage of the twelve stages the religion of the Creator assumes during the involutions and evolutions of the 24,000 year cycle; and the schisms of India, with the schisms of Christendom, are fit "but to be cast out, and to be trodden under foot of men."

The new order, born of the plantings of the Noatic, the Abrahamic, the Christian, and the Koreshan or Aquarial dispensations, will present a consummation in keeping with the compare of the blade, the stalk, and the ear, with the full corn in the ear.

In that both "Christian" and Hindu have denied the

power of godliness, by stride regulated to the timic pose of the people repudiating, their religion has disintegrated. The people in whom the Christ planted himself, in being the fittest receptacle, are obviously the apex of the progressive type; and since the culmination comes to them, the vitiation of doctrine—the dying which precedes the quickening—proceeds more rapidly than with the Hindu, who approximates a fixed type. Slowly India's religion (which, like that of the modern Christian, was once virgin—the pure river of the water of life, given forth in the preceding grand or Mazzarothic cycle by a Christ, and which, a trifle more than 24,000 years ago, completed its fruitage in the resurrection of the dead, the kingdom of God,) has disintegrated because held in the hearts of a people who were not to be directly moved upon until they should fulfil in themselves the experiences of perhaps many grand cycles to come; until, among other changes, the laws of ethnic infiltration shall have wrought in them a change from ebony hue. Yet he of India struggles not vainly toward the Nirvana; *it will be his in his Christ state*, and without the struggle he could never attain it. He is one step in advance of the Pagan-Christian in that he retains belief in re-embodiment; but he shares the latter's pitfall in that he recognizes not reincarnation, the *final* re-embodiment, the glorious crown of all those that preceded. Of reincarnation, the resurrection from the dead, God's kingdom in the earth, his lore of legend or of script is as barren as is the heart of the Pagan-Christian who has under his eye the, to him, unreadable record of it. Proof that he retains more of untainted divine teaching also appears in the fact that while the language of Christendom is as superabounding in roots as its churches are in schisms, the Hindu has traced his language to fifteen hundred roots. The elder time achieved that which is in store for the future: all language was traceable to one root—*God*.

The Creator worshiped by the Orient is cored and veneered with falsity. "Immortal Brahma is before, behind, above, below, to right, and left; all pervading." The Occidental concept carries nothing of improvement upon this, while from the minds of both races have receded the period and fact of God walking in the flesh, the repetition of which we crave in the words: "Thy kingdom come."—*A. T. Potter*.

A Present-day Parallel.

ENGLAND IN 1819.

An old, mad, blind, despised and dying king—
Princes, the dregs of their dull race, who flow
Through public scorn, mud from a muddy spring—
Rulers who neither see nor feel nor know,
But leech-like to their fainting country cling,
Till they drop, blind in blood, without a blow—
A people starved and stabbed in the untilled field—
An army which libicide and prey
Make as a two-edged sword to all who wield—
Golden and sanguine laws which tempt and slay—
Religion Christless, Godless, a book sealed—
A Senate—time's worst statute unrepealed—
Are graves from which a glorious Phantom may
Burst to illumine our tempestuous day.

—Percy Bysshe Shelley.

The power of truth is in its acceptance and application.

Lay the Axe at the Root.

In a late issue of the *New York Voice*, the leading advocate of the Prohibition party, there occurs the following sentence, which we clip from an editorial entitled "Gold Bugs." It shows its drift on the monetary questions now disturbing the public mind:—

We still declare for the demonetization of gold and the issue, by the Government only, of legal tender treasury notes exchangeable in gold or silver bullion at the market value of such bullion.

As the writer trained with the Prohibition party for a long time, being an enthusiastic "whooper up" of its (c)rank and file, we are now especially rejoiced at this sign of the returning reason of our old friends, and of such evidence of their renewed sense of Scriptural teachings as will induce this journal to strike a solid blow at "the root of all evil," instead of forever haggling at one of its branches. It would seem that any one with half an eye would be able to see that Paul was right when he said that the "love of money is the root of all evil," and that most especially does the liquor traffic have its root in that love. For who, however vile, would interest himself in the manufacture and distribution of drinks merely for the fun of it, if that occupation were shorn of its possibilities of money getting, and the power which the possession of money brings.

"If thy right eye offend thee, pluck it out"; and certainly the whole human family (including the Prohibition party) has come to cherish money as the apple of its eye, until it is an offence to all mankind, and the stench of its corruptions must even taint heaven (if the modern church is any kind of a sample of that sphere). It behooves this party of "great moral reform" to get the mote out of its own eye, before attempting to get the beam out of the liquor dealer's eyes. It should get its other eye(deas) open to the necessity of getting right down to the business of laying the axe at the root of the tree, where every blow will tell.

To demonetize gold is a good thing; and if it were relegated to its relation with the commodities, where it belongs, shorn of its fictitious valuation, it would find its true usefulness in the arts and sciences, not the least of which is the cure of drunkenness. Let the cure be as cheap as the contagion. But why stop at the demonetization of gold? Why have any legal tender money at all? Is a metal money—three fourths of whose value is the fiction of legal tender—any worse than paper money, where sole value is that same fiction? Is the perception of this unusually keen journal too dull to understand that the trouble with our monetary system is not with any special kind of money, as such, but with money itself,—any kind of money bearing the fiction of value in itself, enforced by the legal tender clause? Or is our reform cotemporary's conscience too *legally tender* to attack money-vested interests, including its own necessary sacrifice of no money at all, to rescue our country, our people, from the merciless clutch of greed?

