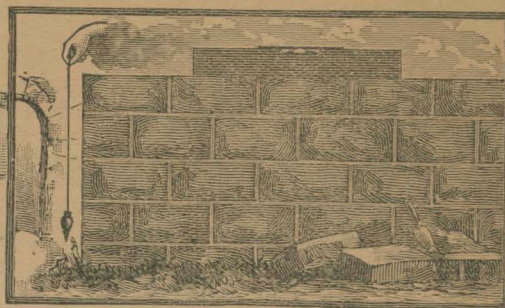


THE PLOWSHARE

AND



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KORESH, FOUNDER AND DIRECTOR.

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THE MISSION OF THIS PAPER.

The prophet Isaiah in speaking of the last days or end of the cycle of Mazzaroth, which is at hand, said, that the people would "beat their swords into plowshares, and their spears into pruning hooks." By which he meant that the contention and strife of that most destructive tenet of fallacy, the competitive system of commerce, would be converted into the true wealth-producing instruments of peace and friendliness as exemplified by the performance of use to the neighbor, which principle embodies the only true basis of a sound and practical sociology.

Koreshanity, as a Divine exposition of the laws of being, in promulgating its incomparable system of commercial equation for the solution of the appalling social problems which to-day confront the world, is therefore fittingly voiced by a journal bearing the above unique and suggestive title.

This paper, in consonance with every other department of effort of the Koreshan System of Science, moving in advance of the tidal wave of human progress, will presage the day when, sickened by the delusions of selfishness, men and women in myriads of cohorts will marshall under the banner of Divine Communism, and labor alone for the common weal.

With the plowshare of love we will turn up in humanity's field the soil so long hidden from the warmth of God's wisdom and with the pruning hook of truth we will trim the Tree of Life of its hell poisoned branches until "the wilderness and solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose."

We purpose to lay bare the hideous baseness of the so-called political economy at present in vogue, in all its accursed ramifications, and while we prune with our two-edged hook the capitalistic cormorants who grind the face of the poor, we shall not be oblivious to the retaliating but iniquitous tactics of the Trades-Union laborer. We will trim the Tree of Life let it cut whom it may. Differentiating from other current so-called social reforms, while we tear down we will yet build up. While we prune we will yet plow. Hurling from its pedestal the fetish of modern commerce we will unveil the magnificent product of commercial equation, whereby money issued by the people to the people shall equitably and imperishably unite the producer and consumer, effect a balance, and bid the hoary head of famine to wing its flight.

We are well aware of the fact that this is a vast undertaking, but, under the Divine impulse "ye shall say unto this

mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." The time is at hand for the establishment of Christ's Kingdom in Earth and the great boulder of competitism, blockading the mountain-pass of human destiny, by the Divine edict, must and shall be removed.

"God helps those who help themselves," is a trite aphorism but none the less applicable to the stupendous work which Koreshans have undertaken in their endeavors to revolutionize the commerce of the world. This journal should be dear to every man and woman solicitous for the welfare of humanity, and as its interests are enhanced, so will the people's cause, as championed by our invulnerable system of equitable commerce, receive an impetus.

Work for this paper. Subscribe for it yourself and get your neighbors interested in its plans and we will create a journalistic power on the Pacific Coast for the adjustment of social evils, that will peal forth its notes of condemnation in tones of thunder that shall be music to the ears of the just but strike terror to the hearts of evil doers.

Salute this messenger of good tidings to an oppressed humanity!

C. J. M.

JOURNALISTIC POWER.

That journal will ultimately win the support and sway the minds of the people which is able to demonstrate its unselfish and comprehensive purpose to relieve the people's burdens and bring order out of social chaos. This is the aim and will be the achievement of THE PLOWSHARE AND PRUNING HOOK.

AN EXPOSITION OF THE TRUE SYSTEM OF COMMERCE.

A Practical Plan of Social Adjustment.

The entire legislative powers of the Congress of the United States, and its allies, the state legislatures, are devoted to the creation of laws to prevent the people from the exercise of the liberties which the Congress was originally intended to guarantee.

Let us take for example the question of a circulating medium for the people.

To provide against an adequate medium for the representation of the business transactions necessary to meet the requirements of the commercial operations of the country, the Congress has placed certain specific restraints upon, and created laws to govern, the manufacture of what it denominates, money. The people constitute the government; and as comprising the government they could adopt either of two methods to provide for a medium of commercial exchange. One of these could be through the legislative body elected by the people representing them in such provision, the other, to issue the medium of exchange directly without the intervention of Congress. So far, it seems, we have chosen and applied the former and poorer plan.

