

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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Some Wholesome Lessons Furnished by the Homestead Lockout.

Meeting of the Skirmish Lines of the Armies of Gog and Magog.

The lockout at the Carnegie Iron Works, with its accompanying slaughter of contesting American citizens, is not only an illustration of the kind of progress that is being made by "Christian civilization," but a practical illustration of the utter futility of tariff botchwork, and legislative tinkering in behalf of the oppressed wage worker. In the beginning of a great political campaign, in which each half of the people of the United States is hurling abuse, ridicule and the charge of fraud at the other half; at a time when, after a year's trial of the McKinley tariff bill, and at the end of thirty years of republican legislation for the protection of the working masses, they find themselves unprotected; and when, if ever, the republican party ought to be able to demonstrate, by the peaceful and satisfactory employment of labor, the contentment caused by "protective" legislation, we find thousands of people out of employment, with starvation threatening men, women and children, in view of which a local civil war is in progress, a precursor of the coming conflict of Gog (capital) and Magog (labor). It is a lesson for the reasoning and the reasonable masses. One replete with wholesome indications of the tendency of the illusory and invidious methods and operations of the millionaire who controls the usurpation, called government,

with the rings of two great political persuasions, called the voice or representation of the people.

To study the lesson advantageously and with profit, and to discriminate as between the operation of a mob and the righteous protection of the rights of homes and individuals, the comparative analysis of the competitive system with the claims of the wealth creator must be instituted. If the competitive system is a righteous one, and it be admitted that the millionaire may rob his victim, the wage slave, of three fourths of the proceeds of his industry, he has the right to increase or diminish the wage scale as often as the successful prosecution of his piracy demands; and the wage slave, who is also in the competitive swim, has no more right to interfere with the interests of the employer than the employer has to compel, by force, the competitive slave to labor at the price he fixes in the scale of wages.

The people have exercised the right of franchise, and have employed it in the support of the rivalry of two great political factions whose only interest, so far as the officials are concerned, is to promote the cause of piracy and oppression. They have elected the men to office who make the laws that rivet the chains of their captivity, and should remain in the bondage, the chains of which they have forged, till by experience they have acquired sense enough to know that there can be no redress either through the present systems of legislation or mob violence. The attempt of any set of men, through either organized unity or mob violence, to prevent other men from entering the machine works of competitive industry is in violation of every principle of human liberty, as incorporated in the constitution of our government and ostensibly enforced by its officials. Equally culpable is the corporation at Homestead in its exasperation of its working people, by the employment of a posse of Pinkerton cut-throats, roughs and toughs, to prevent the lockout from enforcing its demands.

The millionaires have forced the issue. There was but one legal alternative. The mill owners had the right to employ as many non-union men as they pleased, with the government behind them to enforce this right. This is on the basis of the assumption of the right acknowledged by these voters in the elevation of the men to office who have made the laws under which they groan. The cowardice of both political parties is apparent whenever, in the local or general administration of the laws, there arises a contest between union and non-union laborers. There is no greater danger to our liberties than resides in the labor combines throughout the country, organized expressly for the purpose of compelling men against their civil rights to subscribe to principles against which they morally, socially and politically protest. This is done by the labor organizations, every one

of which violates both the spirit and letter of the Declaration of Independence and the constitutional law of the country.

The battle at Homestead is the advance skirmish of the great battle of Gog and Magog, and may be taken as an illustration of the relations of the various factions entering into the controversy and impending conflict. The so-called government, holding its tenure of power by virtue of its deceptions and usurpations of authority, sustaining the millionaires through the military arm of its usurpation, will be arrayed against an equally corrupt organic movement, the combination of the labor unions. These two, both in opposition to the laws of human fellowship, actuated by the greed which the competitive system engenders, moved by equally selfish motives, and equally violating the laws of God and the love which alone can secure to men the happiness they, through such means, unsuccessfully seek, represent a house, *roof* and *floor*, divided against itself. So surely as there is a God to predict its downfall, so surely is this house doomed to destruction.

"In the sweat of thy face shalt thou eat bread," was the declaration of the curse. Its woe must come as the fruit of that curse. The degradation of the uses of life to the condition of the abjectivity of the wage slave, and the domination of the employer's tyranny, will fall equally upon the head of the competitive millionaire tyrant, on the one hand, and the labor union tyrant on the other. The battle of Gog and Magog is as sure to come as that the predictions of the Almighty are made in the verities of the Divine prescience; and this battle of Gog and Magog is the battle of a divided house. During its progress the battle of Armageddon is in force; truth against fallacy, and good against evil. Upon the ruins of the capital and labor conflict will be built the kingdom of righteousness.

A ROOT OF EVIL.

Shall Gold Be Demonetized?

Wherein is vested the authority of government in the United States of America? In the voice of the people. Do the people require conditions to render them happy that they do not derive through the present expression of their rights? They require a reduction of the hours devoted to industries for the creation of legitimate wealth; an increase of the hours to be devoted to pleasures for essential recreation or recuperation from fatigue through toil; an equitable distribution or division of the wealth created by honest industry, with concomitants accruing from an economical administration of their affairs.

Can the masses of the people, between whom and the millionaires there is an impassable social gulf, entrust their interests in government to men who have created this gulf, and who, to amass fortunes and create social distinctions, have robbed the people of their honest earnings? The laboring classes cannot, neither will they, after an enlightenment regarding their rights, and the power vested in them to secure those rights, entrust their interests to men who, for generations, have proved themselves recreant to every public trust. The millionaire has accumulated his

fortune through the violation of the laws of God and the rights of men. He will not legislate in favor of the masses, and there is no hope for the people through a corrupt congress, and equally corrupt gubernatorial and municipal governments.

Wherein are the sources or springs whence originate the currents of influence terminating in the election of president, vice president, senators and representatives, and the whole paraphernalia of corruption which goes to make up what is called a government by and for the people? Corrupt political shysters, saturated with rum and tobacco; bestial libertines, irreligious, vulgar and profane, constitute the material from which the primaries are arranged that have in hand the selection of our nominees to public office. Our polling places are dens of iniquity and cesspools of corruption, from which decent men shrink as from the malaria of our sluice-ways of obstructed defecation; shrink because they know that there is no hope for the laborer through men who depend upon these resources for their political usurpations. Can the people expect any wholesome legislation from the men in office who have acquired their authority for tyranny through the systematic robbery of the people whose government they have usurped? Millionaires rob the people in their daily intercourse and association; they will rob them worse when placed, without any bond of obligation, as servants to guard the people's treasury. Labor agitation is equally degenerate, and actuated by as selfish motives. If there be no remedy through the channels of legislation, prostituted to personal or corporate aggrandizement, through what methods can the masses recover the rights of which they are deprived?

The financial question has become complicated through political jugglery, and one of the first steps towards this complication is the fiction placed upon gold, in which is insured a valuation not intrinsic. Let us transfer, from silver to gold, the controversy between the monometallists and bimetalists, using the arguments, pro and con, as they are used by the silver and gold men. Gold is monetized; so was silver. The demonetization of silver hurt somebody. The monometallists did not consider this damage so long as the damage to others was a benefit to themselves. It was not a question of justice, but one of the conflicts of competition in which the sharpest combination obtained the best end of the bargain.

