

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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SOCIOLOGY.

The Product of Labor is the Only Legitimate Capital.

Henry George states the following proposition: "That wages, instead of being drawn from capital, are in reality drawn from the product of the labor for which they are paid." The proposition being involved, complex, and uncertain, the argument deduced—if his dissertation may be called an argument—is necessarily a conglomeration of terms without aim, and certainly as fallacious as the proposition. The great error of the proposition is, that it distinguishes between the product of labor, and capital. There is but one true source of capital; that is, industry applied co-operatively with natural resources, accompanied by economy. The product of labor is honest capital, and the only capital cognizable. If a proposition involves the idea of capital as something distinct from the product of labor, what may we expect of the argument? The proposition embraces the acknowledgment of the rights of piracy and its ill gotten booty as something having a legitimate existence, and, being acknowledged in the foundation, his superstructure if carried out would be a gigantic piracy upon the rights of the people, and the inauguration of the most degrading tyranny.

There is no just system that does not acknowledge the products of labor as the only legitimate capital, and that does not award to the laborer all he earns. Every system of taxation is a fraud, and every person advocating it, a pirate.—K.

COURTS OF JUSTICE, SO-CALLED, A FAILURE.

The rich and powerful are seldom indicted and scarcely ever tried. The criminal court of Cook county exists only to punish the poor and the vulgar. Manslaughter is committed by corporations with impunity. Men are convicted who are innocent. Even in ordinary trials the forms of law are frequently set aside and the rules of evidence ignored. In celebrated cases trial by jury is converted into trial by newspapers. *W. S. Forrest, Esq.*

At a recent meeting of the Chicago Sunset Club, the question discussed was: "What is wrong in the administration of criminal law in this county?" The principal speakers were *W. S. Forrest, I. N. Stiles, and W. T. Elliott*. The two former have been for many years among the principal law attorneys of this city.

If rightly reported by the *Chicago Herald*, *Mr. Foster* said that trial by newspapers was trial without law; juries are packed in the interests of plaintiff or defendant; perjury is bold and generally successful; unless these evils are corrected "the fundamental principles of the law, intended to secure to the citizens a fair and impartial trial will, in our time, become legal fiction."

Mr. Stiles said: "Criminal law is not administered in good faith. It is almost a farce. Juries are packed in the interests of the prosecution and the defense. Grand juries are impaneled as much not to return as to return true bills. All this is due to a lack of moral strength on the part of the people. * * * These aldermen, to my knowledge, have been selling franchises for the last twenty years, yet not one scoundrel has yet been sent to the penitentiary; no leading gambler is ever convicted, no prominent confidence man, no established thief, no man who kills another in a leading saloon. We have a dirty debauched condition of affairs, and you and I are to blame. We are in the hands of the riffraff, the men who do nothing but live upon the blood of the public, on the honest labors of somebody else. They throng your streets, they fill your police courts, they crowd your council lobby, and many of them are on its pay-roll. What can we do? Those of us who believe in a square deal, can get together and have just such a condition of things as we desire."

I well remember when perjury was considered an awful crime, and when the ordinary man seldom had courage enough to dare venture to practice it; now it has come to be scarcely a venial fault. True the statute book still calls it a crime worthy of the penitentiary, but, as these legal gentlemen affirm, (and nobody knows better than they the facts in the case,) that, with all the other statutes for the protection of the poor and defenceless, is substantially a dead letter.

In this age of adultery and shams, when few things which appear are strictly what they seem, when the acutest

brains and the sharpest tongues are ready—for sufficient consideration—to make black appear white, and white black, the cause of this baleful change ought not to be far to seek. Commencing with Speculative Free Masonry in 1817, there has come a deluge of secret orders darkening all the moral heavens and putting an end to the sincerity and equality that had before existed, in a measure, at least, in Protestant countries where Jesuitism was not known. Men began banding themselves together under immoral and extrajudicial oaths and obligations, the uncorrupted and the moral in a closely compacted and secret brotherhood with the immoral and selfish, and sometimes corrupt and criminal, and swearing themselves to help one another in all cases. When such men came to be called upon to testify in the civil courts against a dishonest, or criminal brother of their order, they found themselves confronted with two oaths one of which they felt that they must violate, either by testifying falsely, or failing to testify to the whole truth, which amounts to the same thing. It was inevitable—when you consider the weakness and selfishness of human nature—that he would violate the one, the violation of which would bring him the least personal peril, which would often be the civil oath. I have known the sign of distress of the secret order to be given in open court, so conspicuously that the presiding judge, whether to protect the reputation of the order, or secure the ends of justice, felt called upon to rebuke the one giving it. The only object of giving it was to influence witness, or court, or jury, to evade or falsify their oath—in either case, to commit perjury.

I have known a man who had no case—as the lawyers, whom he himself first employed and who abandoned his case on that ground, assured him—to confidently appeal his case from the lower to the supreme court of the state of Iowa, (causing the plaintiff to transfer a large number of witnesses from the remote southwest corner of the state, and keep them at the capital on expense for weeks,) and to repeat the same, term after term of the court, by procuring continuances on one plea or another, until all the resources of the plaintiff were exhausted, when finally the case was decided against the plaintiff on a mere technicality, the plaintiff's attorney—who was a sworn brother of the defendant, in a secret order, although a man who stood high as a lawyer, and had for several years occupied a place on the bench—having committed some trifling error in the institution of the proceedings. Of course the plaintiff was reduced to poverty, and on the plea that his father—who had only loaned him money to help him in his enterprise, and was in no other way concerned in his matters—was his partner, his property also (which consisted of over five hundred acres of farm lands, besides considerable town property) was all swept away. In this way the writer of this was robbed of his patrimony.

So in a thousand subtle ways—without any apparent perjury which could be prosecuted as such if there was any longer any real purpose to prosecute perjury because it is perjury—men defeat the ends sought to be secured by the civil oath, and the subtle virus, the very essence of perjury, permeates and corrupts the whole civil compact, corrupting judge, jury, and witness alike, until the whole fabric of law is on the eve of collapse from its own rottenness. When recently a committee of the Illinois legislature interviewed Chicago

judges, as to the need of a measure then before the legislature to increase the number of judges here, one or two of our present judges made a statement—and backed it by the figures, if we may believe the newspaper report—showing that our courts actually cost more money than they were worth to the people of the city.

These Augean stables must and will be cleansed, and the mighty Hercules, who shall perform the task in a day, will do so by turning through them waters more cleansing than those of the river Alpheus.—*O. F. L.*

THE SHORT-SIGHTEDNESS OF MONEY ADVOCATES.

Suppose that silver were made free, or that both gold and silver were demonetized and paper money alone used as a guarantee of governmental pledges in fulfilment of the greenbacker's dream, what then?

The daily press, being run wholly in the interest of the gold ring, avoids as much as possible a discussion of the money question because it knows that, with the present agitation of that question, its arguments are very flimsy. There was a time when the gold philosophy could be preached with impunity, but in these times the national bank power has found it necessary to step very cautiously in seeking to further entrench itself behind the breast-works of the fraud and fallacy by which it has been enabled to conceal itself from the fire of criticism. The reform press of the country, which does not extend beyond the weeklies—oftener than not more fittingly spelled with an *ea* instead of a *ee*—has, nevertheless, given the public much intelligence, of late, on the money question. If they have not accomplished any more, they have at least dissected the designs and the perfidy of this gold conspiracy which receives its inspiration from London. But when they go further than this, and urge the continuance of a coin basis, or—as a very few of them do—advocate the greenback policy, *they* are preaching economic fallacies, as well as the “capitalistic press” which they so vehemently denounce. In the same line of absurdities belongs their sub-treasury scheme. All these controversies, at this advanced stage of the social game, will end in smoke. The abolition of national banks, and the establishment of banks of issue are matters that they cannot control. We do not mean to say that national banks will not be abolished, but that banks of issue will never succeed them. The coming social crash will smash the present money system into fragments, and with it all theories, whether emanating from silver men, or from greenbackers who would attempt to reconstruct commerce on the same fictitious and silly basis which has been the curse of the world and the breeder of competition and usury.