The laws of Congress strictly and unequivocally forbid our manufacture and circulation of money not made and issued through the channel of legislation. Through the Congress then, that we have instituted, our right to adopt a monetary issue and circulation to the growing demands of commercial activity is curtailed. Instead of maintaining for ourselves the right to manufacture, secure and circulate a medium which will register and denote commercial transactions from the time the negotiations are opened till they are closed, we have voluntarily yielded ourselves to the prestidigitations of "wire pullers," originating in the slums and terminating with the bankers, who rob us of our possessions.

The wealth we create flows into the treasury of the government where, through the hands of our Congress, it is turned over to the bankers without interest, and from whom we borrow at great disadvantage. It is our money, we lend it through our agents (to whom we pay large salaries) without interest, for the sake of the great satisfaction we find in being robbed. Is it surprising that the real wealth creator, the laboring mass, finds itself poverty stricken and restless under the self imposed burden?

Now which is better, for the people to make their own notes or checks with the mere expense of issuing them, which would

of course be a nominal consideration, paying no interest and receiving none; or to issue them through a system of legislative thievery by which a great banking system compels us to pay interest on our own money, they receiving it without interest from us through Congress and we paying them interest before we can obtain it for circulation?

Every man who makes a negotiable note violates the law which he has made through Congress. If I have a right to issue one note of hand, to pass as a piece of negotiable paper, I have a right to issue two, and if two, then three, and I may multiply my notes of hand *ad infinitum* if I possess the right to make a dozen. I may issue a note of hand written or printed, and place upon it my signature with or without interest, and if my promise to pay is backed by substantial wealth the note of hand will circulate wherever my credit is good, and that is wherever I am known. But we say, through Congress, that we shall not make anything to circulate as negotiable paper or coin under penalty: for the first offense, an imprisonment of six months, and for the second, five years with other provisions. This law is violated every day in every state in the Union.

The Koreshan Unity will give to the people an adequate circulating medium secured by the people's wealth, incorporated by the people themselves to the amount of one billion, or ten billions of dollars or as much or as little as necessary for their uses, without interest, providing that through a public sentiment strong enough, they will say to Congress: Keep your hands off! The only thing which stands in the way of this scheme for the alleviation of the distress of the millions ground to earth by the unscrupulous speculator, is the great dog which stands guard over our bone. We have placed the dog there, we own him, and we have the power to chain him. Have we the courage to undertake the job of placing him under the proper restriction? This cannot be accomplished short of a radical revolution in our public administration. Our plan is to kill the dog, not by illegal methods, or in any violation of the laws we have made, but by changing the system, peacefully, and still by revolutionary force.

The Congressional machine has been run long enough in the interests of thieves; let us now undertake something in the interests of the people.

Every attempt, so far, to settle the financial problem has been an effort to patch up the old system. It is useless to put a new piece of cloth into an old garment.

The remedy for the people's evil, to be effectual, must be radical and revolution-

ary, and the solution must be reduced to a few simple propositions.

Value for value must comprise the basis of every exchange. Any deviation or departure from this rule involves the element of destruction to commercial equation.

The creation of an efficient medium for the registration of commercial transactions, and its free circulation, does not constitute the remedy for the evil under which the burden bearer is made to groan. The registration of transactions must sustain a special relation to wealth and the wealth producer.

The circulation of what we denominate money must have a substantial and secure basis of issue for the protection of its uses. It can only enter upon a legitimate circulation as the issue and circulation represent values of interchange. There must be a source of issue and the amount circulated must not exceed the wealth which constitutes the basis of its security. This need not be gold nor silver, but every kind of wealth, not to exclude land, and the wealth which comprises the foundation of such security should be the intrinsic value of the substantial bond of obligation. In a commonwealth, the people own the foundation and origin of issue as a body, from this body the individual derives the representative of interchange of values. If we have discovered the true source whence should originate the note or check of exchange, we ought to be able to discover the second factor of commercial intercourse, namely, the right to circulate. There is just one obligation to be met at this point, *value received*. Either so much use for so much of the common stock not contained in the check, but behind it, or a certain amount of goods which must represent the use to be registered by the check denoting the transaction.

ALL EXCHANGE SHOULD BE EQUAL, WHETHER OF LABOR, MERCHANDISE OR ESTATE.

The cry for the circulation of more money is the howl of the wolf for the flesh he wishes to tear in pieces and devour. Remove the wolf, the gormand, and the sheep can easily provide for themselves from the material resources of wealth; namely, industry and the bounties of nature.

The cry for bread shall be met through the application of the level. Exalt the low and bring down the high till equilibrium is restored. The sure way is the peaceful one, and the peaceful way is the organic. There must arise a constructive power equal to the harmonization of diversity of interest, or rather what seems a diversity of interest through the competitive system, must be made the unity of interest on the basis of commonwealth.

Place a billion of dollars in circulation, and under the present system, in a little while the money gormand has stowed it away in his maw.