Money is supposed to be a measure of value,—just as a yard-stick or bushel is a measure of quantity,—and

should have no more value attached to it than these very useful articles. But the trouble is, that unwise legislation has given it value and limit, whereby, through the designing manipulations of unscrupulous avarice, it is seldom at hand when such a measurement is desired, and, unlike a yard-stick or bushel measure, the aforesaid legislation prevents its being made for the occasion;—it must be hired at usury for the purpose. In addition to this defect, it is by the same process and incentive made to increase its value in the hands of capital, and, in the same ratio, to decrease the value of labor. This is the great complaint now laid at the door of the gold standard, because the money-lending and money-speculating interests have succeeded in getting exclusive control of this kind of money, and, through it, of all other kinds also,—for they are all more or less founded on gold. But suppose gold is downed, and another kind of legal tender money is issued! These same sharks have the financial interests of this country so well in hand that it will be issued to them, or if not, they will soon get it and corner it just the same as gold, making every commercial transaction contribute to their gain without any further justification for their stealage than that they were sharp enough to so manage it, and the people were fools enough to let them get possession of the financial yardstick.

To destroy gold as money will be a fell blow at this class of robbers; and the position of the *Voice* is commendable thus far: it will help to reduce the question of "What is money?" to its last analysis. It will also clear up, in a large measure, the haze that so mystifies the people regarding monetary matters, enabling many (who do not now see it) to see that it is the *love of money itself* that is sapping this country, and that nothing short of its destruction—the destruction of its delegated power—will save this nation from the fate of Egypt, Greece, and Rome. There can be no compromise in this case, any more than with the liquor traffic. "Kill the snake; do not simply cut off its tail!" If the *love of money* is evil, it means *all* money. If you license the sale of beer only, you license sin, and promote the evil of intemperance; so holds the *Voice*. If you limit the issue of money to one kind only, you are still planting the root of all evil. Things grow by that upon which they feed; and if we can get fed only through the process of getting money, we will still love it. The *Voice* cannot well put up the plea of enduring a necessary evil, or of taking half a loaf in lieu of a whole one; to be logically consistent, it must be as radical on the money question as upon the liquor question, proclaiming no compromise with the evil love of money, or else declare that Paul and the present direful experience of civilized (?) man lie—most egregiously.

Well, what then? Do without money? Yes; it is just as easy to do without money as to do without rum, if you only think so. Shall we then return to barter for exchange? Not exactly. Commerce obtains for the distribution of the products of the earth to all who have need, not for the purpose of gain, to which it has been prostituted, but for the mutual benefit of man-

kind. This is the proper function of government. If Uncle Sam could distribute supplies to a million men in time of war, he certainly could do the same for sixty millions of people in time of peace. But Uncle Sam has come to be a kind of "Dutch Uncle," who has developed a very great partiality for his money-getting nephews; he permits them to usurp these functions of government, thereby cozzening the balance of us out of the just reward of our labor, until thousands are now on the verge of starvation.

It is of little use to agitate these things in political circles; such ideas of statesmanship could not be driven into the heads of our politicians with beetle and wedge. They are all bound to the chariot wheels of the money god, and cannot be released until the god himself is destroyed. As in times past the way to resume was to *resume*, so now the way to establish true commerce is to *establish* it. Millions of dollar's worth of commercial transactions are daily balanced through the clearing house system without a dollar of money being passed. This system was instituted for the favored class; but now let the people, or any number of them that can agree, adopt something similar for themselves; let them establish store-houses at their market places, where they may bring their products to exchange for such other products as they prefer, or for deposit, if nothing is then required. The evidence of this deposit, in checks or book accounts, may be passed from hand to hand in exchange for barter between neighbors, thus serving the uses of money without its essential defects; first, it can always be procured,—made to order whenever needed, so long as there is any product to be exchanged; second, whenever it is presented to the store-house, or to any one of the store-houses in the system, for redemption in whatsoever commodity the holder demands, the transaction for which it is a witness is complete, and it is canceled so that there can be no advantage in hoarding, as such circulating medium can never be made scarce or dear, increasing or decreasing with the demand for exchange.

Such a system as this, extending all over our country, would come to control all the avenues of trade and facilities of transportation, cheapening them to the minimum, and supplying not only all home productions, but foreign as well. In truth, it would rapidly root out the money-grabbing—the competitive—system, the world over.—*J. S. Sargent.*

The Boot on the Other Foot.

The Cleveland *Herald* hopes the women will pardon it for calling attention to the fact that while fifty per cent of the female prisoners arrested by the police last year were married, but thirty-five per cent of the male prisoners were benedicts, and argues from this that marriage has more of a softening and civilizing influence upon man than upon woman. The *Herald's* pardon-begging betrays its misconception of where the back-handed compliment rests. Woman, by its own showing, as a home-maker and helpmeet, is thirty per cent in advance of the sterner sex.—*A. T. P.*

Monopoly.

"Wealth against Commonwealth."