Were silver made free, the immediate effect of such legislation would be more millionaires born of silver mines—which, long since idle, would now spring into activity—and more tramps and paupers; for economists have never yet proven that the enrichment of a few, by any process, does not lead to further impoverish the many. Silver men are no more liberal or philanthropic than gold men, and there cannot be the slightest doubt that the secret inspiration of all this silver agitation, by which the farmers are being bedazzled, springs from a few designing silver monopolists. In

France, where they have silver and gold at par—which we are told is so desirable in this country—the country is so prosperous that it has developed the most rabid and dangerous band of anarchists in Europe. Anarchism is the final outgrowth of poor finance. We haven't the slightest confidence in these silver men. The agitation of the silver question, at this time, is simply one of the subterfuges of human selfishness which hates to let go of the competitive system, and its well-known capacity for elevating the few and oppressing the many.

If there were any proposition worth considering in the various money systems, that advocated by greenbackers is certainly entitled to the most consideration because it is able to do the least harm, but even that is totally inadequate to a final solution of the social problem. Greenbackers would abolish gold and silver and national banks, and employ paper money only for the redemption of the government's obligations. They insist that the government fiat on a piece of paper is sufficient to make our money good in any country in the world, and they are right. But they have had too much to fight against. No argument under the old system was ever hurled at the money power that contained the potency of the greenback argument. Hence the national banks attempted to evade it by ridicule, and the poor silly dupes—the people, who had been robbed by these wretches—blindly joined in the chorus of satire. The greenbackers had as much chance of winning in a combat with the gold ring as has a pigmy with a giant. The bank of England controls the financial policy of the world, and not until that institution falls—which will be before long—will the present iniquitous system expire. The coming cataclysm is the only agency that will solve the problem. Greenbackism is short-sighted. Were gold and silver coin abolished, and speculation on money values thereby ended, how would the masses be materially benefited so long as the existing wage system continued? Would greenbacks raise wages? Could they lessen freight rates? Could they reduce rent, abolish usury, or remove internal or import taxes? Not by any method that we have been able to discern.

These, however, are idle inquiries, for the reason that the greenback policy, if desirable, could never obtain so long as the national bank power exists, and when men talk about routing this power they will have to uproot both church and state. The national banks run the church and control the state. They are so deeply embedded in our governmental system that—like the flea-infested dog—they can never be gotten rid of until their receptacle is destroyed. We do not advocate anarchy for the accomplishment of this method. Simply let the system alone, disconnect yourself from it, and it will destroy itself. Honest men and women, capable of exercising their reasoning faculties in an unprejudiced manner, are wasting their time in endeavoring to bolster up the old system. Like a man thoroughly imbued with ardent spirits, it cannot be bolstered. There is no strength left in its limbs.

No money system is necessary under a true co-operative commonwealth. Let the devils have their season, and when they have destroyed themselves and the system which they have created, God will institute his. The divine government in earth will have no use for Cæsar's stamp, because it will be

formulated on the principle of common interest, where value of one kind will be exchanged for value of another kind; where there will be neither capital nor labor. The performance of use to the neighbor, involving a union of the producer and consumer, will take the place of these. The domination of the capitalist and the wail of the oppressed laborer will find no place under this system. Those composing it will have expunged all theories involving fictitious values. All money systems will then be seen to be mere absurdities, because "the love of money is the root of all evil," which love can never be destroyed so long as money exists.

THE CHICAGO UNIVERSITY.

A New York millionaire donated \$1,600,000 for the establishment of a great university in Chicago; then, after having had a narrow escape from death on account of a blood-poisoned toe, he donated \$1,000,000 more as a thank-offering to God for having his life prolonged. Prof. Harper, who has been placed at the head of the institution, has been going about the country securing a faculty. Large salaries are being offered to professors of note to induce them to accept chairs in the prospective university, which are thus being rapidly filled. Magnificent buildings will be erected, and all the various appointments of the grounds will be finished at much cost. That it will be the educational resort of the western *elite*, we have no doubt. The sons of rich men will frequent its halls and imbibe bookly lore within its precincts. But where did the money come from to build this institution, and what will be taught there? Mr. Rockefeller, the donor, is largely interested in the Standard Oil monopoly and other interests that tend to corner money. This money, of course, comes from the pockets of the people, who must submit to unjust laws in order that millionaires may pile up their wealth, and then, under the influence of a sore toe, magnanimously pay out a little of it for the founding of a college. Why should not this Chicago University belong to the people, since they are the ones who have made its erection possible? Is not the building of this institution a rather one-sided plan of redistributing the people's wealth?

What will they teach in this university? In political economy, the yellow metal philosophy will doubtless be taught in order that the system of oppression which has enriched the few may be perpetuated in the next generation. Gold bug-dom will doubtless rule supreme there. In scientific matters we have no doubt that the Copernican astronomical theory will be taught. The young men of vivid imaginations will probably hold on tight to their chairs when the professor describes how the earth turns on its axis at the rate of many miles a minute, and bounds through space a million miles a day. The Copernican theory is at least exciting, if it possesses no other special attraction. As the proposed university will be located near Lake Michigan, the students will be afforded a good opportunity to test, by a very simple experiment, the truth or fallacy of the convex theory. Let them watch a receding ship until it has vanished from sight, and then, by taking a strong glass and leveling it at the point where the ship disappeared, they will find that it is brought again into view. No other argument is necessary to explode the convex theory; for, if we are living on the outside

of the earth, after the ship had once disappeared below the horizon nothing could bring it again into sight. This experiment can be made on any large body of water, with always the same result. Notwithstanding which, however, the Copernican system is taught in all our schools to no purpose, and with a great loss of time and energy.

In chemistry there will doubtless be promulgated the same old fallacy that gold, silver, iron, etc., are non-convertible metals, while those old alchemists, who lived several ages back, understood and applied the law by which all metals were made convertible. These are a few of the fallacies that will be taught in the new university, until modern thought is revolutionized by the spreading of Koreshanity, which has come to give anew to the world the light of divine wisdom.

Significance of the Frequent Resignations of Bench Officials.

It is a matter worthy of remark that men holding prominent positions in the public service are relinquishing them for employment in the private walks of life. Especially is this true regarding the judiciary department of the government. The position of administrator of justice should be rated among the highest and most honorable within the peoples' bestowal. In fact, the office of chief justice of the United States was formerly regarded by many—particularly by eminent lawyers—as the highest gift of honor in the republic. The office is for life, while that of the president cannot, by law of precedence, exceed two terms. It is the presiding chair in the highest tribunal in the land, where the judgment rendered on all questions is final, and yet the present occupant of that chair is reported—on well founded rumor—to be dissatisfied with his position and the onerous and empty social duties which it entails. Several men have in recent years declined proffered positions on the supreme bench at Washington, because they found the accumulation of money in the practice of their profession more desirable than such offers.

Judges in city courts are yielding their places every month to accept lucrative corporate employment. The salaries of the judiciary in city and state courts range from \$5,000 to \$8,000, which should be ample to provide a man and his family with a comfortable living and a reserve for old age. These positions should be regarded as honorable and desirable by legal minds, and the fact that they are not, and that they are so frequently relinquished for more remunerative private employment, is clear evidence that there is something fundamentally and seriously at fault in the body politic. The dispensing of justice is a great and high calling that should be regarded by mankind with much reverence. To be endowed with an office that should involve this principle of divinity ought to be esteemed as an inestimable privilege and sublime duty. No sentence ever fell from the lips of man that implied such a masterful comprehension of the principle of justice (showing its great importance) than that of Christ when he, inquired of by those who brought him a coin—bearing Cæsar's image and superscription—whether it was lawful to pay tribute to Cæsar, said: "Render unto Cæsar the things which be Cæsar's and unto God the things which be God's," meaning that the image and superscription belonged to Cæsar, while the metal on which it was stamped belonged to

God, and therefore should not be so abased. Herein the Lord exposed the iniquity of fictitious values, as it was never done before.