The employer works the employee as he does his horse. The so-called capitalist gets the reward for the labor and the man the pittance.

VALUE FOR VALUE must be the war cry of the Revolution and the war must be waged upon the basis of organic force, not upon theory, which is the dismal wail of despair. "The cattle upon a thousand hills are mine," saith Jehovah, "and I will distribute them who have groaned under the progress of events till the ripeness of time."

The remedy lies in a substantial basis of *equilibrium*. A few millionaires and the masses are surging towards the straits of despair; later, the fewer billionaires and the mass have entered the strait. This point reached and the billionaire confronts the catastrophe.

We reiterate, that neither gold nor silver should constitute or be made a standard of value, except in so far as they are restored to their intrinsic commercial and normal uses, then they may safely designate standards of value, but only because they are typical. It is denied by some that there is a standard of value. There certainly is somewhere a standard of integrity in commercial activities, as there is a standard of religious and moral obligation. As gold and silver are the types of integrity or wholeness because the typical metallic substances, they may be taken as types of commercial wealth; but in no case should they be used solely as the basis of security, but as a part of the integralism. The standard of integrity must be the equitable distribution of wealth through the process of commercial equation.

The money problem is only a part of the issue; the maintenance of balance the other part. The Koreshan certificate and check system is the medium through which the level can be adjusted, and this involves the direction of human uses to the one end, namely, the common good.

As the Koreshan Unity issues its certificates and checks, it proposes to deal in every negotiable thing from the cambric needle to the most extensive system of railroad, for the people. It will manufacture and employ labor. It will negotiate labor as it does every other commodity, always with full remuneration in view. It proposes to employ labor of every description, reducing the hours of labor and increasing the remuneration for the same, paying the laborer as much as is required to meet the common demand of every day life, then constituting him a shareholder in the common stock, his dividends to be made proportionate to

the amount of stock which his surplus earnings entitle him. He becomes a Patron of Equitable Commerce and shares proportionably. As the basis of wealth augments and extends, his ratio of proportion increases till the true balance is attained.—*Koresh*.

May the Resurrected Christ Drive the Money Changers from the Temple.

The people—some of them—vainly imagine that the thieves at the Capitol of the Nation and in our state legislatures are representatives.

The masses however are becoming conscious that to legislate in favor of railroad monopolies, land speculators and mining and banking interests against the rights of the sovereignty of the Commonwealth is not representation. What has the popular will to do with the wholesale robbery in operation by the men whose right to plunder depends upon the rum-sucker at the dens of iniquity called the primaries where in reality the laws of our country have their origin? There can be no remedy but in revolution. The clergy pretend to be the conservators of the public integrity and the supporters of the morality of the nation, but dare they lend their presence, where, midst the rottenness of degenerated air cells the rum putrescence fumigates the atmosphere and the poisonous nicotine smudges, vitiates, and chokes the respiration, and where our legislation derives its earliest impulse and inspiration?

Our clergy, the *good*, the *pure*, the *righteous*, the men who can prate of love to God and devotion to the neighbor may stand on tiptoe and at arms length drop their tickets into the slot of the ballot box and hasten from the cesspool of corruption for fear of contamination, but dare the cowards boldly step into the gutters of the nation's filth and remove the garbage of a century's accumulation?

Is it not time that some cleansing process be applied to eliminate the putrifying foulness with which the entire fabric of our political economy is degenerated?

Will farmers' alliances, labor federations and reformatory combinations occasionally drop a sound apple into a barrel of rotten ones in the hope that the sound apples will restore the barrel? As well do this as to send a supposed sound man to stem the tide of moral and political corruption comprising the occupation of our legislative halls. The capitol at Washington has become a den of thieves. The capitalists of the country at our legislative centers, robbers who have grown financially corpulent by sucking the blood

of those they have reduced to penury, are the law makers whom the poverty stricken trust to guide their ship of state.

The remedy for the dire straits to which the people are reduced, and the averting of the impending catastrophe, is with the masses, who may yet, if they will, arise like a mighty and hastening whirlwind, sweep with the besom of renovation the usurpers from their seats and prepare the way for the wholesome adjustment of their rights.

The time has come for the educating of the sovereigns of this great country to the standard of the significance of individual franchise, and the liberty to nominate as well as vote for the men to be placed in office.

Let the commonality arise as one body and declare that they have had enough of legislation. Institute measures of reform and carry them out independently of legislative assemblies.

Revolution need not come with violence.

Insinuate the remedy and then with combination enforce its operation. If there come any attempt at legislative interference say to the mountebanks: Hands off! This is our remedy for the preservation of our state, our home, our individuality.