This interesting and powerful volume of five hundred and thirty-six pages, from the press of Harper Brothers, by Henry Demorest Lloyd, uncaps, circumstantially and from the records, in a masterly way, the mysteries and deviltries of monopoly, especially of the railroads and the Standard Oil Company. Thirteen enterprising persons—having no ostensible organization, no oil lands or refineries, and no capital to buy them with—entered into a very remarkable combination with all the great railroads of the country. These professed public highways—which had obtained their franchises and right to be, on the ground that they were public highways and common carriers which had no right to discriminate between citizens desiring transportation for themselves, or their wares—covenanted with these favored citizens, who called themselves by the modest name of The Southern Improvement Company, first, to double freight rates; second, not to charge them the increase; third, to give them the increase collected from all competitors; fourth, to make any other changes of rates necessary to guarantee their success in business; fifth, to destroy their competitors by high freight rates; sixth, to spy out their competitors' business.

Of course this nefarious compact was carefully guarded from the robbed and ruined competitors and the public, and was only revealed in court and congressional investigations, and those of the Interstate Commerce Commission. Mr. Lloyd says: "The railway managers, made kings of the road by the granting to them of the sovereign powers of the state, covenanted, in order to make their friends kings of light, that they would 'maintain the business' of the Southern Improvement Company 'against loss or injury by competition,' so that it should be 'a remunerative' and 'a full and regular business, and pledged themselves to put the rates of freight up or down, as might be 'necessary to overcome such competition.' Contracts to this effect, giving the Southern Improvement Company the sole right for five years to do business between the oil wells and the rest of the world, were made with it by the Erie, the New York Central, the Lake Shore and Michigan Southern, the Pennsylvania, the Atlantic, and Great Western and their connections, thus controlling the industry, north, south, east, west, and abroad. The contracts in every case bound all the roads owned or leased by the railroads concerned. The contracts were duly signed, sealed, and delivered. On the oil business of that year, as one of the members of the committee of Congress figured out from the testimony, the railroad managers could collect an increase of \$7,500,000 in freights, of which they were to hand over to the Southern Improvement Company \$6,000,000, and pay into the treasury of their employers—the railways—only \$1,500,000. When the Vice-President of the Erie Railway Company was asked if the effect of this contract would not be "a complete monopoly in the oil-carrying

trade," his answer was, "yes, sir; a complete monopoly."

In accordance with the above villainous contracts, freights to New York were suddenly put up from \$1.25 to \$2.84, or over one hundred per cent. Of course intense excitement arose throughout the oil regions and the whole country. The managers of the great professed public highways were immediately telegraphed for information, which was demanded "at once, as the excitement is intense, and we fear violence and destruction of property." General McClellan, of the Atlantic and Great Western, replied that the contract was "cancelled;" President Clark, of the Lake Shore, that it was "formally abrogated and cancelled;" chairman Homer Ramsdell, of the Erie, that it was "abrogated;" Vice-President Thomas Scott, of the Pennsylvania Railroad, that it was "terminated officially;" Vice-President Vanderbilt, of the New York Central and Hudson River Railroad, that it was "cancelled with all the railroads;" all of them thus acknowledging that contracts were made.

Mr. Lloyd says: "This advance—the superintendents of the railroads told complaining shippers—had been made under the direction of the Southern Improvement Company, and they had been instructed to make their monthly collections of oil freights from that concern." Apparently, the storm that arose upon the unveiling of the facts in this case had wrecked and entirely destroyed this piratical craft that sought to seize the management and lion's share of the profits of a great and rich industry, with its collateral industries, ruining the thousands of industrious men engaged in them. But really, no such consequence followed. The Southern Improvement Company professed to give up the ghost; but in spirit it was only playing possum, securing a re-embodiment in the Standard Oil Company, which included ten of the thirteen members of the professedly defunct company, its president, vice-president, secretary, treasurer, and a majority of its executive committee. If the body of the Southern Improvement Company enjoyed a metempsychosis, so also did the spirit of those contracts with the great railroad companies which had been "cancelled" and "abrogated." But under those contracts this monster company agreed to expend large sums in oil refineries, and this is the way it proceeded to do so. Says Mr. Lloyd:—

One of the Cleveland manufacturers, who had sold, was asked by the New York Legislature why he did so. "They had been very prosperous," he said; "their profits had been \$30,000 to \$45,000 a year; but their prosperity had come to a sudden stop. From the time that it was well understood in the trade that the Southern Improvement Company had grappled the entire transportation of oil from the West to the sea-board, we were all perfectly paralyzed; we could not operate. The Southern Improvement Company, or some one representing it, had a drawback of a dollar, sometimes seventy cents, sometimes more, sometimes less, and we were working against that difference. "It was a difference," he said, "which destroyed the business." He went to the different railway officers, with one result. He was told that there was no help for him, and

was advised to get out of the oil business. His fate was that of all others. When he finally concluded that there was no alternative, and looked round for a purchaser, there was none but his great oppressor, the Standard Oil Company. The head of this insatiable octopus offered him fifty cents on the dollar for his plant, and advised him to take it, saying suggestively, "I have ways of making money that you know not of." For the works that yielded from \$30,000 to \$45,000 annual profit, and which its owners valued at \$150,000 they received \$65,000, which was about the average paid, and the hapless victims of this embodiment of insatiable greed, who were practically denied the protection—against robbery—of the government under which they lived, were assured that it was that or nothing.