What influence is exerted upon gold by its monetization? The monetization of gold gives it a marketable valuation that it does not intrinsically possess. If the monetization of silver will have this effect, it follows that the same influence is exerted by the same process upon gold. If the monetization of silver makes of it dishonest money because the government stamp gives it a marketable valuation and demand not intrinsic as a simple article of commerce, then the monetization of gold makes of it dishonest money for the same reasons. Is dishonest money good for the people? It is this fiction, and the power it gives to the financial cormorant (the dishonest speculator), that creates the pauperism attributed, by the republican party (the millionaire's friend), to free trade. How much gold could be purchased for eight hours' labor if it were demonetized, and its marketable demand made to depend upon its intrinsic value as an

article of commerce? Perhaps three, four or five times as much as now. How much coal, iron, flour, beans, apples, potatoes, etc., could be purchased, were not their prices influenced by gold monetization?

The financial manipulators have employed the fictitious valuations of gold as a fulcrum over which to exert the beam of commercial uses. This is dishonest, and the treachery enforces the degradation of men through the hours of toil thus impelled. Destroy the fiction in gold. In other words, demonetize it. If its intrinsic worth as an article of commerce is equal to its valuation as money, no injustice is done by its demonetization, and no man is damaged. But, on the other hand, advocate its demonetization as a political issue, and see England's forces on hand to purchase our congress in the interests of gold owners. If eight hours of labor will purchase less gold when monetized, or when through the stamp of Cæsar it is made to appear to possess a value not actually intrinsic, then, gold being the fixed standard of values, everything that the laborer requires is enhanced in valuation, and he must labor more hours for shelter, fuel, clothing, and food than would be essential were not gold watered stock, by the dishonest and treacherous manipulations of the so-called government.

The fiction on gold, then, is the origin of human degradation, and the evils of poverty necessarily arise from the love of money. Hence the truth of the declaration: "The love of money is the root of all evil, and being the root of all evil, it must have been the serpent that tempted the original manhood in the garden, the recurrence of which the world has attained. We must repeat; the remedy is not through dishonest congresses and legislatures.

SEQUEL.

A combination of idiots attempted to accomplish for the Koreshan System what the logic (?) of modern Christianity has failed to do—beat it out of existence. First, Dr. Teed was arrested upon a false and malicious charge, made by a vagabond and common cut-throat; a man who, common report says, was imprisoned for shooting a man.

In order to land Dr. Teed in jail, men perjured themselves to vitiate the bonds given for his appearance in court. The justice issued a new warrant for the arrest of the Dr., and Mr. Cowing was tried for perjury. This is what one of the Chicago dailies says of Mr. Cowing's trial:

"Bondsman Cowing Released. W. B. Cowing had a hearing before Justice R. H. White yesterday and was found not guilty of perjury, for which he was arrested some time ago. Cowing is the man who went on Messiah Teed's bail, three weeks ago, and was afterwards arrested for perjury, as it was claimed that the property that he claimed to own was not his. He showed that he had been collecting rent from this property in his own name, and as that was considered sufficient evidence of ownership, he was discharged." Bearing upon the same subject is the following letter from Justice Everett to Mr. Cowing: "W. B. Cowing. Dear Sir:—The cases against you on the question of your bond in the case of Rev. C. R. Teed have all been dismissed, and your bond considered good. Respectfully yours, William S. Everett, J. P."

One more step in the discomfiture of the enemy in its

disgraceful attempt to accomplish by fraud what it had no cause of action for upon a legal basis! The mountain groaned, and did not even bring forth a mouse. We have been looking for that secret committee of one hundred. Where is Shaw? Where is Metcalf? Where are the feathers and tar, and the old women who were booked to drive the Koreshans out? Beth-Ophrah, at Washington Heights, rests peacefully upon the summit, and we ask: Where is that great indignation meeting of boys and roughs from the extreme north and west end of Chicago, who had no more interest in Normal Park than a bloodsucker in the north pole? Sunlight Flats, at Normal Park, have not been consumed by fire, and though a few of the uncultivated heathen of Normal Park have persistently tried to annoy the people of the Koreshan Unity, the situation is losing its novelty for the Normal Parkers; peace reigns also at the Flats, and chagrin with the flats outside.

We are happy to be able to say to our friends who have been solicitous about us, that everything seems quiet along the lines with the exception of Sidney Miller's and Tom Cole's suits for damage. Our friends no doubt are aware of the fact that both of these representatives of morality have sued Dr. Teed for \$100,000 damages, for threatening to set the world on fire before the judgment day, thus cheating the Almighty out of accomplishing for modern Christianity what it had delegated its agent, the modern Christian's god, to perform. Tom says he doesn't think we do right to talk about him as we do, and the other fellow calls his neighbors out nights for nerve; after reading THE FLAMING SWORD his nerves are so unsteady. We are also told that they have petitioned the Postmaster-general to stop THE FLAMING SWORD from being circulated through the mails.

THE SWORD continues a thorn in the flesh of men who have not brains enough to see that sensualism must cease to rule humanity, and that the time is ripe for the revolution to culminate.

THE NEW PARTY.

A Call to All Men and Women Desiring to Escape from the Present Social Dilemma.

When man fails, God interposes to save the race from destruction. Thus it has ever been in every age and thus it ever will be. Nineteen hundred years ago, when the civilized world was steeped in Paganism and corruption, when the Roman Empire was tottering and the wealth of her provinces was owned by the very few, when barbarism stared the race in the face, and the savage tribes of the North were pressing down upon the proud Roman to absorb and dissipate his power, Jesus Christ, the Son of man, was born from and baptized the human race, giving it a new impetus and saving it from that dissolution which otherwise awaited it. To-day the state of civilization is even blacker than it was then; for, at that time, two thousand years intervened before the close of the cycle, and the great problem of reciprocity in labor had not then reached the time of its solution.

The same cannot be said in our day. Religious superstition hovers no longer over the heads of the masses, arbitrary rule in government has run its course, and the pure light

of reason has shed its lustre on the question of human bondage whether it relate to the African, to the oppressed wage-worker or to woman. No longer can the hand of oppression bring devastation on the race. The time has arrived for the solution of all problems in theology, science and sociology which have agitated the human mind for ages. We have reached the close of a grand cycle marked by the passage of the sign Aries out of the constellation Pisces into the constellation Aquarius, which signifies that the human race has now reached the age of scientific truth. The period is now at hand when all biblical prophecies must be fulfilled because they all pointed down to the "last days."

We may therefore look for the culmination of the three woes referred to in Revelations consequent upon the three curses placed on the race eighteen thousand years ago when mankind, through declension, entered upon the silver age of zodiacal time. Those three curses involved, first, a curse on the serpent; second, a curse on woman, that her conceptions should be greatly multiplied and in sorrow she should bring forth her children, and that her desire should be unto her husband who should rule over her--this last point being explicitly required in the marriage ceremony of the modern church; third, a curse on the man, that he should eat his bread by the sweat of his face. From the day when these three curses were promulgated they have operated in the race until now, when they have spent their force, we can clearly see approaching, the three woes.