The Koreshan Unity has opened the conduits of relief; the Patrons of Equitable Commerce will enforce the remedy. The people shall build their railroads, and that which is falsely called the government may bolster a tottering monopoly till monopoly and a fallacious government crumble together, and from the crumbled ruins of a rotten oligarchy there shall arise the gloriously resurrected temple of true liberty and reconstructed integrity.—*Koresh*.

The controversy between the gold and silver men in their relation to labor is this: It is a fight between the lion and tiger in the presence of a man lost in the wilderness. The lion says to the man, "help me to kill the tiger, and you are safe."

The tiger says "help me to slay the lion, and your safety is insured." As to which finally has the satisfaction of eating the man, depends upon their relative powers in the use of persuasive sophistry. The man is, however, eaten up just the same.

The true end of commerce, or the interchange of the products of nature and industry, is the legitimate distribution of these products for the normal uses of life.

Once destroy fictitious valuations, beginning with gold and silver, and every commodity is reduced to its normal relative value. Protection of one class of people means, inevitably, the impoverishment of another class.

KORESHAN UNITY.

BUREAU OF CONSOCIATIVE EQUITABLE COMMERCE.

FAITHFUL TO PATRONS.

The object of this Bureau of Commerce is to open and effect a communication of trade between the Koreshan Unity, and the public, through which the general community may be accommodated to goods at moderate prices, of reliable qualities, and prompt deliverance.

As a guarantee of our fidelity to the public and their interests, we have procured the coöperation and service of reliable citizens who will act as a Bureau of Trust for the Consociation and who will guarantee a faithful discharge to the public, of the obligations and responsibilities assumed by the Unity.

It is the purpose of the Consociation to engage in every department of trade, and we are very conscious of the fact that to secure a liberal patronage from the public, a special regard for its interests, and fidelity to its trusts, must be observed.

We engage to supply the best that the market affords more reasonably than can be done by any other combination or firm.

The Consociation issues 100,000 shares of stock, each share limited to five dollars (\$5.00), and the number to be held by any one person is not to exceed one thousand shares.

Prices of goods shall be so regulated as to define a general uniform percentage of profit in each department of trade, the percentage to be named and made public. This is the first great step towards the inauguration of the righteous kingdom.

Share holders shall be entitled to the following rates of discount, below the general fixed rates.

Shares,	1	2	3	4	5
Rates of discount,	$\frac{1}{3}\%$	$\frac{1}{4}\%$	$\frac{3}{8}\%$	$\frac{1}{2}\%$	$\frac{3}{4}\%$
Shares,	6	7	8	9	10
Rates of discount,	1%	$1\frac{1}{4}\%$	$1\frac{3}{4}\%$	2%	$2\frac{1}{2}\%$

In addition to these rates of discounts in trade, parties holding fifty dollars and upwards are entitled to semi-annual dividends of a quarter per cent of profits.

There shall be seven trustees, four to be elected by the share holders, and three by the Koreshan Unity for every district.

This is not a stock company but a mutual agreement by which the Koreshan Unity engages to furnish produce or other goods according to special rates of percentage and discount named and agreed upon, the guarantees of faithfulness to trust, fixed, as provided in the certificates of the Bureau. The general fund shall be held in trust by the responsible Board of Trustees to whom regular reports shall

be made in daily, weekly and monthly statements.

The books of the Consociation shall always be open to the inspection of all share holders and patrons.

The Board shall meet once a month to investigate and report, and there shall be made to the share holders a monthly statement of the exact financial status of the business.

The account of purchases, sales and losses of stock shall be so regulated as to constitute a constant inventory, that there may be a monthly statement to the Bureau of the exact amount of goods on hand and the special condition of trade at the end of each month.

The prime incentive to the inauguration of the *Bureau of Equitable Commerce*, is the determination of the Koreshan Unity to restore the Commercial interests of the world to their legitimate uses, and for the protection of the divinely legitimized traffic of the world from the cormorants of speculation.

Its operations are founded upon the principle of love to the neighbor.

All persons, male or female, holding Certificates, shall have the right to vote for officers of the Boards, but no person shall be entitled to more than one vote. Patrons of the system who are not members of the Unity shall vote for their representatives, but those who represent the Unity shall be placed in office by the Society Arch-Triumphant.

For particulars inquire at the office of the Bureau of Equitable Commerce, No 2257 Market Street, or at the Koreshan Unity, 220 Noe Street, San Francisco, Cal.

If the people are taxed by those who are elected to guard their interests, and these "guards" take the people's money and loan it to banks without demanding any return, the people meanwhile being compelled to pay to the banks six per cent interest for what originally belonged to them, how long will they endure this when they have within their own hands the needful remedy? Ask the Farmers' Alliance for a solution to this problem.

Capital is the combined product of the relation of mental and physical activity to the resources of nature. The economical direction and application of these constitute wealth.

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.

EVERY MAN HIS OWN BANKER.