One by one the refiners in Cleveland were wrecked or frozen out, until only two of any importance were left, which, surveying the wrecks around them, concluded to put in out of the storm. Seeking to make terms with the great devil fish, and agree upon what terms they should be swallowed, they were informed, by its head, that for ten years they must refine only 85,000 barrels. They had refined 120,000 barrels the year before, and had capacity for 180,000 barrels. "The prospects were much better for the future."

In the words of Mr. Lloyd, we learn that this mighty mogul said to his future menials:—"You must give me and my associates all the profits you make during this period, above \$35,000 a year, until we too have got \$35,000 a year out of your business, and we will guarantee you \$35,000 if we let you run." They had made \$41,000 the year before, but they agreed. "You must divide with 'us,' after each has got \$35,000, all the additional profits." They had to put into this "adventure" all their buildings and machinery, valued at \$61,760.42, all their time and attention and \$10,000 in cash, while their conquerors put in only \$10,000 cash and no plant and no time. But they agreed to this demand for "half." "You must stop refining altogether, and let us take out our \$10,000 whenever we send you notice that through competition, or a decrease or change in the production of petroleum, Cleveland can barely compete with other places. You must sell the kerosene you manufacture, and buy the petroleum you make it of at the price we fix."

The combination could make the business unprofitable whenever it chose, and under the previous stipulation could close them up at its own pleasure, until the ten years had rolled by. But they agreed. "You must resume again after such suspension, and let us take half the profits whenever we give you notice. You must let us enter or withdraw, throw our \$10,000 in or out, suspend or resume, again and again, as we choose." They agreed. "You must make us monthly reports of all your transactions. You must not enlarge nor contract your works without our consent. You must not go into the manufacture of petroleum, nor any other new business anywhere else in the world during this adventure! You must ship your products by such

routes as we direct." They agreed. "You must keep this adventure secret. Our name must not appear, and even if you all die, you must agree that we may continue the business under your name, or any other name we choose. You are to be thus tied up for ten years, limited at the best to half the profit on half your capacity, with a right in us to close you up altogether, or to close and resume whenever we choose, with no right in you to start or stop or withdraw. But we are left to be free, in our own refineries, to refine all the oil the market will take, and keep all the profit, and enlarge our works and extend our business. And finally, you must put your hand and seal to a statement that you do this to 'reconcile interests that have seemed to conflict,' and to 'equalize the business,' and that this agreement gives you your due proportion thereof."

The president, as he testified when the contract was brought into court, and the men bound under it were freed by the court, "conducted most of the negotiations" and "had been familiar with the dealings thereunder," added still other oral instructions. "You must not seem to be prosperous. You must not put on style; above all, you must not drive fast horses or have fine rigs; you must not even let your wives know of this arrangement." To carry on the deceptions required to be practiced under this agreement, made by this very pious old fraud, "A false account was opened on the books to conceal the nature and origin of this transaction from their own book-keepers. In the name of that account, false and fictitious checks were drawn, bills made out, balances struck. A box was taken out at the Cleveland post office—box 125—in the name of an imaginary 'Mr. G. A. Mason,' and through this box the correspondence of the adventure was carried on. Each of the three parties to the 'adventure' continued to march and fight under his own flag as before. They kept up every appearance to the public of being actively engaged in competitive business." A few years after, when this great, benevolent, and pious founder and endower of a great Christian (God save the mark!) university was brought into court and was asked if his trust had sought in any way to diminish the production of refineries in competition with it, his reply was, "Oh no, sir." "Nothing of the kind?" "Oh no, sir." When asked, again and again, if it had done anything of the kind, he said, "Not at all."

This master book shows how this unlawful, unholy, and perfectly infamous combination of our public highways and a cruel and conscienceless fictitious legal person—an image of a beast, turned screw after screw until it crushed out the fortunes and hopes, and, in vast numbers of cases, the reason and lives of its hapless victims, making not only the whole country but the world its conquered province. In doing so, "Property to the extent of uncounted millions has been changed from the possession of the many who owned it to the few who hold it; first, without the knowledge of the real owners; second, without their consent; third, with no compensation to them for the value taken; fourth, by falsehood, often under oath; fifth, in violation of the law."

Truly does Mr. Lloyd, say that such conduct which "we think right because called trade," is really lying, stealing, murder. "The definite result," Ruskin preaches, "of all our modern haste to be rich, is assuredly and constantly the murder of a certain number of persons by our hands every year."

Pennsylvania adopted a new constitution, forbidding companies engaged in transportation to own coal, or other mineral lands, or to engage in other business that would bring them into competition with their customers. In defiance of this provision, they have wiped out all competition by making themselves owners of all the coal lands in the state, and largely in the United States. The grasping and lawless spirit and deceptive methods of the railroads and the oil trust have entered all other callings, until, literally, no man can buy or sell, in this so called land of the free, until he has bowed the knee to these images of the beast,—fictitious, conscienceless embodiments of boundless greed, the handiwork of cunning lawyers.

By flashing the clear light of truth upon their tortuous and infamous methods, Mr. Lloyd has added still another title to the esteem and love of oppressed humanity.—O. F. L.

The Benefits of Co-operative Unity.