Man is steeped in sensualism, degraded and enslaved by his passions; woman, under the church-endorsed marital bond, has become a slave to man, bereft of the divine right to her own person; man has been transformed from a performer of economical use to society, into a beast of burden; eating his bread by the sweat of his face, he mutters his imprecations against the accursed wage system which oppresses him. But this is not all. As a result of his disobedience to God's law man has divorced himself from his Creator and declined from Godly wisdom into hellish idiocy, hence we find him to-day, against all the dictates of reason, advocating in the theological field either atheism and the non-existence of spiritual energy, or the tripersonality of the Godhead, which undefinable monstrosity he declares to be unknown and unknowable. In science he rejects alchemy and maintains that primary elements are non-convertible; that the universe—in defiance to the great law that all life develops in a cell or shell—is a convex instead of a concave sphere, revolving at break-neck pace around no fixed centre, the original impetus given to which he is unable to account for. In sociology where do we find this degenerate being whom God originally patterned after his own image and likeness—that is, male and female in one form? We find him clinging with great tenacity to a sensual life, and binding women, in and out of the marriage relation, to a pleasurable indulgence of the God-given procreative potency which is debauching our civilization, vitiating the mental power and carrying both parties to the abuse down to hell. In other words, we see commerce in the sex domain degraded below the level of the brute.

In secular commerce as a result of an abuse of the commercial principle in the sex domain we perceive the *love of money* to be the controlling force in society, which love the Bible distinctly declares to be "the root of all evil." Men,

through the love of a medium of exchange which they have watered in value in order that they might speculate upon it, have enslaved each other under an industrial system in which the two factors involved are capital and labor. Capital, while the sole product of labor, rules with an iron hand the source of its power, while labor, including in its cohorts the countless millions, in compliance with the curse in Genesis eats its bread by unremitting toil and is remunerated—notwithstanding the existence under such a system, of high or low tariffs—according to the inexorable law of supply and demand. Hence where there are many to perform a certain piece of work wages must necessarily be cheap.

We find, as stated, a money system in vogue founded on fictitious valuations, which, notwithstanding its manifest unsoundness and dishonesty, is supported by the church and clergy professing to teach the religion of Jesus Christ. When they brought Jesus a penny bearing Cæsar's image and superscription he denounced the whole system of watered money valuations by saying: "Render unto Cæsar the things which be Cæsar's and unto God the things which be God's," thereby indicating that Cæsar's image and superscription should not be employed to give the coin on which it was placed a value it did not *intrinsically* possess. One class of speculators having succeeded in demonetizing silver are making millions of dollars off the ignorant masses by inflating the price of gold, which has been made the standard of money values and the foundation of commercial interchange notwithstanding the fact that its volume is greatly insufficient to cover the large quantity of promissory paper issued by a scandalously unjust system of usury, called NATIONAL BANKS, framed for and operated in the interest of legalized thieves, which system permeates and controls every fibre of the existing CHURCH AND STATE.

We are now in the midst of a war between two great classes of public depredators. The silver despoilers, having had their wings clipped through iniquitous and surreptitious tactics by the more powerful class of pirates—the gold bugs—are howling their rage and endeavoring to have a free coinage bill become a law whereby they, in common with the gold bugs, may get their share of the booty wrung from the people through a pernicious and devilish specie basis currency. There is still another but more respectable class of free booters, running wild, called GREENBACKERS; their howl can be heard in the so-called reform press. They desire that both gold and silver should be demonetized and paper made full legal tender for all debts public and private; they are able to present the only argument bordering on the decent of any of these gourmands at the trough of competition, but even their sophistries will not bear the searching light of truth.

While these fellows have the monometallists and the bimetallists on the hip, in declaring that the government's fiat on a piece of paper meets all the demands of money just as the promissory note of a man of property is of indisputable commercial value, yet they are weak opponents of truth when they claim that such paper, founded on the competitive system, is *honest money*. It is not, and all the greenback argument will never make it such. Money, under a just commercial system, as a medium of exchange, must represent a value, that is, *labor performed*. All other valuations are fictitious because labor alone is the creator of wealth, hence there can

be no honest money under an industrial system employing the greenback exclusively as money where the avenues between production and consumption—the two great factors in the industrial problem—are congested, as at present. The money would all flow one way, as it does now, because labor would still be deprived of the accretions which it alone creates. The capitalist would still be the “bloated bond holder” and tyrant, for, although deprived of the privilege to speculate on money valuations, he could still exempt himself from taxes, and still be the unrighteous possessor of wealth, as now. Nor would the Single Tax doctrine of Henry George relieve the industrial dilemma for the reason that while the capitalist, under such a system, would be compelled to pay heavier taxes on some ground holdings yet through his power to direct and locate labor he would be enabled to turn the Single Tax to serve his own ends by controlling and operating the lightly taxed agricultural districts which are, admittedly, the seat of wealth.

Other so-called reformers,—viewing the approaching catastrophe between capital and labor (Gog and Magog), the third woe and resultant of human selfishness or a disobedience of God’s law, which will be directly precipitated on the world through the practice of usury,—have plans which they call remedies for existing social wrongs. The prohibitionist thinks that liquor is the root of the social evil, and hence directs his energy toward the destruction of the liquor traffic, forgetting the while that poverty—the result of our wage system—is the one great cause of intemperance and vice. Then we have individualists, socialists, nationalists, and anarchists, all of whom profess to have a solution of the social problem. The individualist thinks the trouble resides in centralization; that each man should be allowed to go as he pleases to work out his own salvation. The individualist reasons without the law of precedence, in violation of nature, where we find all life proceeding from co-ordinate energies. Segregation invariably brings destruction, hence were individualism to obtain, the race would necessarily sink into savagery. The anarchist would destroy existing society and then attempt to reorganize it out of the depraved elements which had wrought its destruction; a thoroughly impractical plan for the reason that such elements derive their force from the principle of *annihilation* instead of that of *creation*.

The socialist and nationalist—particularly the nationalist—expect to convert the great system of trusts and monopoly now assuming menacing proportions to the control of the state, unmindful of the fact that the very factors formulating trusts virtually *own the present government* and therefore will never relinquish their power until the present orders in society are destroyed by the impending conflict between capital and labor. Nationalism is correct in theory and represents that which will finally obtain when existing society is segregated, through the supremacy of a great religious system; but nationalism or state control of industries can never accrue from the existing destructive and selfish elements in society through the mediumship of the ballot-box. The ballot is as corrupt and as much subject to the control of the powers that be as any other instrument employed in an age of extreme degeneracy.