Every person holding a "Certificate of Equitable Commerce," is made a "Patron of Equitable Commerce."

The central principle of the Association is "COMMERCIAL EQUATION."

The Koreshan Unity issues the Certificates from denominations of five to one thousand dollars.

Every person holding a Certificate has started a bank on a small scale and becomes a banker for the medium of Equitable Exchange. Accompanying the issue of Certificates are checks or notes of various denominations which will be received by the Koreshan Unity for gold, silver or paper money, goods or work, at the face of the check where offered to the Unity.

The checks are of a certain denomination when issued. When used for the purchase of goods or work, the amount purchased is checked off. This changes the denomination from, we will say, *five*, if it is a check of that denomination, to the denomination of *three*, if two dollars have been checked. These checks may pass from hand to hand, but will purchase more goods or work from the Koreshan Unity than any other kind of money.

The Unity will take them up for gold at their face at all times.

It is the purpose of the Unity to place these checks in the hands of the people directly from the Koreshan Unity without interest. The Unity will purchase directly of the producer and through the Certificate and check system, will meet the consumer, giving him the entire advantage of immediate and direct exchange.

It will give to the laboring man the entire benefit of his labor. For instance a man employs five hundred men and pays them 100 cents each while every man earns 200 cents. Five hundred men will bring the capitalist five hundred dollars per day while the five hundred dollars allowed them is distributed to the five hundred. It is proposed to make the Certificate and Check system the basis for the equation of wages, by distribution of the one thousand dollars to the five hundred men, instead of the distribution to them of only one half of their earnings, but only half the check system will at present be employed until such a time when educated public sentiment shall checkmate Congressional interference with our plan. The Koreshan Unity proposes to share equally in the labor and therefore equally in the proceeds of labor with all other operatives.—*Koresh.*

No system of modern commerce is at all comparable to the Koreshan System of Commercial Equation.

THE COMING CRISIS.

Abraham Lincoln, who, at a time of internecine strife, through Divine appointment, carried this American Democracy over to the end of the dispensation, which is now approaching, and who by his sterling integrity and humanitarianism won the admiration of his fellowmen, in speaking of impending disasters consequent upon dishonest legislative manipulation by a nefarious money power, gave utterance to the following prophetic sentences: "I see in the near future a crisis arising that unnerves me and causes me to tremble for the safety of my country. As a result of the war corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the republic destroyed. I feel at this point, more anxiety for the safety of my country than ever before, even in the midst of war".

Thus this splendid soul who, like John Brown, is now "marching on" to aid in the final consummation of truth's triumph, flung upon the breezes of time a signal of danger, and then was ignominiously immolated at the shrine of sectional hate. When the storms of social fury have spent their madness and leave the gaudy castles of plutocracy in shapeless ruins, vain-glorious man will point to this superb abolition hero and add ten fold to his lofty prestige.

"The wages of sin is death" and the peculations and high handed usurpation of monied coxcombs and their perfidious puppets must inevitably end in an awful crash.

The present deplorable social conditions are not, as many suppose, the product of a few years or even of a few centuries of misrule, for by the incontrovertible science of Koreshanity they are clearly proven to be the cumulative corruption of a cycle. From time immemorial nations have met their crises and spilt blood in the twilight of their day. Rome floundered amid the debauchery of her citizens; England at one time, threw off the gangrene of royal oppression; and France wallowed in the filth of revolution only to again temporarily regain her footing.

But here in America in the closing days of a zodiacal year, upon so-called freedom's soil, the last refuge of a curse-stricken humanity, where is demonstrated the ultimate and signal failure of all human government, there is soon to be launched a tidal wave of revolution that will sweep over the whole world. We now confront the final conflict for the lifting of the curse of labor under a governmental sys-

tem which has fostered the greatest individual prerogatives and suffered to be amassed the most colossal fortunes known to the history of nations.

The millionaire who was once viewed as a phenomenon by puritanic simplicity now pales before the menacing advent of the billionaire. Sturdy progenitors who spilt their blood at Bunker Hill and rounded out their days in simple habit now behold the prodigality of a lascivious posterity. Tillers of the soil, and toilers at the bench who from rising sun to blush of night spent their best years in drudgery can now see their grand children with higher hopes curtailing labor to eight hours a day and dictating by concerted effort their own compensatory returns.

All this is significatory of the fact that men are finally and speedily awakening to their individual and God-given sovereignty and in the might of their indignation, aroused from the slumbers of ignorance, looking down the ages with disgust upon an abject submission to arrogated authority they will precipitate the most frightful and gigantic revolution of a cycle's history.

Evoked in the fabric of a crumbling republic it will hurl its shafts of destruction at every system of government, and amid the howl of an infuriated populace, the shrieks of the unfortunate, the thunder of pillage and the rush of humanity's blood, a new nation shall be born in a day, competition will bite the dust, and commercial equity, through Divine communism, proudly lift its head.