There is something sublime and majestic in the sound of the word JUSTICE. It is the keynote of all human happiness, the superb symphony of God's love and wisdom. It is the central principle of the Divine Motherhood, soon to be made manifest. It is the black horse—soon to go forth—whose rider, having a pair of balances in his hand, will restore equity in man's relations with man. That men should so readily yield offices where justice should be administered, indicates that public office has become so corrupt—through the class of men now holding positions of trust—that there is no longer any honor associated even with judicial positions. The power of money has so extended its influence on the bench that many judges are mere puppets and tools of corporations. Seeing that the game nowadays is purely one of money, not of honor and honesty, appointees to the bench find the salient features of judicial life, that once existed, lacking, and therefore resign to again take their places at the bar, for the making of money. When such a condition takes hold of the republic, let its citizens beware, for it is the portentous rumble of a coming earthquake.

GOING TOO FAR.

Rev. Dr. Parkhurst, of New York, has been creating quite a sensation in that city on account of his exposure of the political corruption and vices existing in its midst. Indictments of political corruptionists are said to have followed the gentleman's crusades, and many disreputable characters have been brought before the courts. But we call in question the wisdom of the minister's course. His sermons have teemed with vivid descriptions of brothels in high and low places, to feed—whether he knows it or not—the unsated and as yet untempted appetites of the boys of his congregation, whose lower natures, made potent through generation from the corruptible flesh, are only waiting for such a proffered avenue to gratify their longings. How much easier will it be for a boy sixteen or seventeen, who has not, as yet, tasted of vice, to seek out and be attracted to these dens of Satan—that are simply the product of the universal sensualism existing in the race—after listening to such discourses from the pulpit!

But this is not all. Not satisfied with even an ordinary inspection of these hell-holes, it is alleged that the reverend gentleman has jumped the bounds of all propriety, and, with several companions, visited a vile resort where women disrobed and joined in a low dance—in which his associates are said to have joined. These places have never had such an advertising as Dr. Parkhurst has given them, and while they may be closed for a season, or temporarily intimidated, the pressure of the low state of public morality will finally render them all the more popular. No mortal being can afford to visit such places even for investigation, much less to feed the diseased imagination of the youth of the land by their delineation, for the reason that all men and women pass to the grave to-day as a result of their own sensuality, and therefore they should endeavor to condemn and expunge this sin by preaching and practising *sexual purity* and keeping away from vice. Houses of prostitution are neither cause nor effect;

they are sequences of the cause of all evil—love of money, or exchange in the domain of sex—and the church and clergy are responsible for their existence, by drawing a mantle over the same hideous sin which they themselves foster, encourage, and practice in the marital relation. Many married women are greater slaves to masculine passion than some harlots, and many clergymen are as sensual in their relations to one object of gratification as the free-handed licentiates who consort with the public daughters of sin.

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

Self-Purification First.

Those who would serve humanity best, must be true to themselves. This sounds, doubtless, like a rehashed maxim, but the reformer who would prevent waste in society—that is, abolish poverty and extravagance by having all labor for the good of all—must first prevent waste in *himself*. Until he does this he can never understand the true science of political economy. Charity begins at home, and true charity implies an equalization of social conditions. This may seem like strange philosophy to him who orates on social injustice, but it is the grim truth. First learn to conserve the life-force by the application of God’s law, and then you will be fitted to aid oppressed and poverty-stricken mankind.

SWORD-THRUSTS.

Read in another column article headed: “Money Thieves Active,” emanating from Wall Street, if you entertain the notion that the gold ring does not take an active interest in the politics of this country.

Footpads are doing deadly work in all of our large cities. They are the outcome of a financial system, which has made money stringent. If you want to get rid of the footpads, you will have to get rid of the system that produces them. Policemen will not do it.

The United States minister to Chili, after more or less brilliantly distinguishing himself there, has now been granted a leave of absence in order that he may come home to fire the Irish-Americans in the presidential campaign. Egan was not placed on the diplomatic pay-roll without an object. He must prod Chili, and shake up his fellow countrymen in a national election as well.

Election returns in Kansas show that the woman vote in that state has greatly fallen off, now that the novelty of the thing has vanished. The reason is that woman does not, as yet, feel that independence so essential to human suffrage. Not until she owns her own person will she arise to the occasion of citizenship. When she asserts her rights in the former, she will not neglect her privilege in the latter societal relation.

Koreshanity asks no one to use anything but reason in considering its tenets. If reason be one’s god and he will follow that god, it will lead him to a true concept of God. The Koreshan System is founded on the rational principle, and the one who refuses to consider that principle in all questions—whether they be theological, scientific, or sociological—does not possess brains enough to do this or any other system either good or evil.

The *Dakota Ruralist* publishes an account of wholesale corruption which is being carried on by the republican party in Minnesota, North and South Dakota. Fifty papers in those states have accepted \$1,000 each to publish thirty anti-alliance articles. The money power will lose no time in the campaign this fall. If it can only keep the republicans and democrats busy talking tariff nonsense and can confuse the minds of the farmers regarding the alliance movement, it fancies that its term of power will yet be prolonged for some time.

Ignatius Donnelly predicts anarchy throughout the world, unless the present social conditions are changed. While we would much regret to see such havoc obtain, we can see no other outcome from competition. The “time of trouble” to which Daniel referred is just ahead of us. It is reported that the Parisian anarchists, having been ejected from France and failing to find a resting place in England, will make for Chicago, which city, being the Babylon of America, will doubtless be the main theatre for the enacting of those horrible dramas in which the thousands of human beings—driven to desperation and made fiends by the exigencies of the times—will participate.

Senator Peffer’s bill providing for a heavy graduated tax on fortunes of over one million dollars is a good move to agitate the public mind, but it can never come to anything. Senators and congressmen are not, in these days, advocating such measures. Mr. Peffer proposes that the revenue thus obtained shall be partly used to pay the soldiers of the late war the difference between the value of the money paid them and gold, with interest. No one can doubt the soundness and wisdom of such legislation. When the people reflect that a bill of this character stands no chance of passing congress, they should be aroused to the farcical nature of the law-making gathering at Washington, that claims to “represent the people.”

Experts are predicting that the books of to-day will fall to pieces before the middle of the century. The paper in books that have survived two or three centuries was made by hand, of honest rags, and without the use of strong chemicals, while the ink was made of nut-galls. To-day much of the paper for books is made, at least in part, of wood pulp, treated with powerful acids, while the ink is a compound of various substances naturally at war with the flimsy paper upon which it is laid. The printing of two centuries ago has improved with age; that of to-day, it is feared, will, within fifty years, have eaten its way through the pages upon which it is impressed.—*Paper World*.

It is doubtless in the order of Providence that modern book-making should employ flimsy paper, because modern literature—particularly that of science—is destined to be short-lived, with the onward march of the new age and its development of true science.

THEOLOGY.

FLATTERERS.

"They speak vanity every one with his neighbor: with flattering lips, and with a double heart, do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."

An intelligent young lawyer, a graduate of a great university not fifty miles from Chicago, belonging to one of the largest and most popular religious denominations, of which his father was a minister, in speaking to another ex-student of the same institution, (who assented to the truthfulness of the statement,) said that the learned doctor who was the head of the theological department of that university was the most subtle flatterer he ever knew, and to that trait of his character he owed his elevation to that position. Nor is this an individual case. Strict scrutiny would make bare the fact that such is well-nigh universally the case in similar circumstances, yet he whom all Christians profess to follow said: "How can ye believe who receive honor one of another, and seek not the honor which cometh from God only?" If the very teachers of the professed Christian teachers of this time are the most perfect masters in the arts of flattery, what ought we to expect in the ministrations of those teachers, except what we daily see and hear?

Ears polite, of waiting congregations, are regaled to surfeit with the most high-sounding, and in their mouths, meaningless flatteries of the imaginary being they worship as God. What can such people expect, other than that which God says of the wicked: "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins." "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." What else can we expect of the people educated by such teachers, except that they be polished, heartless, selfish, grasping money-getters at the expense of their victims—the disinherited, robbed, and murdered masses? And what, "when he maketh inquisition for blood," and "forgetteth not the cry of the humble?" Surely then "The Lord shall cut off all flattering lips."—*O. F. L.*

Biblical Confirmation of the Law of Re-embodiment.

The Scriptures are full of evidence of the fact that the spirit, after leaving this domain, passes through a certain career in the spiritual sphere, and then is re-embodied again in the natural with loss of previous consciousness.