To the analytical and observing mind none of the foregoing systems of thought furnish the panacea for which we

all crave. The Bible distinctly declares that without the shedding of blood there is no remission of sins. Man, through disobedience, having brought sin upon himself will never be freed from the stain of that sin except through blood. Hence, the present industrial system, being the product of human selfishness, will never be wiped out except by a terrific struggle of the forces which produced it. Labor, under the competitive system, is just as unrighteous in its demands as capital, and were laboring men to become capitalists they would be just as intolerant as their present oppressors. Trades unions offer no solution to the labor problem. For one order of men to declare that a citizen of the United States shall not hire out to whom he chooses at whatever rate of wages he is willing to accept, is a gross infringement on human rights; possessing no virtue which any just and reasonable person is bound to respect. We view the demands of organized labor as equally unjust, tyrannical and revolutionary as those of capital. Neither are the friends of a diviner civilization, and therefore neither should be countenanced by those sincerely desiring to construct a sound, organic governmental system out of the present chaotic elements.

With a moral and logical certainty that a social revolution is unavoidable, both in Europe and America, which in its culminating fury will sweep away every vestige of a money and titular aristocracy, and with an equal certainty that neither the existing church nor state contains that potency essential to a reconstructed order, we desire to present to the reader—as a haven in a time of storm—the claims of Koreshanity as THE NEW PARTY to which men and women may flee to escape the social dilemma in which we find ourselves. This NEW PARTY has no connection whatever with any of the social and religious systems at present in vogue. The republican and democratic parties it regards as the tools of Wall Street. The tariff question is not the issue of the hour. Reciprocity or free trade is the only logical solution to the question of commercial interchange, but with either a high or low tariff, under the present wage system, there can be neither happiness nor prosperity for the masses. The prohibition party is the instrument of bigotry, while the people’s party, although a disintegrator of the two old parties, lacks the organizing power essential to the establishment of a new and enduring social system. Its sub-treasury, free coinage of silver, and graduated income tax schemes are simply shin plasters to patch up a rotten body politic.—C. J. M.

(CONTINUED.)

“HONEST JOHN.”

Thirty years ago Senator Sherman, of Ohio, was nominated for Congress. He was so poor that he had to mortgage his home to get funds to carry on his campaign. At five thousand a year his salary for thirty years would amount to only \$150,000. But his check is good for several millions anywhere. Now it takes a good deal of economy to raise, educate, feed, and clothe a family for thirty years on \$150,000 and save several million dollars out of it. “Honest John” says, “you can’t legislate money into a man’s pocket.” Sherman is not the only poor fellow who has become rich in this way. That is the reason legislation is all against the masses.—*Progressive Farmer*.

THEOLOGY.

Clergymen Unable to Learn the Truth as it is in Jesus.

Jesus Christ is the Doer, the fulfiller of the law. He came to realize the Kingdom, to declare that it was here on earth, now. He came as the representative, the declarer of the King. He came the King manifest, the God incarnate. He came to take the Kingdom.—*Editor of The Dawn.*

The above well illustrates the amazing ignorance concerning Christ and his mission that universally characterizes the modern clergyman. Jesus was the first and only man, down to the present, who, in his own person, perfectly fulfilled the law of life—the ten precepts given to Moses—hence, as he declared and demonstrated, had life in himself, which life he gave for the life of the world; but the manner of giving that life was carefully explained by both Paul and Jesus himself.

The Scriptures plainly teach that this only matured, perfected man, the God-man and the Man-God, the perfected fruit of the tree of lives (all others, like immature apples, falling off and rotting in the grave) was the divine seed. Only ripened seed is worth anything to plant. Jesus himself declared that the seed which the sower, (the Son of man which was himself,) sowed, was the Logos, the Son of man, which was himself, and that the field was the world, the humanity of the age, and that the harvest was the end of the age—the Christian dispensation. Jesus plainly declared that he was a king, but his kingdom was not of that dispensation. The word used was *Kosmos*, one of the two Greek words commonly rendered world, the other being *aion*. Of these, the former, in its primary signification, means order, hence the humanity, human institutions of an age, hence the age, or dispensation itself; the latter always signifies a cycle, or period of time, and that time in the Bible is usually an age or dispensation, hence, as in the case of *Kosmos*, it means the age itself. When Jesus declared, then, that his kingdom was not of this world (*Kosmos*), he did not mean, as the clergy of the present falsely maintain, that his kingdom was not an earthly kingdom, or a kingdom to be established in the earth, but he did mean that his kingdom, of which he was the involved seed, which, sown in its environment, prepared human hearts (the *Kosmos*), would, in the end of that world (*Kosmos-aion*), as it was the kingdom in its involved or seed form in him, become the kingdom in its evolved, or fully developed and matured form—the resurrected sons of God who are just like him, being re-generated, re-produced from him. As himself, the seed was a man in the earth, the world (*Kosmos*); so in the harvest, the crop will be men in the earth, not spirits in some imaginary spirit world. This is the time at which the prophet Isaiah speaks of a nation being born at once; and of the coming of the kingdom for which Jesus taught us to pray, when God's kingdom will come in the earth, and these are the beings who constitute that kingdom. True, this kingdom came as a spiritual kingdom after Christ's departure by theocrasis, or translation, or change of his body, soul and spirit to Holy Spirit, and the reception, or inbreathing of that Spirit by those who constituted the early and only real Christian church; but, being the divine seed, this spirit, like other seed, had to die in order to re-generation or re-production.

We are expressly told that Christ was the firstfruits—firstfruits, not of the spirit but of the body, since he had a body that could not see corruption. When that holy, incorruptible body was changed to Holy Spirit and received as the divine seed into humanity, those receiving it experienced a birth of the spirit—had a new, benevolent spirit, like that of Jesus, within them, which led them to take a course exactly opposite to the selfish, competitive course that had been pursued by them before, and that is now universally pursued by the so-called Christians of the present. Jesus being the firstfruits of the body, when he went away by a change to spirit became the firstfruits of the spirit, and the humanity into which he went had the firstfruits of the spirit. Hence Paul says: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The Greek word falsely rendered adoption, means sonship, or the being made a complete Son of God, like Jesus, which could not be until in the end of the age, when the firstfruits of the spirit—the divine seed, in its harvest time, matured into the firstfruits of the body—the one hundred and forty-four thousand resurrected sons of God whom John saw on Mount Zion "who were redeemed from among men, being the firstfruits unto God and the Lamb." Notice, that the sonship is the redemption of the body, not of the spirit, for that was redeemed in the beginning of the age when the Holy Ghost, the divine seed, was received, which was a begetting again for a birth of the body, to come in the harvest in the end of the age. When this birth of the body comes, the subjects of it will not have to say, as Paul did, "For this corruptible must put on incorruption, and this mortal must put on immortality," but will be able to say; "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

It is not true then that, "He" (Jesus) "came to realize the Kingdom, to declare that" (except in the seed form, which was himself) "it was here in earth, now." Nor that "He came as the representative, the declarer of the King." Nor as "the King manifest" of a kingdom then to be set up externally in the earth, since he distinctly declared that, while he was a king, his kingdom was not of that age, but of the succeeding age. We find here one truth, that he came "the God incarnate." That he came then "to take the kingdom" (the seeds of which were not sown till after his translation) was not possible, nor was it according to his own declarations that the children of that kingdom "shall be," like the seed wheat, "cast out into outer darkness: there shall be weeping and gnashing of teeth;" "My kingdom is not of this world" (age): "The children of this world" (age) "marry, and are given in marriage: But they which shall be accounted worthy to obtain that world," (age) "and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more." The grievous mistake of the clergy grows naturally out of the false position in which they are. As I have shown elsewhere, and especially in the article on sorcerers, being the result of an entire perversion of New Testament Christianity, the clergy, rising upon the ruins of the

perfect equality that characterized the early churches, restored Old Testament conditions, bringing back the Jewish priest with his powers enlarged, and making him a go-between between man and his God.