Let every thinking mind be reconciled to the above logical and irresistible sequence to a world's social disorder and adjust itself accordingly. There is a balm in Gilead and a physician there. There is an escape from the Sodom and Gomorrah of human selfishness and folly, if men and women will embrace it. It lies in the Koreshan system of commercial equation whereby through an equitable medium of exchange, the producer and consumer become affined to the exclusion of the insatiable broker. This is the God-appointed means for rescuing humanity from barbarism and perpetuating its life.

While the vivid flash of social madness plays amid the crags of a stricken race, men and women in the sun-kissed valleys of Koreshan commercial order may rest safe and serene.

C. J. M.

The fact that the modern sectarian preachers take to Nationalism and Christian Socialism, is the thorough condemnation of both these social efforts as now inaugurated.

OPPORTUNITY FOR OBSERVATION.

It is interesting, sometimes, to get at the true inwardness of the commercial direction of these times.

I was making a flying trip to Chicago from San Francisco and while at breakfast, on the dining car, I sat opposite an enterprising appearing gentleman and entered into conversation with him.

The sum of our conversation was as follows:

"Are you an Eastern man?" "No, I am a Californian. I came originally from Ohio; I left there about eight years ago."

I remarked, "California is a marvelous country." Said the gentleman, "It is the country. A man leaving the East and remaining a few months in California is a fixture there; it has become his home."

"It yet requires one thing to make it God's own land; the introduction of some liberal civilization. California is in the hands of monopoly. There needs to be a competing line of railroad."

"Railroading is cheap," said the gentleman.

"It costs a fortune to transport freight."

"Only eight dollars," he replied, "from New York to San Francisco. I wish it were forty; it would be all the better for the capitalist."

"Oh! Beg pardon! I did not think of that. I happened to be thinking of the man who was not *the capitalist*. Perhaps you belong to the capitalistic side. I am more particularly interested in a process of equation; something that will improve the circumstances of the masses."

"Every man has a chance to get rich in this country and if he is enterprising there is no reason why he should not make headway. If one man is a sluggard there is no reason why others should be held in the rear."

This is a fair illustration of the tendency of the issue, purpose and combination of wealth. There are two distinct classes and tendencies. Each day renders more apparent the determination of capital to expand the breach of distinction, and each day numbers one more approach to the pronouncement of a plutocratic aristocracy which shall say to the "plebian;" "despite the opportunity of a 'free' country to thwart the aspirations of wealth, we will yet rise above and grind you to powder under our feet."

The capitalist of America has no other end in view but to make the mass his tool, and, if possible, prevent their progress toward the goal of happiness which providential superabundance offers to all the world.

The producers and consumers must be brought face to face. Ultimately they must become one and identical. The

great obstacle and barrier to the progress of the civilization of the mass shall be removed, and through a great reduction of the hours of labor, giving time for recreation of a wholesome kind, and culture of the refining character, the now poverty stricken shall be made the fitting associates of those at present beyond their reach.—*Koresh.*

THE STRUGGLE FOR BREAD.

There is nothing organic or inorganic which does not struggle for bread. It is a law that all things must subsist on something else. The law of growth is that of constant change, which means to throw off and take on. That which is eliminated is called waste, while that which is appropriated is called food. Food (bread) is that which sustains life. It is that which is consumed in the operation of the law of progression.

Every condition of substance is food for some other condition or state of substance. Every domain, whether spiritual or physical, is food and nourishment for some higher or lower domain. Every state or quality of substance is a generator of nourishment for that which is above and below it.

The great earth is a stomach which cries for food. The sun, moon and stars send spiritual, but non-vital, food to this great stomach of the universe. All material forms which find lodgment on the surface of the earth are food and nourishment for this great laboratory. The mineral domain appropriates the forces from the sun, moon and stars, as well as the precipitation from the changes which take place among the bodies on the surface of the earth.

Sunlight, air and water are the sources from which vegetation receives its food. These physical forces and substances are digested in the great changes which take place in the organic life of vegetation. The animal domain feeds on all other organic forms.

Man does the same thing. Nature is bountiful in her productions, but man in his greed has seen fit to violate every law of equitable distribution of the products of nature. Because of this violation of the great law of the natural equation of the products of the earth, man has been forced to compete with his fellow for a fair share of that which sustains him.

"The struggle for bread" grows more serious each day. The cause of this struggle is the fictitious valuation given to the medium of exchange. Bread has its value placed by gold and not by a hungry stomach. We vie with one another to secure this gold. We are competitors in

a desperate struggle to secure money. If we can check this great struggle for gold we can check "the struggle for bread." As long as money is the basis of valuation so long will men struggle for bread. The stronger, more successful and least honest man secures control over large quantities of gold, by which control he is able to hoard that which sustains life.