There is much said respecting co-operative unity or communistic societies, *pro* and *con*, and there are many attempting to organize under that name in different localities. Hitherto it has been a very unpopular idea, scouted at by the masses whose interests are in the competitive field. The idol of Mammon fills the throne and so rules the universal mind that men's hearts are hardened, and selfishness is rampant. It is like tearing out the vitals of society, to touch their pet schemes or to infringe upon their system of gaining riches. The only idea of co-operation admitted as sensible has been for a few rich men to form combinations to sharpen the already pinched faces of the poor on the great grindstone of monopoly.

This is not the kind of co-operation of which we would speak. The numerous co-operative societies that are attempting to organize will not succeed, for they are not established on a right principle. They are not pivoted on one central idea, and we consider them but shadows of things to come, a reflex of the spirit that is brooding over the people; but it is encouraging to see their effort, because wherever there is found a counterfeit there must be, somewhere, the genuine principle.

The basis of true communism is brotherly love. The disciples of Jesus set a perfect example when they sold all they had and put the proceeds in one common treasury, "and they had all things common." What heart, conscience, and judgment together dictated, they gave according to the gospel principle of stewardship and trust. How beautiful, yet natural, this single-hearted love to God and man, wherein the Fatherhood of God and the brotherhood of man are exemplified!

Koreshanity has taken up the broken threads of

Christian communism, which has long lain under the chaotic mass of selfishness and greed, and will proceed to finish the work, the foundation of which Jesus laid. Jesus laid the foundation of divine communism; his disciples applied the principles, but only as the germinal beginning of what was to be a subsequent fruition. The Messenger of the Covenant will now rebuild, upon this foundation, the temple of true usefulness in the midst of a people bound together by the bonds of equitable interest or ownership—common interest—with love to the neighbor and for the performance of use. This is an organic unity founded upon the basis of labor as the only capital; the only purchasing power the exchange of commodities. The government of said unity is vested in one head or controlling power; the purpose of said government is not so much to regulate the conduct of man, as to so insure the economy of things as to provide for the equitable distribution of the products of nature and art, and to adjust the manufacture of such things as are essential to the interests and happiness of said people.

We are asked, "What greater advantage has humanity in such a society than in the world as it now stands, where one is free to choose and act for himself?" We will attempt to describe and enumerate some of the advantages of an associated natural life. In establishing a communistic society, there must first be a common center toward which all thought aggregates. There is no tie so strong as a religious tie, consequently this center must be one on whom the affections and faith of the people are fixed. Such a body adhering to a central principle would constitute a natural consolidation where the natural wants of man could be easily satisfied. Industries of various kinds are the *first* thing to be considered; no medium of exchange is required, the exchange of products, value for value, will carry out the great plan of equitable commerce. There will be no demand for wages, but an equitable share of what labor manufactures. The great question of economy is also to be considered. Banded together as one great family, economy can devise a thousand ways in which to add to the comfort of the many from what would once have been thought scarce sufficient for the few. The means lavished by a fond parent on a family of four children would give equal advantages to twenty if carefully adjusted. We cannot go into the details of the advantages of a public dining hall, kitchen, laundry, and bakery. This subject has been ably discussed by many, who prove that not only the quality of what we obtain is wonderfully enhanced, but the quantity is increased by purchasing on the co-operative plan. We can not only care for ourselves and others more perfectly and abundantly, but with better results, while various other advantages affect every particular of our natural life. The greater number in such a body, and the more complete and perfect in every detail the co-operative plan, the more perfectly is our life administered to.

Take for example a small town of 10,000 inhabitants, living together under the competitive system. One third of this people are rolling in wealth. Their money

is uncounted; interest-bearing bonds lie idle in their coffers unneeded. Another one third are exerting brain and muscle to the fullest extent to make a fair pretense to respectability, struggling "to make both ends meet," while the remaining third are drudging at most menial service for a crust of bread, or else are abject paupers because they cannot find work to earn sufficient to keep the wolf from the door. We do not call them tramps, but unfortunate fellow beings. The tramp is found among all classes, the worse tramp of all being the profligate who spends his inheritance in the gambling hell, the opium joint, the saloon, or the well-patronized brothel. If one should come among this people with power to subdue all selfishness, piercing their hearts with words of truth until they exclaimed, "Men and brethren, what shall we do?" and fear came upon every soul until the whole city was subdued and awed, then might they sell their possessions and goods and part to all men as every man had need. What would be the result? The hitherto rich would have every comfort, the brain and muscle of the middle class would be relaxed from the terrible strain of intense effort, and the hearts of the poor and downtrodden would be gladdened by the luxury of fuel, food, clothing, and a few hours' rest from a life of unceasing drudgery. The money that has long lain idle in the coffers has been a means to an end—a golden chain to bind man to his brother man. Such a people could but rejoice together in the baptism of love, and they would be recognized as a nucleus of a great nation which would command the respect of the world, and exert a powerful influence in guiding and controlling the destiny of humanity.