To carry out this scheme, the whole teaching of the Scriptures was changed. The New Testament Christians worshiped no God but Jesus Christ. He was all the God and all the Lord they knew. He was being formed in them, "the hope of glory," by development from the seed planted in them by the Holy Ghost, and in due time they expected to come forth in his likeness, sons of the living God, as he was. Having this hope in them, they purified themselves "even as he is pure." They needed no priestly go-between between them and their God; as he declared, he was the way to the eternal life they sought. As when the seed is sown, the shoot stalk, ear—all that comes between seed and the ripened crop—is the *parakleton*, helper along the way, to the ripened crop, the seed reproduced, so Jesus was to them the *parakletos*, helper along to the Father, falsely rendered, "advocate with the Father," and the way, the only way, to eternal life. The idea that the kingdom of heaven was to come in the earth, as Jesus taught us to pray, in the age succeeding that in which the seed of it was sown in humanity, was changed to suit the ideas and necessities of priests. By making it to come after death, in some spiritual world of whose locality or condition they knew next to nothing, by the very shadowy nature of it, together with the importance of the interests at stake, priestcraft gained all the power it needed over its dupes. While the clergy hold on to these false ideas, by which they gain their prestige and their bread, they can never come to a knowledge of the truth as it is in Jesus any more than could their predecessors, the Jewish priests, in the beginning of the Christian age.—O. F. L.

Chicago's Accommodations for a Great Crowd.

I talked with Major Handy yesterday as to what the city could do with the crowd. He tells me that Chicago can easily take care of a quarter of a million strangers, and that there will be no lack of accommodations. "The town," he says, "has about 1,500 hotels now, and a number of new ones are being built; a city of boarding-houses is growing up about the exposition grounds. Fifty thousand people can be taken care of in the boarding-houses alone, and the outside towns near Chicago are easy of access. Tens of thousands of people will live in Pullman cars, and parties will engage such cars to come here and will hold them for sleeping accommodations during their stay.—Frank G. Carpenter, in *Chicago Herald*.

A Horse of Another Color.

The salaries of congressmen have ever remained the same whether corn sold for fifteen or twenty cents per bushel. When the farmers of this country enter any complaint against such a system they are met with the reply, "the only remedy is, just simply add a few more bushels." If the salaries of these politicians were paid by a fixed number of bushels of grain, the continental howl about over-production would cease. In fact, their silence upon this question would become very loud and impressive.—*Home Advocate*.

SWORD THRUSTS.

A new political party is reported to have been organized in San Antonio, Tex. It is not connected with any political organization now in existence. Under the leadership of B. Berry a large number of negroes assembled in mass meeting, perfected a permanent organization and adopted a platform which calls for negro nominations for every office within the gift of the American people, from president down to constable. It recites "that democracy is inherently opposed to the African; that republicanism has been false to him; that there is no hope for him in the people's party, and that he is the national balance of power." This is indeed a new step for the negro to take, and one fraught with greater significance to the political parties which have been using the negro vote to obtain power than anything that that race has attempted since it was freed from the thralldom of chattel slavery.

Mr. Gladstone was hit on the side of the nose by a stone thrown at him by a woman, while he was participating in a public demonstration in London, recently. The dispatch announcing the fact states that "the throwing of stones and missiles at gentlemen's carriages has grown to be a serious annoyance in London and other places. It seems to be one way of expressing the antipathy of the lowest class to wealth in any form." Such casualties indicate the way things are tending.

The treasurer of the Standard Oil monopoly, which last year made a profit of \$26,000,000, and one of the leading spirits in the prohibition movement well expressed the short-sighted policy of the prohibition folk when he rebelled against the insertion of clauses in the platform of the cold water party in favor of free trade and free coinage. Treasurer Wardwell wants to see the manufacture and sale of liquor abolished, but is not willing to support any measure that would tend to the removal of the great cause for the vast consumption of intoxicants—poverty.

The news from Homestead, Pa., would seem to indicate that the fight between Gog and Magog (capital and labor) had begun in earnest.—C. J. M.

A Work of Art.

The latest work of Miss Mary Tillinghast of New York, the stained glass window designed for the new alumni hall of the Western Female Seminary at Oxford, O., is pronounced one of the finest of American efforts. It is now on exhibition in New York, and will be sent to the World's Fair at Chicago before reaching its final destination. The window is to be presented to the seminary by the class of 1866, of which Mrs. Calvin Brice was a member, and it is largely due to her efforts that the hall was built. The main figure in the window is a young girl holding the lamp of knowledge in one hand and a folio in the other. The picture is a likeness of Miss Helen Brice, the daughter of Mrs. Brice. Above the main part of the window are two medallions—Clio and Urania—both portraits of daughters of members of the class of '66.

The solution of the monetary problem is the final destruction of money itself.—*Guiding Star*.

Governor Pattison's Alternative.

We are in thorough sympathy with the wage slave, and unhesitatingly predict the revolution that will inaugurate the movement for his speedy liberation from the thralldom of plutocratic tyranny, and for the equitable distribution of the wealth created by his onerous service. We are as much opposed to the methods of the labor unions as we are in favor of the equitable distribution of wealth.

According to the laws of the country, made through the voice of the people comprising the labor unions, Mr. Carnegie has the right to change his scale of wages, to suit an avarice augmenting with the increase of the millions robbed from his employees, as often as he pleases, and the laboring men have a right to strike by tens or thousands as often as the scale is changed. They have no right to encroach upon the liberties of Mr. Carnegie in the prosecution of his trade, nor upon the liberties of a single non-union man who wishes to be employed; and the single individual, though poor, has the same right to call for government protection as Mr. Carnegie, the millionaire.

If the leaders of the strike at Homestead had been true leaders of the people, they would have been wise enough to lead to success rather than run the strikers to ruin. It does not require a lawyer or a judge to understand the law sufficiently to know that the forces engaged by the government are for the protection of the law abiding and defenseless citizen against the lawless. Governor Pattison had no alternative but to refuse the state militia till local resources had been tried and exhausted. Why? Because the law so provides. When in his judgment the time had come to protect the property of Mr. Carnegie by state service, and place him in possession of his own (his by law), then the law provides that state service must be enforced. Mr. Pattison knows full well that his duty is not discharged when the mob is dispossessed of its control of Carnegie's works. If there be no compromise and Mr. Carnegie maintains his scale of wages, it will be the duty of the state to enforce the right to employ non-union men, if such is Carnegie's purpose, and it will be its further duty to protect every individual in his right to work, if the local authorities cannot sustain him. When in the course of events it should become impossible for the state to sustain Carnegie, then there would be no alternative but for the state to demand the support of the United States.