Bread is plentiful; the medium with which it is secured is plentiful; but the great fault is in a lack of equal distribution of gold or money. Of course if we would forever stop the struggle for bread we must do away with the present basis of its value. Not until hungry stomachs and tired muscles become the basis of the value of food will the starving millions be fed, and gambling in the necessities of life be done away with.

Men of brains and integrity let us arise in the might of our voice and vote, and sink the great curse of money, the "root of all evil," into nothingness, and by so doing set free the food of the world that it may satisfy the cravings of millions of the sons and families of toil! Men, arise in your might and secure that which belongs to you!—*R. O. S. in The Flaming Sword.*

THE LOT OF TRUE GREATNESS.

Some idea may be gathered of the position held by that great champion of anti-slavery, Wendell Philipps, in the eyes of "respectable" people forty years ago, from comments made, at that time, by a New York paper upon the condition of affairs in the city of Boston.

The editorial observes: * * * The peace of the city is undisturbed, though two armed negroes have been examined and held to bail. They were found in Court Square, with pistols and knives concealed about their persons. They seem to have acted on the silly advice given by Wendell Philipps, in his speech on Boston Common last week for he, it seems, stood as bail for both prisoners. This Wendell Philipps is a man of property, and a graduate of Harvard College, where he gave promise of real usefulness to society by his early literary acquirements. * * * Wendell Philipps has been devoted to the vocation in which he has been engaged in connection with the Abolitionists, and he might have had some influence, till he exhibited his recent inflammatory spirit. His own bad counsels, however, have overturned now his power to do any great evil. He may incite the ignorant to illegal violence; but the retribution will be severe upon himself and the victims of his dangerous advice."

Thus heroes in all ages of history have

been stigmatized and contemned by the "genteel" portion of society for truth's sake. Let any man with the genius to fathom the depths of social injustice and the fearlessness and power to apply a remedy proclaim his purpose and conviction and he is at once made a target of infamy by grovelling contemporaries. But he who is entrusted with a great mission for the welfare of mankind, is as oblivious to such poltroonery, as is the majestic lion to the braying of an ass.

The cup of society is now full to overflowing with misery, and, when by the inexorable law of retribution, the sordid and selfish have drank this pestiferous fluid to its dregs, there will be one, who, by the magic wand of commercial equation will flood it with the milk and honey of a revolutionized universe.—*C. J. M.*

Commerce.

What is Commerce?

Commerce is the interchange of products for the necessities of life. Its true end is the legitimate distribution of these products for normal uses.

Commerce to be true must be equitable. Equitable Commerce must include the true relationship of natural production, and artificial means related to natural resources with an adjusted industry.

Industry, or the performance of use, must constitute the only claim to products.

Man has a right to that for which he performs use. The Commonwealth belongs to the people. Its object is the equitable adjustment of supply and demand, that the happiness of all men may be insured. If in the sphere and progress of national activity and prosperity there comes a time when the interests of one class seem to conflict with the interests of another, and political issues are founded upon the supposed wrongs to either party to the issue, the inevitable conclusion must be that there is something radically defective in the administration of public affairs.

The love and use of fictitious money is the foundation of the competitive system of activity, and it should be destroyed to insure that genuine and universal prosperity to which the masses, not alone the few, are entitled.

Let gold, silver and paper fall back to their intrinsic commercial value. The people do not want money. Substance is what they want and must have. Establish equitable distributive storehouse departments throughout the land. Restore government to first principles; make it a commonwealth, and distribute equitably to the people the just reward of their faithful performance of use.—*Koresh.*

KORESHAN ECONOMY.

There are two distinct systems of impulse to human activity. One of these has its foundation in the law of God as infolded in the decalogue, and promulgated from Mount Sinai, and summarized by the Lord Jesus, in the two commandments: *love to God*, and *love to the neighbor*. The other originates in human selfishness, and is exemplified in the many phases and modifications of competitiveness which constitute the incentives to so-called private, corporate and public enterprise.

The *Koreshan System* of economy has its foundation in the law of love, made applicable to human life and relations, as the proper channel for its genuine expression.

First, Koreshism holds to the doctrine, that love to the neighbor is a principle having a practicable possibility, and application in material or natural life. Second, if man loves his neighbor as himself, in honor preferring him, it logically follows that there can be no conflicting competitive rivalries between man and man. There is such a thing as a legitimate or Divine rivalry. This however provides for activity in the direction of the sacrifice of self-interest, to the interests of the general good; a strife in which one shall vie with another in the performance of use to the neighbor, which in its true interpretation is the effort to provide for the welfare of each through the commonwealth, or the welfare of all.