Job said: "Though after my skin worms destroy this body, yet in my flesh shall I see God." The church would say that he would see God in his heavenly flesh in the other world. Flesh is flesh, and the only way that Job could see God in the flesh was by overcoming death in the body, and putting on the immortal or God flesh at the end of the cycle. He said the skin worms would destroy his body; but, looking down to

the last days, he knew that because of his obedience to God in times of affliction he would be raised up through the law of re-embodiment when God's chosen people should put on immortality. No one can see God in the flesh without having the immortal flesh, which makes him a God. The sons of God to be made manifest will see God in *their own flesh*.

The word of God came to Nathan, saying: "Go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." God was in David, but in order to communicate with him he selected the prophet Nathan as his channel. The Lord was evolved from the race until he reached his amplitude in Jesus Christ. That is, he went from tent to tent, and from tabernacle to tabernacle, or through the line of prophets and priests. He was successively re-embodied in humanity until the time of his fulness.

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day," said the Lord Christ. That is to say, I will raise him up, at the last day, *from the humanity*, not from the literal grave in the physical earth. Such raising is the true resurrection, soon to occur, the redemption of the chosen who received the baptism in the beginning of the age, and have now come up in their last embodiment to be the consummate fruitage of that Deific outpouring. Nothing could be more simple or more reasonable. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." As Elijah had been translated when this prophecy was penned, he could only come again through re-embodiment, or else the Bible is not true.

A careful study of Scripture will reveal many verifications of the existence of the law, which is absolutely essential to the fulfilment of the resurrection, "the redemption of our BODY," as Paul writes, "when this corruptible shall put on incorruption, and this mortal shall put on immortality."

WHO ARE THE "VERY ELECT"?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

The church is very fond of quoting these words of Christ which he used in speaking to his disciples concerning the signs of his second coming, and of the end of the world (Greek, age). They tell us that any man—no matter what he teaches, whether his doctrines be reasonable and scientific or not—who professes to announce the second coming of Christ with power and great glory, is a false Christ or prophet to be shunned. Christ said that, *if it were possible*, even the "very elect" might be deceived by such professions. This naturally leads us to look about for the "very elect." We heard a clergyman recently declare, in preaching on Christ's second coming, that—while on that awful day the wicked would call on the rocks and hills to hide them from the wrath of the Lamb—"Christians" would welcome that day with much joy. Now where are we to find the Christians, these days? In the church? Let us see what the Bible says concerning the state of the "very elect" in the last days. "For in the resurrection they

neither marry, nor are given in marriage, but are as the angels of God in heaven." The church would construe this passage to mean that after the dead in answer to the summons, have popped up out of the grave, like the corks of soda water bottles, *then* they neither marry nor are given in marriage. This is a very convenient interpretation to put on the passage in order that the lusts of the flesh may not be interfered with, but if humanity should not so pop on the day of the Lord's coming, another explanation would be necessary. Taking into consideration the present activity of crematories, and the ever-increasing demand for subjects for the dissecting table we think the chances, on that day, of a universal popping, on the part of the dead, are not very promising. The passage referred to means that when the time comes for the conservation of the life-force or the observance of the seventh principle of life, that the "very elect" will be as though they had no wives nor husbands; that is, they will practice celibacy and chastity, through which they will awake to consciousness of former embodiments for a period of 24,000 years. "And many of them that sleep in the dust of the earth" (the mortal body) "shall awake, some to everlasting life, and some to shame and everlasting contempt."

The "very elect," furthermore, can be only those who live as did those belonging to the primitive church—in common interest, with one purse. This is keeping the law. Living under the competitive system, cheating the neighbor in business transactions, is not keeping the law. Taking all things into consideration we cannot find many in the church to-day, who, according to Christ's teachings, could properly be classed among the "very elect." We believe they are rather to be found in the communistic bodies.

IN REVIEW.

"What is Communism?"

A Narrative of The Relief Community.

"What is Communism," by Alexander Langley, published by the Altruist Community, 901 Olive St., St. Louis, Mo., is an interesting exposition of the claims and principles of Communism as held and put forth by the Altruist Community. Basing their views entirely on the ordinary considerations of love to the neighbor—apart from any aid drawn from man's religious nature, which is the most binding and restraining part of his being—this movement looks to us like an effort to fly with but one wing, and that the feeblest one. It is the natural outgrowth of a state of affairs resulting from the corruption and breaking down of the old church and old state, and its inevitable result, the chaos that precedes, and out of which spring the new heavens and new earth—new church and new state, a new *re-ligion*, or rebinding of God and man, in which human, free institutions will again rest securely on a firm foundation—supreme love to God, and equal love to the fellow man. While we thus write, we feel a friendly interest in the work these people are honestly seeking to perform for a distressed humanity, and cordially recommend, to the reading public, this book as one of the aids, mainly in the way of tearing away the rubbish, to the ushering in of the new kingdom of righteousness.

Two lectures, one on Usury by Prof. C. Vincent: the other, a Declaration of Principles of the Knights of Labor by Ralph Beaumont. H. and L. Vincent, Printers. This pamphlet is an able and timely discussion of the topics named, especially that of Usury.

* * *

Fiat Money Lunatics. A reply to the Chicago *Tribune*. By William K. Du Bois. Issued by the Twentieth Century Publishing Company. A knock down argument against the senseless theories and fallacious arguments of the gold bugs.—O. F. L.

THE ARENA.

The following is the appetizing table of contents, for the month of April, of this youngest, boldest, and most progressive of our magazines. Prof. Jas. Rhodes Buchanan, Frontispiece. Geo. Wm. Winterburn, M. D., "Philosophy of the Future." Thomas G. Shearman, "Crooked Taxation." R. Osgood Mason, A. M., M. D., "Concerning a Psychic Medium in Hypnotism." Prof. Jas. T. Bixby, Ph. D., "Buddhism in the New Testament." Arthur Dudley Vinton, "Morality and Environment." E. P. Powell, "Popular Leaders, Past and Present, Alexander Hamilton." Prof. Jas. Rhodes Buchanan, "Nationalization of Land as First Presented." No-name Paper, "Nationalism versus Individualism." Gerald Massey, "The Burial of Charles Bradlaugh." Will Allen Dromgoole, "The Heart of Old Hickory." Rev. W. H. Savage, "The Morning Cometh," "Notes on Living Problems." G. W. Weippiert, "Liberal Thought the Safeguard of the Republic." A. G. Emery, "Has the Command of Jesus been Revoked?"

Editorial Notes. { Extravagance and Penury in our Metropolis.
 { Leprosy of the Soul.
 { White Slaves of New York.

The Landlord in Russia.

These maltreated Russian laborers worked and produced plenty to supply their wants, but landlords robbed them by taking rent, the same as the English landlord robbed the Irish tenant in 1846-7. The Irish tenant, hypnotized into the belief it was honest and right to pay his supposed debt,—rent—paid it.—*Emporia Gazette, Kan.*

A Chicago Banker Gets an Inside View of Labor.

E. S. Dreyer, a Chicago banker, has had a novel experience with charitable societies in that city. Dressed in a jean suit, a rough cap and brogans, he made his first call on the Relief and Aid society, and, representing himself as a poor but honest workingman, asked for a little aid for a few days, but was sharply and gruffly told to "get out." Then, associating himself with some poor men, they all sought aid from many other societies, with about the same result in each case. Mr. Dreyer affirms that not more than twenty cents, of every dollar subscribed for the poor by charitable people, reaches those for whom it was intended, but that the funds are in a great measure devoted to paying salaries of the officers in charge, whose chief duty seems to be to refuse aid to the deserving poor. He has called upon the city authorities to investigate.—*The New Nation.*

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

SELF-PRESERVATION.

(PAPER NO. 2.)