This, then, is the situation. Should the labor unions, through the confederation of labor, become so strong as to dare by force of united effort to resist the individual in his inalienable right to life, liberty and the pursuit of happiness, the laws of the United States must protect him in his right, and the labor confederation would find itself confronting the usurpation called the government, and its military authority and power, which it would find arrayed against it. The laboring masses have but one remedy. This does not reside in the attempt to enforce the same or a similar tyranny as that against which they rebel. The laboring people have the unquestionable right to organize, even for the purpose of resistance against the tyranny of so-called capital, but that force of organization must be directed so as not to encroach upon the rights of the individual or the state. The resistance thus offered must be in a line to conform to the laws as

they have made them. The non-union laborer must be shown, by the wisdom of the unionist, that the tendency towards organization involves the principles of a just liberty, and that through it, justice and not injustice shall be executed.

The labor unions in a confederation of labor have the power to control the industry of the world, and to provide for the equitable distribution of its wealth. They not only have the power to do this, but the moral as well as the legal right, when, through the force of organic unity, they will create the proper legal conditions. There can be no redress through the present legislative channels, as they are in the hands of the millionaire. The present so-called government is a piracy upon its people. In other words, the people have constituted themselves a piratical ship, in which they rob and slay themselves through their own legally constituted and elected authorities. The remedy is to organize, not to rob the individual of his right to labor, but to distribute equitably the wealth produced.

The People To The Rulers.

We are the hewers and delvers, who toil for another's gain;
The common clod, and the rabble, stunted of brow and brain.
What do we, the gleaners, want of the harvest we have reaped?
What do we, the neuters, want of the honey we have heaped?

We want the drones to be driven away from our golden hoard;
We want to share in the harvest; we want to sit at the board;
We want what sword nor gospel has never yet won for man—
The fruit of his toil God promised when the curse of toil began.

What gain is it to the people that a God laid down his life,
If, twenty centuries after, His world is a world of strife?
If the serried ranks are facing each other with ruthless eyes
And steel in their hands, what profits a Savior's sacrifice?

Ye have tried the sword and scepter, the cross and the Sacred Word,
In all the years, and the kingdom is not yet here of the Lord.
We are tired of useless waiting, we are tired of fruitless prayers;
Soldier and churchmen and statesmen, the failure—is it not theirs?

Ye have tried and failed to rule us; in vain to direct have tried;
Not wholly the fault of the ruler; not utterly blind the guide.
Mayhap we need no rulers; mayhap we can find the way;
At least, ye have ruled to ruin; at least, ye have led astray.

The seamstress bends to her labor, all night in her narrow room;
The child defrauded of childhood, tiptoes all day at the loom.
The soul must starve, for the body can barely on husks be fed,
And the loaded dice of a gambler settles the price of bread.

Ye have shorn and bound your Samson, and robbed him of learning's light,
But his sluggish brain is moving, his sinews have all their might.
Look well to your gates of Gaza, your privilege, pride and caste,
The giant is blind, but thinking, and his locks are growing fast.

—The Nationalist.

Enemies of Society.

The Anarchists are upon you! Not the fellows down below, who, in congested cities, in misery, poverty, and dirt, have so often seen their fellow beings wither and die before the unfair aggression of the mighty, that for them human life has lost all its sanctity, and social order all respect; not the finical "philosophicals," in whom a starving proletariat excites no higher emotion than that which inconveniences the surgeon with an interesting case dying under his ill applied knife; but "citizens of eminence and respectability" on top, who, by the grace of an advantageous economic position held by them because of the ignorance and simplicity of the masses, are preparing to swoop down upon and plunder you, unchecked by any consideration of law, of order, or of decency.—H. A. Beckmeyer, in the *Journal of the Knights of Labor*.

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.

The Coming King-Dome.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.* * * In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, The Lord our righteousness."

In the ancient days of the Mosaic commonwealth, after the death of Joshua, the Israelites departed from their principles; the country of Canaan was taken as a war trophy, and the people governed by Chushan-rishathaim, King of Mesopotamia, who held it for eight years. It was released from his power through the generalship of Othniel, son of Kenaz, Caleb's younger brother, who became one of the early judges of Israel. After his death, there was another fall of the church and state; Eglon, king of Moab, overcame them and governed the land of Canaan and the Israelites for eighteen years. After which Elhud, the son of Gera, a Benjaminite, through an act of strategy, after presenting the king with a gift from the nation, obtained a secret interview with him; having all the servants dismissed from his presence, Elhud ran a two-edged dagger, one cubit in length, into the king, who was so fleshy and fat that the handle was buried from sight, Elhud being unable to remove the dagger. The record says that the land had rest fourscore years after this, while Elhud was their judge.

After his death, another declension came. It is said that the Lord sold Israel into the power of Jabin, king of Canaan, who reigned in Hazor, the captain of whose host was Sisera, who dwelt in Haroseth of the Gentiles. For twenty years, it is said, he oppressed the Israelites, and Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. She received her office about eighty-eight years after the death of Joshua, and one hundred and six years after the allotment of the land of Canaan by Moses to the Israelites; one hundred and ninety-three years after the liberation from Egypt, and two hundred and thirty-three years after the birth of Moses. It will be remembered that at this time Deborah and Barak made war against Sisera, king Jabin's captain over Canaan; Barak finding him nailed, through his temples, to the floor of the tent of Jael, the wife of Heber the Kenite, who betrayed and killed him to favor Deborah and Barak. In her song, Deborah says of this event "they fought from heaven, the stars in their courses fought against Sisera." In this battle we find two women, Deborah and Jael, taking two most prominent executive places, which gave Israel its freedom, for later it is said the power of the Israelites prospered and prevailed, the King, Jabin of Canaan being, through them, destroyed.

If the laws of evolution and involution scientifically analyzed, examined esoterically and exoterically, prove anything,

they prove that women as a class are higher and more finely organized and constructed than any other class of manifest beings. The mental as well as the physical capabilities of the highest development will show that, at least, in any sphere in which the male has ventured, the female has proven herself equally capable. Sacred and profane history gives numerous instances where, in many notable and wonderful achievements in the field of governing, judging, formulating and constructing governments, she equalled if not surpassed the male of her day, in ability. On the battle field she has led forces to victory; in the seat of the chief executive of Papal power she swayed the world. As long as Josephine and Napoleon worked together, the world was theirs, but the blunder of his life, if such it may be called, was the separation from her who said, "Divorce me and your power will be divorced also." Does history not show this prophecy fulfilled?