The Koreshan System embraces in its formula the expressed conviction, that in fulfillment of the Lord's prayer "Thy Kingdom come, thy will be done in earth as it is in heaven," God will establish a Kingdom of righteousness, and, accordingly, the *Kingdoms* of the old age will become the *Kingdom* of God in the age now dawning.—*Koresh*.

REPRESSING NEWS.

The monopolistic press has given little, if any report of the serious outbreak that recently occurred at the coal mines in Scottdale, Pa. The striking miners were charged upon by the militia, and lives were lost. It is now quietly reported that all harmonious relations between employing and employed miners in the coal regions have terminated by the adjournment *sine die* of the inter-state convention of miners and operators at Pittsburg, April 9, and that seventy-five thousand miners will stop work on May 1., affecting a half-million of people. The situation in the labor field is truly growing ominous.

THE FOLLY OF TRADES UNIONS.

The first of May or Labor Day witnessed all over the civilized world noisy parades, denunciatory gatherings and other demonstrations of labor, calculated to disturb capital and foment the ever increasing unrest of the commercial centres.

So phenomenal has been the growth of labor organizations and interest in labor themes within the last decade that the annual recurrence of Labor Day has begun to be viewed with alarm both by Monarchies and Republics. Austria this year prohibited labor demonstrations on that day; Germany feared the ostentatious exhibitions of growth and influence of her Socialists; English aristocracy and French Bourbonism bit their lips at the irresistible evidences of labor's augmenting power; and the usurpers of freedom's rights in the United States stopped their ears at the portentous acclamations of toil. Following the course of the sun, labor on the first of May, broke forth in one continuous and unbroken strain of its martial airs until dame Earth resounded with the shouts of the true wealth-producing class.

Trades Unions have swelled to such gigantic proportions that every avenue of industry is now organized for an offensive and defensive war upon capital. Nor is this all. In obedience to the law of polarity which must obtain in every avenue of intrinsic and extrinsic creation, these trades unions are centering their diversified forces in *nuclei*, such as the order of the Knights of Labor whose potential energy is pivoted in the alert Mr. Powderly.

Simultaneous with this aggregative tendency of labor, capital is amassing itself into trusts which will soon be focalized by controlling heads, embracing all pretentious monied investments. Thus gog and magog, the roof and floor, or capital and labor, are amassing their strength for the final and inevitable conflict.

This is simply the polarization of evolved selfishness, and, while it is in obedience to the inalterable law of the universe, and will leave in the wake of its operation millions of slaughtered lives, yet it is not a hopeless task to endeavor to show to reasonable and temperate workingmen the futility and madness of their narrow, retaliating policy.

We urge the true wealth-producing classes to soberly weigh the merits of Koreshan philosophy touching upon the vital theme of the solution of labor's problems. Retaliation is as inseparably linked with conflict and demoralization as is sin with death. "To me belongeth vengeance, and recompense," saith the Lord,

and the boomerang of self-intrenchment or selfishness cast by labor, while the natural concomitant of capitalistic encroachment, must as surely rebound and disintegrate its projectors as will the malevolent manoeuvres of monopoly shatter its own strength.

Many men, however, are as heedless to such invulnerable logic as an infuriated steed speeding toward a precipice, and they must therefore take the death plunge of revolution.

But to those who would rather help to create a new system than exhaust their energies in destroying the old one—which is no more wasteful, however, than the attempt to *preserve* this same system—the Koreshan Bureau of Equitable Commerce offers the only feasible plan of social adjustment; the only escape from human barbarism.

It is one which is bound to succeed because it springs from the only organization that contains the vital forces of human life, to wit: Love to God and the neighbor. Eliminate these potencies from the human race and it would sink into extinction. Flagrant wrongs have been perpetrated upon labor but when workingmen spend their time in forging thunderbolts to hurl at capitalists they only render themselves the pliant emissaries of the Devil whose sole compensation is destruction.

Equitable commercial life can never emanate from trades unions any more than from trusts and logical, humanity-loving men—and thank God a few such still survive this degenerate age—will come out from among such rock-strewn ports and in the gathering social storm seek safety in the haven of Divine communistic order.

For those who unequivocally, and in the face of reason, persistently reject the operation of Divine law as a part of an integral universe there is little hope. We offer them the benefits of our harmonious system of commercial equation, but, as the wages of the workingmen, under the present nefarious competitive regime, are, at best, but meagre with a constant tendency downward, this can only yield them partial benefit.

Let all God-loving citizens desert the fallacious competitiveness of the world's tottering political economy, leave the revenge and selfishness of commercial retaliation to those in whose mouths such putridity rolls as a sweet morsel, and join hands with the greatest movement of the age; the harbinger of true manhood and womanhood; the only hope of a dying humanity; the Koreshan system of universal economy and of true communistic life.—*C. J. M.*

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