A large society held together by a common form of truth, by common affection for good, would not only insure natural and spiritual blessings and wealth to the individual, but to the body, making it a source of power in the world to proclaim the truth and to influence mankind for good. This is the way of RIGHTEOUSNESS. Koreshan doctrines instruct us that love to God and to the neighbor is the fulfilling of the law. There is now established a society founded upon religious convictions, with a divine center round which all hopes cluster. In this unity every member of the body is expected to contribute to the happiness and comfort of every other member, and at the same time receives from the body a more abundant blessing than is possible to receive away from the body. It should be as if one current of life coursed through the whole body, hence each one coming into such a unity would come into possession of its wisdom and its truth, its power and its wealth. When men are thus banded together for the highest attainment possible, they assume an interrelationship, as a whole one, or greater man—as Christ, the spirit of life, and the body of many members are one—and this greater man communicates his highest, purest life to every individual. The words of the Lord assure us that he unites himself with mankind in their interrelationship with each other.

What a beautiful comparison we find in the statement that the love of the neighbor is like unto the love

for the Lord. While the love to the Lord is the first and greatest command, the spirit of life, the love to the neighbor is the body in which it is clothed. The body is like unto the soul. What a vision we have here of the greatest man whose soul the Lord is. This is but a simile of a body of believers bound together by love and common interest, faith, and usefulness, the soul of which is the divine life. Such is the army of the Lord. It is well known that in every army there is a general spirit that gives nerve and bravery to every soldier. There is an *esprit de corps* which is a consciously recognized power belonging to bodies associated together, which commends itself to every member. It is the head ruling a body of many members. The proper recognition of the truth of Koreshanity in reference to co-operative unity, involving both the natural and spiritual advancement, and our wisely directed efforts to realize them in ourselves, and in the body, are among the highest purposes of life. It is the great foundation of life involving the interest of the church and state, which must be united in the great and central purpose and principle, in which the commercial principle in every domain obtains.

To give these truths to the world that others may understand and appreciate all the blessings of co-operative life, is our great aim for the advancement of Koreshanity in the world. Some may say, "It is a Utopian dream, an ideal life incompatible with the real life of man." We describe no Utopia. Koreshans do not rest an imaginative brain on Bellamy's pillow. We are giving you the possibilities of a life in which the truth of life is manifest. A society founded on strictly religious principles, with a divine center, will attain to all we picture. Do not fancy that there can be a grouping of sensual, selfish people that will ever perfect a plan of righteousness without a struggle; but if actuated by right motives—love to God and the neighbor—they will purify their lives, abrogating all evil desires, lifting up the standard of righteousness; under it, fighting the good fight of faith, they will gain the victory, and grow to the full stature of the MAN.

There are two methods by which this can be attained. First, by decision of purpose, then an identification with the body, regarding all possessions—wealth, talent, goodness, or life—as belonging to the body. If one has prominence, let him regard his position as belonging to the body and not to self; as being conferred upon him simply for the use of the body. If one is obscure, let him consider he is no less a part of the body with the same heart's blood coursing through his veins; not less a possessor of commonwealth and truth, and an heir to the kingdom, "For by one spirit we are all baptized into one body whether we be Jew or Gentile, bond or free, and have all been made to drink unto one spirit." "For the body is many members. And they cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of thee." When the body is complete in unity, then will the equality of the brotherhood, which our Lord laid down as a fundamental principle in the constitution of his church, be the

controlling spirit. This equality does not imply equality of function or official place, for as there are diverse gifts of ability and intellect, there are also diverse official positions. This will not displace a law of arrangement or adaptation in the body. Koreshanity aims to complete a body, a community lifted up to that high pitch of earnestness that marked the Apostolic church, where all the functions of the government as well as teachings will be invested in those who are conscious of acting as the organs of a power that is mighty to rule, and who singled them out each for a particular work. A public spirit which ever places the interest of the body before the interest of the individual, yet preserves the liberty of each, and justice with each other, is the strongest force of a true co-operative life.—*Mary Everts Daniels.*

The Arena.

The *Arena* for February continues the subject of the causes of immorality to be found in present social conditions. This work of awakening many to a realization of the horrible state of our so called civilization is being nobly prosecuted by this publication. Let the people gain knowledge of the extent of the ravages of vice. Let the horrible facts be placed before them in words which do not cover them or soften their repulsiveness. We have had too much of concealment, and of fair words for foul conditions. The brave editor of the *Arena* does not hesitate to grapple the subject, or to call sin by her own hideous name; and his vigorous pen must rouse many to the necessities of the case.

An open letter to Senator Sherman is the first of a series of political articles promised, by Geo. W. Pepperell. This first paper considers the different positions taken by Mr. Sherman on great public questions, showing how he acted a double part, deceiving the people while he crushed and ruined them. "It is impossible for a prominent man who played an active part in the public affairs of a great nation, to escape history."

Among other notable papers in this number are, "The Dynamics of mind," by Henry Wood; "The President's Currency Plan," by Hon. W. J. Bryan, Congressman from Nebraska; and "The Story of a Campaign," by Willis J. Abbot, who tells the story of the recent Populist campaign in Chicago.—*E. M. C.*

No ideal or imaginative picture of a Utopian consummation can excel, or even equal, the realistic and sublime achievement of a brotherhood inaugurated through the completion of the Messianic function as determined in the wisdom and purpose of God, when he planted in the race his own seed, whence shall spring forth the consummative kingdom.

Austria and Italy are now beginning to ask what is to be done with the agitators, and in Belgium the agitators, socialists, as in Germany, are receiving more attention than any other class of public men. In England, some of the most radical demands of the socialists are favorably considered by leading men of the two dominant parties, showing that reform is gaining everywhere.—*Progressive Age.*

SHARP CUTS.