The Bible speaks of many a prophetess, among whom is Miriam, the sister of Moses and Aaron, who sang the wonderful song of Moses and the Lamb, supposed to have been written and formulated by her. Queen Esther's executive ability was of no inferior type to sway her rulings over the prejudices and popular desire of the people of her time, causing every Jew in the land, as well as every Gentile—the king included—to respect and obey her command. Was it not Bath-Sheba, the wife of Uriah, the Hittite, the mother of Solomon, who wished, advised and arranged for Solomon's ascent to the throne? If David ruled Israel, did not she rule David? Who is it that rules and whose influence controls the action of men to-day? Can it be truly said that women have not had as much to do with the destinies of the vidual, the home, the church, the state, the country and the world, as man? It is said of Julius Cæsar that in a conversation with his wife he noted to her the fact, "that Cæsar ruled the world but that Cæsarina ruled Cæsar." Woman has been subject to the will and control of man since the day that she ate of the fruit that she was commanded not to eat. She has had the greatest woe of the three woes, being the "woe-man" the producer of the woe. Her suffering for the last eighteen thousand years cannot be appreciated by another understandingly, except through the law of personal experience. Woman caused the fall of man, therefore she must be the first to repent and say to God as quoted in Is. iv, 1:

"In that day" (when the curses are to be lifted) "seven women shall take hold of one man" (Christ) "saying we will eat our own bread" (the hidden manna) "and wear our own apparel;" (immortal life) "only let us be called by thy name, to take away our reproach."

Woman was the last at the sepulcher, at the burial, and the first at the same place when the Lord had risen. In the last days she is first to recognize and accept the anointed messenger, and will be the first to obey God's command to inaugurate, formulate and establish the new Jerusalem in the earth. The new government will not be a monarchy, a democracy, or paternalism, but it will be the combination of all. It is to be the divine "king-dome;" masculine and feminine in one form, as the name implies. The dome of the temple is spherical, the spires of the modern church are conical. The conical apices of humanity, or the so-called male dispensers of the adulterated doctrine of the church, will be released from their usurped power, and the sphere in whom is

the power to transmit the authority of imparting the Lord's word will choose the spirally developed shepherds and pastors to give to the fleeced and starved sheep of the kingdom of the world, the pabulum that they have been kept from receiving, and the usurpers will be sent back to the place whence they came, to be kept from the sacrilegiousness of holding the keys of life, unworthily, entering not into the life themselves, and preventing those who would, from so doing. The new or Koreshan government, which will place woman—the dome of the temple—as chief executive, is upon us; we are nearing the climax of the great battles of Gog and Magog, and also that of Armageddon, when the sins of the fallen humanity will be remitted through the inevitable shedding of blood, not because it is desired that it should be so, but because without it there can be no remission of the heinous crimes that have been committed against God and man. Koreshanity is preparing the “ark of the covenant” with the divine prerogative, in which is secreted the two sets of laws for God and man; protected by the cherubim and THE FLAMING SWORD, which turns every way to keep the tree of life, for those who are developed to desire that these days be shortened so that the flesh may be saved that will transform our present deplorable condition to that of justice, love and truth, and that the Lord's prayer may be speedily answered and fulfilled.—*Hirsch*.

Good Authority on the Subject.

Elizabeth Cady Stanton thinks that women of wealth should endow scholarships for their own sex, instead of giving so freely to institutions for the education of boys only. She cites the case of the Harvard Annex, showing the shabby treatment of its daughters notwithstanding the many bequests made by women to that institution. In soliciting aid to establish a medical college and hospital for women in New York, Mrs. Stanton asked a woman who was worth millions, to give a few thousands toward starting the college. She said “before making bequests she always consulted her minister and her Bible, and he told her there was nothing said in the Bible about colleges for women.” Mrs. S. remarked: “Tell him he is mistaken. If he will turn to II. Chronicles xxxiv: 22, he will find that when Josiah, the King, sent the wise men to consult Huldah, the prophetess, about the book of laws found in the temple, that they found Huldah in the college in Jerusalem, thoroughly well informed on questions of state, while Shallum, her husband, was keeper of the robes. I suppose his business was to sew on the royal buttons. However, in spite of this scripture authority, the rich lady gave \$30,000 to Princeton soon after, and never one cent to her own sex.”

It is only a question of time when as much attention will be given to the education of girls for the various professions, as to that of the opposite sex. In colleges where equal opportunity is given both sexes, it has been demonstrated that the female mind is capable of acquiring the requisite knowledge to enable woman to distinguish herself in avocations from which she has been hitherto debarred. The labors of such women as Mrs. Stanton, Mrs. Willard, and many others will not have been in vain, but will yet bear golden fruit despite the persecution and ridicule to which they have

been subjected, for declaring in favor of the advancement of woman.—*E. B.*

A Woman Surgeon.

As Virginia decided not to allow women doctors in her institutions, it may be of interest to her to read that one of her daughters, Miss Elizabeth Leonhardt, in graduating as a trained nurse from the Episcopal Hospital at Philadelphia this year, ranked ninety-nine in surgery. Not much to complain of in the way of skill, certainly, and a man student could hardly have ranked *much* higher. Her “marking” in the medical department was one less, but as surgery is the very point in which it is frequently assumed that women will fail, Miss Leonhardt's rank in that line is of general interest. In a private letter she says: “We have often attended over one hundred surgical cases in one day.”—*The Woman's Tribune*.

Nominated by the People's Party for Attorney General of Montana.

The spectacle of a female attorney general for a big state is among the possibilities in Montana. The people's party have nominated for that office Miss Ella L. Knowles, the only woman lawyer in the state. The older parties have not yet made their nominations for state officers. The constitution does not say that the attorney general, or any other officer for that matter, shall not be a woman. According to the *New York Recorder* it infers as much by speaking of the attorney general as “he” and referring to “his duties.”

Miss Knowles, who is about 28 years old, was born in Northwood, Rockingham county, N. H., and is the daughter of David Knowles and Louisa Knowles. Her father still resides on the old homestead in New Hampshire, in what is known as the old Knowles district. Her mother died when Miss Knowles was 14 years of age. Miss Knowles graduated from the Northwood seminary at the age of 15, and one year later from the New Hampshire State Normal school. Afterward she went to Bates college, Lewiston, Me., from which she graduated in the class of '84 with high honors, receiving the degree of A. B. Four years later Bates college conferred on her the degree of A. M. In 1885 Miss Knowles commenced the study of law in the office of Burnham & Brown, Manchester, N. H. She prosecuted her studies there about a year, when, on account of ill health, she came west and took the chair of elocution and Latin in Iowa college. Being advised by physicians to go among the mountains she went to Helena in the fall of 1887. She taught one year in the central school there and then resumed the study of law. There was considerable prejudice against allowing her to practice. So the little woman went to work among the members of the last territorial legislature, that of 1888-89, and had a bill introduced and passed to admit women to practice law. She was admitted to the bar Dec. 1, 1890. Now she has a practice of which many men would be proud.

God has promised to help us only when we are doing our best to help ourselves.—*Chicago Woman's News*.

CONTRIBUTED.

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

Koreshan Light.

"They have taken away the Lord out of the sepulcher and we know not where they have laid him."

Mary to the Savior's tomb

Hasted at the early dawn,

Spice she brought and sweet perfume,

But the Lord she loved had gone.

An esteemed friend from Oregon—with an analytical mind and positive religious convictions—in writing me concerning the effect of "Koreshan Light" turned onto his former views, quotes the language of Mary when she had searched the tomb of Joseph in vain, to find the Lord she loved.