In what manner, then, can we avail ourselves of this knowledge, and in what way may we lay hold of the life about to be poured forth upon this waiting world? To the young man who came to Him with this same thought, "What shall I do that I may inherit eternal life?" the Lord Jesus answered, "Sell whatsoever thou hast and give to the poor," "come and take up the cross, and follow me." We learn from this that the basis of all our efforts must lie in the spirit of communism—the absolute equality of all before the Lord. When the apostles were preaching, in the early days of the Christian church, the greatest evidence of the power of the spirit upon them was shown in that the people sold all their possessions and laid the money at the apostles' feet. Perhaps no greater evidence of a change of mind and heart can be given than the willingness to have less, that another may have more. To work for the good of all with all the force and enthusiasm of personal interest is a tremendous test of the quality of our love, one to another, and of our belief in the central doctrine of Koreshanity. Until we have this personal quality in our affection, we need not hope for the blessing of life eternal, for we must give all we have and are—withholding nothing and expecting nothing—if we fulfil the measure of the law. To this point of self-abnegation we must keep our faces constantly turned. We are made up of a mass of spiritual entities which form our thought world; as we remove from ourselves one after another of those who have their center in self and the things of self, we make a place or a mansion for spirits of a more elevated and heavenly character. Through these, as controlling the forces of the body, we are enabled to eliminate still further all those lower spirits, thus finally bringing into a more perfect unity our minds and bodies. This is the cleansing of the tabernacle, and as rapidly as we receive and appropriate the law of love to God and man as embodied in the two great commandments of love to the Lord God with all the heart, might, mind, and strength, and to the neighbor as to the self, so far is this tabernacle prepared to receive the influx of Divine light and life which will enable us to fully overcome the evil tendencies within us. Our only means of progress is through a right understanding of the ten commandments, condensed in the law of love to God and to man. This, simplified still further, is love and work—work and love. Work for the neighbor and love to the neighbor is work and love to the Lord. Through this absolute denial of self we bring ourselves in line with that Higher Personality, who has no thought of self-preservation, but is continually pouring His love and wisdom upon the just and the unjust alike. With the desire for a life according to the commandments comes a turning of the forces of the brain to the upper

way; with this elevation and strengthening of the mind will come the new breath—the Breath of God in man, by which we will be enabled to pass from this life without the corruptible dissolution of the body—to be again incarnated in our biune forms as the Sons of God, inheritors of eternal life, and joint-heirs with Christ Jesus.—*Mary E. Mills.*

KORESHAN COMMUNISM.

(PAPER NO 1.)

The apostles of Jesus Christ presented to the world a beautiful picture of the unity, mutual sympathy, and helpfulness of the first Christian church. The precepts and example of the faithful ones declined with the church into a mere abstract theory. It is now the purpose of Koreshanity not only to reproduce this beautiful picture, but on the same theory to re-establish a practical religion—the basis of which rests upon the first principles of the primitive church of Jesus, the Christ—and through the power of unity, to reach out and benefit all humanity. It is recorded that "The multitude of them that believed were of one heart and of one soul: neither said any of them, that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

With reference to the disposition of these possessions, it can but be inferred that it was a voluntary act, inculcating the grand principle of communism which should characterize every disciple of Christ, for in the willing consecration of all earthly possessions to the use of the many—who have been less favored with endowments of worldly goods—we do God service. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Even in those days, this beautiful picture of Christian fellowship was sadly disfigured. The native evil of the heart was manifest among the little band of professed followers of our Lord. Casting its baleful shadow, only, over the glad consecration of all, it combined with the attractive sympathy, the comforting counsel and wisdom of him who well deserved the name of the "Son of consolation." While the Holy Ghost filled the hearts of the true disciples, Satan filled the hearts of Ananias and Sapphira, whose names were significant of grace and beauty. They illustrated falsehood, in its most daring and impious form, by approaching the altar with a counterfeit offering. For appearance sake they sold their possessions, but, keeping back part of the price, brought only a certain part and laid it at the apostles' feet. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto man, but unto God."

The sin of Ananias did not consist so much in bringing only a certain part, if he had done so avowedly, for as Peter said, it was subject to his own disposal, but while selfish motives induced him to cling to a part of his wealth, he *professed*

to devote all he had, thus acting a lie. He mocked God under a pretence of worship. Through the power of the Holy Ghost, Peter read the heart of the false disciple. Impulsed by the same Spirit, he spake those burning words: "Thou hast not lied unto man, but unto God." The direct fiat of the insulted Spirit of truth doomed the guilty one to an instant judgment, and by the act of God alone was that fiat executed. For a deliberate agreement to aid in deceiving and defrauding God, there was also prophetically pronounced a like doom upon his guilty accomplice, while the vaulted heavens rang with a denunciation of falsehood: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." In no wise shall enter those who "loveth and maketh a lie," for "our God is a consuming fire." It is further recorded that great fear came "upon as many as heard these things." We can imagine the deep impression, the long memory of so awful a judgment of the manifest God. It was a lesson the infant church needed to warn and guard it against corruption from within, especially that leaven of the Pharisee, which is hypocrisy, the most demoralizing, the most consuming evil of evils.

The timing of Satan's appearance at the birth of the church of Christ, was in exact accordance with his previous methods. As the spirit of evil came on its mission to Adam and Eve in Paradise; as it came to brand Cain as a murderer; to Nahab and Abihu at the establishment of Israel's national life; to Acham when Israel would reign over Canaan; as it came, without effect, to Jesus at the beginning of his ministry, promising him all the kingdoms of earth if he would but worship the prince of evil; so, all the way down through the great walk of human life, "whenever the sons of God came to present themselves before the Lord, Satan came also with them."—*Mizpah*.

POETIC JUSTICE.

At the recent Unitarian Conference in Saratoga, Rev. Brooke Herford of Boston, who is opposed to suffrage for women, and takes a rather conservative view of the woman question in general, spoke somewhat disparagingly of women as public speakers. Mr. Herford was not very well heard; and just as he was dwelling on the imperfections of women as speakers, and the importance of their taking elocution lessons before attempting to make public addresses, a lady in the back part of the audience rose and said, in a voice that was distinctly audible all over the large building, "Will the gentleman please speak a little louder? We cannot hear a word he says." It was Mrs. Mary A. Livermore.—*Woman's Journal*.

Deserving of Success.

MISS SADIE E. WEBBER, County Superintendent of Schools for Ward County, North Dakota, is a Pennsylvania girl who went West with her brother six years ago, and took up land twelve miles from any neighbors, and one thousand two hundred miles from home. In 1888 she was elected County Superintendent of Schools for Ward County, without one opposing vote, and in 1890 was re-elected by a large majority over a strong opponent. Miss Webber is a graduate of the Pennsylvania State Normal School at Edinboro', and began to teach at sixteen. Her parents and four sisters are still living near Oil City, Pa.—*Woman's Column*.

WOMAN TO THE FRONT.

Women barbers are a pronounced success in London. They are less loquacious, more rapid in their movements and more careful than men. An association of women barbers has been founded in that city.—*Ex*.

There are now four female physicians resident in New York state hospitals for the insane. Dr. Evelyn Valentine is at the Monroe county insane asylum, Dr. Caroline S. Pease is at Poughkeepsie, Dr. Eleanor McAllister is at Buffalo, and Dr. E. H. Irwin is at Binghamton.—*Ex*.

It is inhuman and disgraceful not to have women accessible to women in the station houses, hospitals, poor house and insane asylum. Decency, humanity and science concur in demanding that this natural right of misery shall be respected. So long as politics only controls county appointments to places of patronage or emolument, decency, humanity and science have little chance of recognition.—*Attica Advocate*.

A correspondent of the New York *Tribune*, writing about Holland, says: "You cross a railroad track, and casting a glance along the iron path, a woman, waving a white signal flag, catches your eye. She is the watch-woman at the crossing. On every railroad in Holland this position is filled by a woman, and railroad officials have assured me that no accident has ever been caused by a watch-woman's carelessness. They never get drunk." They receive twenty gulden (eight dollars) per month, about half what would be paid to a man for doing the same work.—*Ex*.

The Rev. William Gorman, of the Irish Methodist church, Belfast, made a strong plea for women in connection with every phase of church work. Woman might bring all of her graces to the altar but the power of her speech. She might sing hymns and work in the homes, she might teach her son to preach, she might perhaps help her husband to prepare his sermons, but she could not preach. . . . Would you stop her because she was a woman? Was she obnoxious in the pulpit? Well, that was a simple mechanical question. Let the pulpit be taken and the woman be left.—*Union Signal*.