Fire is one thing to the gold, and quite another to the dross.—*Ram's Horn*.

Agnosticism is coming into such ill repute that even Prof. Max Muller has disclaimed being one of its votaries.—*Jewish Voice*.

It is astonishing,—yea, startling,—the extent to which the faith prevails in many circles in New York that we ought to have a king.—*New York Tribune*.

All clear-visioned people, the wide world over, see something coming that makes them tremble. But the great mass does not see it at all, nor did they in Noah's day.—*New Charter*.

If Jehovah God had not assumed a humanity, and so clothed himself with a body (which belongs to ultimates), he might have attempted any redemption in vain. For who can attack an enemy without coming near to him, or without being armed for the battle?—*Swedenborg*.

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments, in a man are of no account, if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Henry Ward Beecher*.

I belong to that class of people who by divers tricks take from the toiling masses the necessities of life, * * * and I imagine that I pity people and I wish to assist them. I sit on a man's neck and weigh him down, and I demand that he shall carry me; and without descending from his shoulders I assure myself and others that I am very sorry for him and that I desire to ameliorate his condition by all possible means,—only not by getting off of him.—*Tolstoi*.

The old order of things is breaking up. An irrepressible conflict, deeper, more widespread and more bitter than that which filled the last generation in America with alarm, is brooding over Europe and America today. Competition has at last culminated in monopoly, and having no more individual worlds to conquer, the monopoly of wealth is determined to crush the independence of labor. In their attitude of open hostility they have reached that stage where violence and bloodshed must attend each movement.—*San Diego Mail*.

Obedience.

It has been my endeavor to show how every form of noble architecture is in some sort the embodiment of the polity, life, history, and religious faith of nations. Once or twice in doing this, I have named a principle to which I would now assign a definite place among those which direct that embodiment;—the last place, not only as that to which its own humility would incline, but rather, as belonging to it in the aspect of the crowning grace of all the rest: that principle, I mean, to which polity owes its stability, life its happiness, faith its acceptance, creation its continuance—obedience.—*Ruskin*.

The Brooklyn Strike.

In all conflicts, no matter where or under what conditions, between capital and labor, or the employers and the employed, it seems impossible for the authorities to see more than one side. Labor is held responsible for the interruption of business, and it must be coerced; capital or corporation is never made even to *share* the responsibility. The Brooklyn street car strike has been no exception. General Avery, who has charge of the military forces there, became very angry because the police of Brooklyn would not join him in shooting down innocent people, and is reported to have thus delivered himself to the Mayor of Brooklyn:—

The police of Brooklyn are either incompetent to handle this situation, or they are cowardly, or they are in sympathy with the strikers. They can take either horn of the dilemma. The police of New York may be thieves and blackmailers, but they are not cowards. As for myself, I prefer thieves and blackmailers to cowards. The police neither club the strikers nor arrest them. They have not arrested a striker. Now this is a pretty state of affairs! I say that an administration which cannot meet a situation like this is not a competent administration. I have nothing to say as to the justice of the demands of the strikers.

According to this military satrap, no matter about the justice of the cause of the strikers, they must be clubbed and arrested, and the police who refuse to do that are worse than "thieves and blackmailers." In the midst of this tirade, some one ventured to suggest that the corporations were violating the law, to which the doughty general replied:—

I do not defend the railroad companies, but I claim they should be protected against riotous strikers, and I claim that something should be done at once to accommodate the traveling public of Brooklyn.

He does not defend them, but they must be protected. The very same song that was sung to all the keys, at Chicago last summer. The public is inconvenienced, but no blame for this inconvenience must the corporations bear; it is all the fault of the workingmen. If the corporations are in the wrong and not to be defended, then they are just as much to blame for the public inconvenience as are the men. Why does not General Avery have them clubbed and arrested? Or why does he not go to the corporation kings and say to them: "Gentlemen, there is turbulence in this city, and the public is inconvenienced. I am here to maintain order and protect the rights of the people. If there is a disagreement between you and your men that makes this trouble, if you have treated them badly, as they say, let us have the truth about it. Treat them fairly and justly, and we'll see to it that they do no violence. The public holds you jointly responsible with the men for this inconvenience and disorder." That would seem fair in ordinary matters, wouldn't it? But if General Avery were to take that course he would be dismissed from the service as an anarchist! It is to that pass we have come.

But General Fairchild, of Wisconsin, another military hero (?), would make short work of these laboring men. As usual with that class, they are the only ones to be punished, and they should be wiped off the earth. Why? Because they still show a little of the spirit of independence which has been the boast of America ever since the Pilgrims landed in Massachusetts. Fairchild's speech was made in Chicago, and is thus reported in the *Globe-Democrat* of January 23:—

"Alluding to the Brooklyn strike, he said:—If the present conditions of riot and murder and bloodshed are to continue; if law is to be set at naught; if irresponsible, ignorant bodies of men are to continue to rule our elections; if these leaders are to escape death at the cannon's mouth or the hangman's noose, I would to God the rebellion had never been put down. I am glad my three score years and ten are drawing to a close. The scenes of today sicken me. I am glad my life is nearly done."

General Fairchild's voice trembled with emotion as he reached his climax, and the graybeards about him drowned his words in applause. He continued to denounce the labor element, strikers, and rioters in unmeasured terms, and urged the ruthless slaughter of the "turbulent, who hold the nation's laws in scorn."