The Truth of the Matter.

"With far less technical training than a man requires, a woman becomes the keenest and most accurate of business managers, excelling particularly in those departments which make the severest demands upon an intuitive judgment. All over Great Britain the largest and best hotels are to-day managed by women; in Berlin, Dresden, Leipsic, Magdeburg, Zurich, and in many other great cities of the continent, especially in Paris, great 'magasins' and shops can be found admirably directed by women, in all details; and in Chicago, the banker and the capitalist will tell you of sound and conservative judges of business questions and enterprises, among women of refinement, social standing and domestic tastes."—*James G. Cannon, cashier of the Fifth Avenue Bank, New York*.

CONTRIBUTED.

Contributions, unless of a serial nature, will be limited to about one thousand words, or two columns. Articles containing pith and point are invited on all vital questions of the day in the theological, sociological and scientific fields of thought, but, in order to secure the acceptance of the same, writers must adhere to the tenets of Koreshanity, unless calling in question views promulgated in these columns, when objections advanced may be published with an answer thereto. Correspondence concerning Koreshan philosophy, in any of its domains, always welcome. Articles not used will be destroyed unless the sender enclose return postage. The editor is not responsible for the views expressed under this head.

A. M. MILLER.
ELIZABETH C. ROBINSON.
C. W. L'AMOREAUX.
N. CORNELIA CRITCHER.
A. S. LANDON.
"HIRSCH."

Special Contributors.

MONEY THIEVES ACTIVE.

The "Imperialism of Capital" sends forth the following dispatch for the enlightenment of its servants:

"Wall St., NEW YORK, Mch. 21, '92. Developments abroad this week have been quite as important as those at home. The appointment of a receiver for the bankrupt speculative banking house of Murrieis & Co. ends a long agony among capitalists, and is a long step towards the final liquidation of England's latest financial folly. The continental crisis which has long been pending seems to be at hand."

The failure of a leading banking-house at St. Petersburg a few days ago, the suspension of a Paris bank to-day, more intense financial distrust in Spain and Portugal, and the political complications at Berlin, all point unmistakably to a climax of the wretched condition of financial and political affairs that has existed upon the continent for years.

It is not to be wondered at that the American market, no matter how sound and healthy it may be, should stand still in the face of these events, and others of which they are the precursors. London, having relieved itself of a surfeit of securities by extension sales of its holdings of Americans, and by so doing having filled her bank vaults with American gold, is in a position to take care of its holdings of Argentine securities, for which there is practically no market at present. English bankers, brokers and investors certainly will not touch continental securities unless they should fall in value to such figures as might tempt bargain-hunters, for all of those securities have been tabooed in the London market, and will continue to be until capitalists determine whether or not to bring on a general war between European nations. It is reasonable to assume, therefore, that the minor and local financial troubles of the continent will be limited to those who are locally responsible for them—that is, as far as the misfortunes of any nation can be confined within its own territory. Out of all this disorder a better and sounder condition of affairs will be developed by the imperialism of capital, but the process of reaching that basis will inevitably be slow, tedious, and costly. We must proceed with caution and guard well every move made, for the lower orders of the people are already showing signs of restless commotion. Prudence will therefore dictate a policy of apparent yielding to the popular will—until all of

our plans are so far consummated that we can declare our designs without fear of any organized resistance. The Farmers' Alliance and Knights of Labor organizations in the United States should be carefully watched by our trusted men, and we must take immediate steps to either control these organization in our interests, or to disrupt them. At the coming Omaha convention, to be held July 4, our men must attend and direct its movements, else there will be set on foot such antagonism to our designs as may require force to overcome. This, at the present time, would be premature; we are not yet ready for such a crisis. Capital must protect itself in every possible manner, through combination and legislation. The courts must be called to our aid, debts must be collected, bonds and mortgages foreclosed as rapidly as possible. When, through process of law, the common people have lost their homes, they will be more tractable and easily governed—through the influence of the strong arm of government—applied by a central power of imperial wealth under the control of leading financiers. A people without homes will not quarrel with their rulers. History repeats itself in regular circles; this truth is well known among our principal men now engaged in forming an imperialism of capital to govern the world. While they are doing this, the people must be kept in a condition of political antagonism. The question of tariff reform must be urged through the organization known as the democratic party. And the question of protection, with reciprocity, must be forced to public view through the republican party. By thus dividing the voters we can get them to expand their energies in fighting each other over questions of no importance to us, except as tethers to lead the common herd.

Thus, by discreet action, we can secure all that has been so generously planned, and thus far successfully accomplished.
—*Chicago Daily Press.*

HOPE TO GET CONTROL.

The Catholic Priests, with the most admirable ability and success, have gathered their Irish legions into the great cities of the U. S., and American people must be very blind indeed, if they do not see that, if they do nothing to prevent it, the day is very near when the Jesuits will rule their country, from the magnificent White House at Washington, to the civil and military department of this vast republic. They are already the masters of N. Y., Baltimore, Chicago, St. Paul, New Orleans, Mobile, Savannah, Cincinnati, Albany, Troy, Milwaukee, St. Louis, and San Francisco; yes, San Francisco, the rich, the great queen of the Pacific, is in the hands of the Jesuits. From the very first days of the discovery of the gold mines of California, the Jesuits had the hope of becoming masters of these inexhaustible treasures, and they secretly laid their plans, with the most profound ability and success. They saw, at once, that the great majority of the lucky miners, of every creed and nation, were going back home as soon as they had enough to secure an honorable competence for their families; it then became evident that of those multitudes, which thirst for gold had brought from every corner of the globe, not one out of fifty would fix their homes in San Francisco.

The Jesuits saw at a glance, that if they could persuade the Irish Catholics to settle and remain there, they would

soon be the masters and rulers of that golden city, whose future is so bright and so great, and that scheme, worked day and night, with the utmost perseverance, has been crowned with perfect success. The consequence is that while you find only a few Americans, Germans, Scotch, and English millionaires in San Francisco, you find more than fifty Irish Catholic millionaires in that city. Its richest bank (Nevada Bank) is in their hands, and so are all of the street railways. The principal offices of the city are filled with Irish Roman Catholics. Almost all the police are composed of the same class, as well as the volunteer military associations. Their compact unity, in the hands of the Jesuits, with their enormous wealth, makes them almost supreme masters of the mines of California and Nevada. When one knows the absolute, abject submission of the Irish Roman Catholics, rich or poor, to their priests; how the mind, the soul, the will, the conscience are firmly and irrevocably tied to the feet of the priests, he can easily understand that the Jesuits of the U. S. form one of the richest and most powerful corporations the world ever saw. It is well known that those fifty Catholic millionaires, with their myriads of employés, are, through their wives, and by themselves, continually at the feet of the Jesuits, who swim in a golden sea.

The Americans, with few exceptions, do not pay any attention to the dark cloud which is rising at their horizon from Rome. Though that cloud is filled with rivers of tears and blood, they let it grow and rise, without even caring how they will escape from the impending hurricane. It is to San Francisco that you must go to have an idea of the number of secret and powerful organizations with which the church of Rome prepares herself for the impending conflict, through which she hopes to destroy the schools, and every vestige of human rights and liberties in the U. S. In order to more easily drill the Roman Catholics and prepare them for the irrepressible struggle, the Jesuits have organized them into a great number of secret societies, the principal of which are: Ancient Order of Hibernians, Irish American's Society, Knights of St. Patrick, St. Patrick's Cadets, St. Patrick's Mutual Alliance, Apostles of Liberty, Benevolent Sons of the Emerald Isle, Knights of St. Peter, Knights of the Red Branch, Knights of the Columskill, The Secret Heart, etc. Almost all these secret associations are military ones. They have their headquarters at San Francisco, but their rank and file are scattered all over the U. S. They number 700,000 soldiers, who, under the name of the U. S. Volunteer Militia, are officered by some of the most skillful generals and officers of this Republic. Another fact, to which the American Protestants do not sufficiently pay attention, is, that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic generals and officers, to command the Army and man the Navy of the U. S. Rome is in constant conspiracy against the rights and liberties of man all over the world; but she is particularly so in the U. S.—*Peabody Reporter*.

Ancestry May be Bought.

"You may be sure that if the Plutocracy that now owns the country ever sees fit to take on the outward signs of aristocracy—titles, and arms, and ancestors—it wont falter from any inherent question of its worth. Money, prizes and honors itself, and if there is anything it hasn't got, it believes it can buy it."—*W. D. Howells*.

Dr. Parkhurst And Tammany.

Rev. Dr. Charles H. Parkhurst of New York has won great praise from the religious press and a section of the party journals for his assaults on Tammany Hall and municipal corruption. We do not wish to say anything to weaken the force of his manly and straightforward condemnation of strongly entrenched political rascalities. But he would deserve in a much greater degree the encomiums pronounced upon his courage if he looked into the matter a little more deeply and condemned not merely such excrescences of the body politic as Tammany Hall and corrupt officialism, but the rotten social system of which these are but the symptoms. The widespread corruption of municipal administration is only one of the effects of the competitive system and the debasement of large masses of citizens owing to the keenness of the struggle for existence. There are numbers of wealthy men in Dr. Parkhurst's church, who sit and listen approvingly to the doctor's scathing denunciation of political scoundrelism, and thank God that they are not such reprobates as the wicked Tammany politicians, who are far more responsible for existing corruption than any striker or heeler on the gang. Men are driven to seek a living by politics and to sell their birth-right as citizens because of the exactions of capitalism and the impossibility of making an honest living. Moreover, there are men who pose as self-righteous moralists, in whose eyes Tammany is a symbol of all that is vile and abominable, who, but for the system of political corruption of which Tammany is the type and the bartering of franchises and privileges which belong to the people, would be poor and un-influential. If Dr. Parkhurst wants to reform society let him strike at the root of these abuses—denounce the spoliation and greed of capitalism and come out in favor of a just system of distribution.—*Journal of the Knights of Labor*.

STATE CONTROL OF TELEGRAPH.

The most potent economic argument against competition, by those who advocate governmental control of the railroads and telegraphs of the United States, is that of waste. The concern that would maintain its monopoly, if it does not succeed in wearing out a competing line, must buy it up. Thus vast masses of practically useless property accumulate on the hands of a monopoly, which the public eventually pays for, either in the form of watered stocks or otherwise. An interesting illustration of this fact was offered to Congress last winter in a comparative exhibit of the world's telegraphic system, which was submitted by the president of the Western Union Telegraph Company. According to this exhibit the United States had one hundred and eighty-five thousand miles of telegraph pole lines, as against three hundred and seventy-five thousand miles possessed by all other countries. There are six hundred and seventy-three thousand miles of wire in this country, as against one million, one hundred and eleven thousand, nine hundred and sixty-eight in all other countries. The average number of telegrams handled yearly in this country, as computed by Dr. Norvin Green, is sixty million, while he credits the rest of the world with handling one hundred and seventy-three million. Dr. Green is, of course, not especially interested to make a heavy showing of telegraphic

business for countries in which the government controls the lines. As a matter of fact, the official reports in Europe alone show that two hundred and four million, nine hundred and thirty-five thousand and fifty-five telegrams were handled in 1889. These figures were presented by the friends of governmental control in Congress, to show—as, in fact, they do—that with one-half the world's telegraph line mileage this country ought to have handled one-half of the business. Instead, however, of handling one hundred and two million telegrams, our lines only handled sixty million, or less than one-third of the world's total. All this shows that the Western Union Company, by constantly buying out competing lines, has piled up thousands of miles of wire for which it has little or no use. This useless mileage has gone into its stock and has been capitalized at enormous figures upon which the people pay heavy interest. In a paper recently read by Mr. Edward Rosewater, an expert, before the Electrical Club of New York, he estimates that the people are paying the telegraph companies \$6,000,000 annually in dividends, an amount of interest for which the government could borrow \$200,000,000, and build a complete system of its own.—*The Boston Globe*.

Plutocrats, Politicians and Preachers.

THERE are ten million workmen in this country adding to its wealth at the rate of \$7 per day, but they get less than \$2 each. Who gets the other \$4?—*The Weekly Toiler*.

Beginning to Think.

The logic of events is doing a good work. It is forcing men to think. The sophistries of the political doctrinaires cannot dispel the pressure of hard times, commercial stagnation, and general depression. Men are thinking as they never have before, and this is the hope upon which hangs the success of reform.—*National Reformer*.

What it Would Do.

The money paid for one glass of beer would pay for one loaf of bread.

The money paid for two glasses of beer would pay for a peck of potatoes.

The money paid for one glass of whiskey would pay for one pound of beef.

The money paid for two glasses of whiskey would pay for one pound of coffee.

The money paid for three glasses of beer would pay for a quarter pound of tea.

The money paid for three glasses of whiskey would pay for a dressed fowl.

The money paid for four glasses of beer would pay for two dozen of eggs.

The money paid for four glasses of whiskey would pay for three pounds of butter.

Murder is prohibited in this country. But liquor, which produces nine-tenths of the murder, is licensed.—*National Reformer*.

Absolute Failure to Control.

We have frequently heard of Western legislation "against railroad corporations," and the result has been in every instance absolute failure to control them, without at the same time injuring the public interests. The corporations retaliated by withholding accommodations and suspending all contemplated improvements and extensions.—*The People*.

God or Satan?

It is said by some one, that millionaire Rockefeller, who has managed to get hold of many million dollars earned by other people, has recovered from his recent alarming illness, and celebrated the event by giving a million dollars to the Chicago University as a "praise offering to God for being restored to health." If Mr. Rockefeller hadn't mentioned names, his restored ability to plunder the people would naturally lead one to think that Satan was managing the patient's case.—*The Great West*.

Not Responsible for being an Ass.

WARD McALLISTER is out with a second list of New York's select society, in which the number is reduced from the immortal four hundred to one hundred and fifty. Some people have hard things to say of Mr. McAllister, but he does not unqualifiedly deserve them. Undoubtedly he is a cad, but he has the distinction and saving grace of having reduced cadism to a profession and of having thriven by it. He may be an ass, but he is the leader of his kind, and he couldn't be that, and a lion. Mr. McAllister is no more to blame for himself than a potato plant which has shot up white and spindling in a dark and vicious atmosphere is responsible for its weakness. He is a product of New York society, and if one is out for shams, it is not the character of the leader that is to be assailed, but the wretched intellectual condition of the people who suffer themselves to be led.—*Kansas Newspaper Union*.

Profits of the Coal Combine.

Some interesting testimony has been brought out in the course of the New York senate's investigation of the recent Reading coal deal. One of the facts developed is especially instructive. It relates to the profits of the retail coal dealer in the metropolis, and suggests the profits of the combine itself.

Vice-President Miller of the New York coal dealer's exchange testified that the average profits of the retailer were forty seven cents a ton. Advances in the price of coal give the retailer no additional profit, the combine absorbing the whole advantage. It was also developed that prices were advanced by the combine quite arbitrarily, and with little reference to the cost of production. The public is always forced to pay all it will, or can, stand. But what else could be expected? The combine was not effected for the mere fun of the thing, and it is not being maintained as an institution of charity. It squeezes the consumer without mercy and is defiant of public opinion. It is an enemy of the people and its existence is a detestable crime.—*Chicago News*.

THE HIDDEN HILLS.

FAMILIAR is the scene, yet strange;
Field, roadside, trees, and stream,
Fringed with a blur of misty change,—
The landscape of a dream.

The hills have all sunk out of sight,
Past vague shores, half-defined,
From underneath soft banks of light
The river seems to wind.

The picture tells a tale untrue;
Where muffling mists descend,
Where level meadows bound the view,
The horizon does not end.

For in this fresh, inspiring breeze,
We feel the mountains near;
And, faintly outlined through the trees,
Hints of far peaks appear.

O Country all reality,
Hidden from mortal sight
By clinging veils of mystery,
Show these tired souls thy light!

O breath from hills invisible,
Flow through the films of doubt,
That we, who here as pilgrims dwell,
Feel not from home shut out!

And lo! the wavering mist ascends!
A radiant glimpse is given
Of life with loftier life that blends,
Of earth made one with Heaven!