That is the doctrine of plutocracy. Kill off the present generation, and the next will be more subservient. If any doubt the above items, we refer them to the *Globe-Democrat* of the above date.—*Progressive Farmer*.

THE LATEST SPOKEN.

MORE BONDS.—Now that "Honest" John Sherman has taken hold of the thorny problem and introduced a financial bill of his own, and kindly consented to save the country, it will probably be in order to breathe freely. Sherman has proved such a success heretofore, as the financial guardian of the people, and so many blessings have flown from his marvelous performances in the world of finance, that it is not too much to predict that his new bill will either cure or kill us outright. Of course, no scheme could be expected from the "lean, spare Cassius" of Ohio, that did not provide for a bond issue, as the objective point of his whole existence seems to be to get more bonds and bigger ones. His idea of supreme bliss seems to be a country plastered over two feet thick with interest-bearing mortgages, with himself and friends as the manipulators of the coupons attached thereto. A fruitful crop has been reaped by Sherman & Co. as the result of this policy, and it would be unreasonable to expect him this late in life to relinquish his hold on so good a thing. Should your Uncle John ever get to heaven, the first proposition he would make to St. Peter would be to lay a bonded mortgage on the pearly streets and adjacent angels, and give him the sole right of foreclosure.—*American Nonconformist*.

REFORM EXTERNAL THINGS.—If ever society is to be reformed, that process must begin at the very bottom, that is, with its most external things, at least as far as man's work in its reconstruction is concerned. This is the universal law of birth and growth in all living organisms.

In the vegetable world, the ground must be prepared before the seed can germinate and grow. In the animal world, the life principle first forms a skin to serve as matrix, or gathering envelope, and from what it gathers is afterwards formed the fibre and tissue and all the organs of the living body.

But how completely do many religious people ignore this fundamental law of growth. Indeed, many of them reject it altogether as far as spiritual life is concerned, thereby branding themselves utterly unscientific, unphilosophical, and irrational. They plant the divine seed on a bare rock, and they blame the rock because it does not bear fruit.

They place a house upon stilts, and wonder why the wind will never let it stand. They speak of the glories of a spiritual heaven, and yet uphold a system which creates a natural hell. And for this work they seem often to take their pay in the self-satisfaction which a feeling of contempt for all who do not believe them engenders.—*New Earth*.

TWO SETS OF LAWS.—I wonder how many people understand that the imprisonment of Debs is giving a mighty impetus to the movement that is destined to sweep the present system out of existence! People need thought-awakeners to rouse them to the tendency of our present social and political organization, and the imprisonment of Debs meets the requirements. The people must learn that there are two sets of laws in this country: one that condemns and punishes the poor man; and the unwritten law that excuses the crime and plunderings of the very rich. Two years ago, a great railroad corporation in New York State steadily violated the law regulating the hours of switchmen. The switchmen struck for the enforcement of the law. Governor Flower called out the troops to suppress—whom? The railroads that had violated the law? No, but the strikers who contended for the law's enforcement. The Standard Oil Company, operating in Texas, flagrantly violated the laws, and Governor Hogg sent requisitions to Governor Flower for the head officers of the Standard Oil monopoly. Did Governor Flower honor the requisitions? No, he ignored them. Here is the difference, you see, between striking switchmen, contending for a law's enforcement, and a Standard Oil king, guilty of a law's violation. The former, Governor Flower suppresses with state troops; the crimes of the latter he ignores entirely, and treats with contempt the requisitions of a governor calling for their arrest. The legal authorities of California have done all in their power to punish the A. R. U. men involved in the violent phases of last summer's strike. Recently, U. S. District Attorney Knight refused to proceed against the railroad king, C. P. Huntington, for a violation of the Interstate Commerce law. In Nebraska last year, a poor unemployed man, with a family to support, robbed a U. S. mail stage of less than one dollar and was sent to prison for life; while Mosher, the Lincoln bank president, guilty of defrauding his depositors out of hundreds of thousands of dollars, got three years in prison. In a city not so far away, a poor unemployed man, with a sick wife, got fifty days in jail for shooting a couple of quails and a rabbit on a rich man's property, while an embezzler of several thousand dollars was rewarded with a public trust. I recite these few of a multitude of instances to show that a man's chances for escaping the law's penalties are proportioned to the size of his pocket book. The hopeful sign of the times is the widespread uprising of the better elements of society without regard to party, in an effort to eliminate such perverse legal and social methods. The imprisonment of Debs, an able, talented, honest, and fearless man, was the climax of a series of events that have at last focused the public vision on the inequity of our social and legal methods. John Brown was legally hung in 1859, but within two years a half million men were marching through Dixie, singing "John Brown's Body," and they marched and sang, until the Union was restored and 4,000,000 slaves were emancipated. And this new movement for a broader emancipation will go on intensifying in power until results incomparably grander than those accruing from the Civil War shall be achieved.—*New Charter*.

Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of ecclesiastical and secular activity that dominion throughout the world is the Devil's.

The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors "our side" of the question.

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action, and the Spirit of Almighty God incentively sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, *socialists*, (including Washington,) who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.

Church and Society
Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

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 2:00 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 Friday afternoon at 3:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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