—Lucy Larcom, in *Congregationalist*.

At The Producers' Expense.

Ward McAllister makes the following estimate of how much a man who lives in average respectability spends in a year on the living expenses of himself, his wife, and his three children. The items of rent are calculated at 7 per cent interest on the cost of the city house and of the country place. The table is as follows:

Rent of city house.....	\$49,000
Rent of country house.....	14,000
Yearly expense of country house.....	6,000
Indoor servants' wages.....	8,016
Household expenses, exclusive of servants, wages.....	18,964
His wife's dressing.....	10,000
His own wardrobe.....	2,000
Children's clothing and pocket money.....	4,500
Three children's schooling.....	3,600
Entertaining by giving a ball and dances.....	7,000
Entertaining at dinner.....	9,600
Opera box.....	4,500
Theater and supper parties after theater.....	1,200
Papers and magazines.....	100
Jeweler's running account.....	1,000
Stationery.....	300
Books.....	500
Wedding presents and holiday gifts.....	1,500
Pew in church.....	300
Club dues.....	425
Physician's bills.....	800
Dentist's bill.....	300
Transportation household to country and back.....	250
Traveling in Europe three months during the spring.....	9,000
Cost of stables.....	17,100
Total.....	\$183,955

—*The Porcupine*.

On the Interest of Their Debts.

National banks live on the interest of what they owe. They issue their own promises to pay and loan them to the people at whatever they can get.—*Cleburne Plowboy*.

Always Increasing.

Everything is low but interest. Within the past two years that has increased one hundred per cent. Two years ago, it required a pound and a half of cotton to pay for the use of a dollar a year. Now, it requires three pounds.—*Alliance Herald*.

The Little Newsboys.

We congratulate Joe Pulitzer on his cash purchase of the Northeast corner of Park Row and Ann street, opposite the New York *Herald*. The price he paid for it was \$208,000 or at the rate of \$160 per square foot. It takes his little newsboys eight hundred and thirty two thousand days of labor, at the average rate of twenty-five cents per day, to earn an equal sum.—*The People*.

That's the Stuff.

Give us moral courage before everything else. It is the only bravery on which humanity may count for any real blessing. Give us moral courage first, last, and all the time. For while it nerves man to duty, it roots out of his heart hate, revenge, and all bad passions, making him wise amid excitement, and just amid corruption.—*Cleburne Plowboy*.

The Poor Boy's Chance.

In opening a recent meeting in Boston, Speaker Barrett said:

The social questions are the great questions before us today, wherever you go—in church, congress, or elsewhere. They come nearer to us than tariff or silver. Not many years ago Massachusetts sent to congress, and he was later elevated to the vice presidency, a man who as a boy was brought up as a town charge in New Hampshire. Many such may be found in poverty who if cared for may rise to places of dignity and honor.—*Ex*.

Wealth and Who Holds It.

It is estimated that the total wealth of the United States is \$61,459,000,000, exclusive of the public property, and \$3,093,000,000 worth of property invested and owned abroad. The assessed value of taxed property and our actual wealth at different decades has been:

	Assessed Value.	Actual Wealth.
1850.....	\$ 5 287,613,148.....	\$13,652,499,739
1860.....	12,084,500,000.....	31,101,310,676
1870.....	11,342,889,366.....	30,168,518,507
1880.....	16,902,993,543.....	43,682,000,000
1889.....	23,719,000,000.....	61,459,000,000

The wealth of the United States now exceeds the total wealth of the whole world at any time previous to the middle of the eighteenth century, and the amount invested abroad is alone equal to the national wealth of Portugal and Denmark. And yet this vast sum of wealth is in the possession of less than twenty-five thousand persons out of our population of over sixty million.—*Industrial Review*.

THE DISTANT RUMBLE.

Cleveland went south and was as a tinkling cymbal. Hill went south and was only as sounding brass.—*American Nonconformist*.

Under the national bank law, the bankers draw orders on the people, bearing interest, and the people are obliged to cash over. Best system for the bankers the world ever saw.—*Iowa Tribune*.

It is now claimed that the Standard Oil Trust is to be dissolved. Should this prove true, it will stand alone as the only instance where a corporation ever voluntarily loosened its grip on the people.—*National Economist*.

It must be gratifying to all lovers of reform to see, in the signs of the times, that the laborers, universally, are getting their eyes open as never before. They have for years been convinced that a great wrong existed; but never before realized so forcibly that the remedy was within themselves.—*Milton Star*.

It is generally known that should Benjamin Harrison die before his term of office expires, the United States would have for president a foreign banker. The vice president of our country and the president of the United States senate does a banking business under the firm name of "Morton, Rose & Co.," in London.—*Great West*.

Ignatius Donnelly made a point for government money that was worthy of reflection, when he said the little postal note now issued proves the power and practical utility of government control, and that it is not essential to use metals as money—the increase of commerce having far outrun the proportionate supply of gold.

The statement so often made that gold is necessary to the existence of man, is given the lie every day in the year by every newspaper man in the state. All the gold in America might be shipped to Europe, and not one of these editors would find it out in the next ten years unless somebody should tell him. The presence of gold in this country is largely a matter of hearsay with at least 99 out of every 100 of them.—*Alliance Gazette*.

The Standard Oil Co. has recently advanced the price of coal oil, in Topeka, $2\frac{1}{2}$ cents per gallon. Their agent here says they sell about ten thousand gallons per day, so that by a simple turn of the wrist the people of this city are made to pay \$250 a day more than before for light. It is also said that oil could profitably be supplied at five cents a gallon; if true, we are paying \$750 a day more than we ought.—*Topeka (Kan.) Alliance Tribune*.

If a wretch murders his fellowman he is put to death by the state. The state allows trusts and combines to starve the poor by putting prices beyond their reach, and to freeze them by the employment of the same means. Instead of putting the members of the accursed institutions to death, as worse than common murderers, they are allowed to take all the products of labor from the producer; the more they can legally appropriate, no matter what human suffering they cause, the more elevated is their position in the unnatural society of to-day.—*Herald, Fredonia, Kan.*

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* * *

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FIRST. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first; Elijah, the type of the second.

SECOND. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus, the type of the Jehovah (Lord) in man.

"The seven spirits of God" are seven outpourings, which, in the successive order, occur at regular and definite intervals, ordained by law, and reach over a period of twenty-four thousand years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocrases* (translations), one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the Divine law, and, by virtue of such observance and overcoming, passes through a theocrasis which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized. Enoch was thus *theocrasised*, and absorbed into God. Moses, Elias and Jesus are examples of absorption. The seventh of a specific order will be Koresh. In the Hindu philosophy this is called absorption into Nirvana.

THIRD. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize, by the conflagration of males and females, into the united manifestations that embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image* and *likeness* of God.

FOURTH. Those who come into the highest state of perfection comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, thus fulfilling the first law: "Thou shalt have no other Gods before me." Sexual

purity is one of the first steps towards the attainment of the higher life.

FIFTH. "The second coming of Christ" is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God and sing the new song that no man can sing but the one hundred and forty-four thousand. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of the Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "firstfruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

SIXTH. The Lord comes to establish his *kingdom* in the earth in fulfilment of the promise, and in conformity to the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the personal God, and, outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

SEVENTH. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv: 5, 6.

EIGHTH. The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond. From this standpoint we advocate the destruction of *fictitious* money and the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

NINTH. God the Father, as the masculine and impregnative unity, vitalizes through seven degrees of personal manifestation and outpourings of the Spirit. These are the seven spirits of God, shed forth from personal form and theocrasis, each overshadowing and transmission of spiritual power being the product of personal dissolution ordinarily called translation, but denominated theocrasis by Koreshanity, and, in the Hindu philosophy, absorption into Nirvana. These seven baptisms, which comprise seven impregnative, and therefore masculine energies, culminate in that modulation of the eternal voice or Logos which brings into manifestation and form the materialized Motherhood of Deity, not as another personality, but the same Godhood and Godhead. Not one of a *dual* pair, masculine and feminine, but the biune Mother in whom the Father is hidden, being clothed upon with his visible and tangible womanhood, fertilized for the materialization of her offspring, the sons of the eternal God.

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