The Lord's crucifixion on the Roman cross, his burial in the tomb of Joseph, and his resurrection from that tomb, while facts, were only typical of the real crucifixion, burial and resurrection. Divinity descending into sinful humanity is the cross; his absorption into the posterity of Joseph is the burial; his bringing forth the sons of God in the end of the Christian age is the resurrection. Paul, in speaking of this, says that he was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. My friend is not the only one who has found the modern Christian doctrines and theories vacated by the Lord. It may be as truthfully stated of the Christian church, to-day, as it was of the Jewish church when the Lord Jesus walked the earth; "Behold your house is left unto you desolate and ye shall not see me until ye say blessed is He that cometh in the name of the Lord."

Yes, it is a part of the mission of Koreshanity—as it harmonizes written Revelation and natural science—to let the light or truth shine into the tombs of modern Christian creeds and dogmas (which have fallen away from both the life and the precepts of Jesus) and reveal the fact that the Lord is not there; that he can be found *only* among those who make love to God and the neighbor the *rule* of life.

May "Koreshan Light" so shine that all who seek the Lord may find him—not in the tombs of formal Christianity, but in the practical application of the laws of life.—
S. S. M.

THE PERSECUTION OF THE RUSSIAN JEWS.

[Oration delivered by Selina Silverfriend at the exercises of the graduating class of Ryan High School, Appleton, Wis., June 16th, 1892.]

There are some events in history which seem to stand out pre-eminent over all others. We think of Spain, and the Inquisition rises to mind with all its cruel horrors. We turn to France, and we behold only the terrible French Revolution; to England, and we remember the Tudors and their merciless persecutions. We of the nineteenth century pride ourselves on the progress of civilization, and fancy that those days of useless bloodshed and intolerance are past. But, alas

for reality, the story of wrong and oppression is not yet told.

For the past few years great cries have gone up against the inhuman and cruel persecution of the Jews by the Czar of Russia. What is the nature of this persecution? Is it like the treatment the Christians received at the hands of the ancient Romans? Are they burned at the stake or used as food for wild beasts? Or are they subjected, as were the heretics in the sixteenth century, to the horrors of the Inquisition? No, not so. Yet I venture to say that the treatment of the Jews in Russia, to-day, will ever rank among the most inhuman of persecutions. We see the merciless grinding down, morally, intellectually, and physically, of a race of people, eager and willing to struggle for their own enlightenment. Think of six millions of people, so taxed as not to be able to live decently, crowded into a tract of land scarcely large enough for half their number, under such legal restrictions as will not enable them to move freely even from town to town; torn from their homes and scattered among strangers, and with no opportunities of gaining an honest living; imposed upon, insulted and starved! If they violate, in the slightest degree, the unjust and oppressive laws which reduce them to their wretchedness and woe, they are hurried off to prison to do penance for their misdeeds.

Imagine the feelings of a people whose lives are filled with constant fears of imprisonment, starvation or death. Picture to yourselves a large family the oldest of whom is a boy twenty years of age, and the youngest yet a babe. They sit comfortably together of an evening in the family room and discuss topics of interest. The parents gaze with love and pride upon their children and thank God for the many blessings bestowed upon them. Ah! little do they think, as they sit contented and happy in that cozy room, that the demon of destruction is hovering near their door. Towards midnight, the father is suddenly awakened by a rumbling sound as of distant thunder. Now he hears the trampling of feet and knows it is the soldiers. But on what errand do they come? He will soon find out. Nearer and nearer they approach. Oh! if they only pass by; but no! they enter the gate and burst through the door. Furniture is knocked to pieces, cupboards are ransacked, and children are hurried from their beds, screaming with fear. Resistance is vain. The father and oldest son are taken and bound in the presence of the weeping mother and children, who are driven from the house. The work of destruction finished, the soldiers march on for fresh victims. What is the cause of this treatment? A decree by the Czar which says that no Jew should remain in the villages, and without previous warning the order is carried into effect.

In the meantime, let us take a glance at the two who were taken away so unexpectedly from their beloved family. We find the boy, forlorn and bereft of friends, living among those who have brought misery and unhappiness to his loved ones. He must serve the country, which does not even give him so much as protection in return. Scoffed at and taunted, he must bear all abuse; though more capable than others who have been promoted, he must ever remain a private, simply because he is a Jew. Now let us turn to the father. He has been taken to Siberia, hurried off in company with criminals of the worst order. No information is given him of his crime, and no trial granted to prove his guilt; but he is put to work

in those deathly mines, working from early morning till late at night, when he drops down weak and exhausted from thirst and want of nourishment. When again in his cell, imagine the mental agony he must endure, thinking of his family who are bereft of their only means of support, struggling between starvation and death; his children lost to him forever, sent into the world scarce halfprepared to meet its many temptations! Then imagine the feelings of the mother with her children starving and growing up in ignorance and vice about her. Imagine her anxiety for the husband and son, who may never again be returned to her. My friends, this is only one of the many ways in which the Hebrew nation of Russia is persecuted. Shall it be allowed to go on? Perhaps some will say that these brutal acts are provoked by the Jews themselves, and that the Czar would not persecute them without cause. Complaints are made that the Jews are too successful in getting money and property from their Christian neighbors. But what does this show? Does it show dishonesty? Perhaps it may show that they are more intelligent and have a better knowledge of business principles than their fellow Russians. They are condemned because they do not become agriculturalists. Why are they not given the chance? Some will say they did have a chance in South Russia and that it was utter failure. Yes, but why? Because they were made to fail by legal restrictions intended to make success impossible. That they do become farmers and that this form of labor can be done successfully by them is shown in Turkey and Hungary where their diligence and rectitude bring them into great demand. They are condemned for being traders—parasites on the labor of other people. What other occupations are left to them? If free to choose, Jews as naturally turn to other occupations as Christians, even to include the highest vocations in life, such as those of the scientist, the artist and the poet.

You ask me to prove it, and I mention as an example Disraeli, the peer of Gladstone as a statesman, and yet a Jew; I mention the Jew, Mendelssohn, who has yet to be excelled in the art of musical composition; I mention Heine, the Jewish poet, who is read and beloved by millions. But what good would learning other occupation do when not allowed to pursue them; when lawyers are allowed to study law but not to practice it; when doctors may study medicine but take no patients; when artisans may seek proficiency but never be allowed to use or show their skill? Nay, not even agriculture is open to them. By provision in the May Laws, which are now being rigorously enforced, Hebrews are forbidden to own any landed property and are expelled from the villages. How, then, can they become farmers? Then again, they are blamed for taking unwarranted advantage of privileges granted them. But is this not natural to others under restraint? It is the Czar himself who has developed this quality in his subjects.

"Oh, but they are too exclusive; form a state within a state; they are not patriotic." How can they be otherwise? Persecuted and tormented, made dependent and wretched, driven from their homes and starved in the streets, how can any human being under such conditions associate with and love his tormentors? But to say they are not patriotic is either intentional ignorance or an unblushing falsehood. Are they the ones that constitute the Nihilists? No; the

intellectual class of Russia, those of the Universities, are the ones that constantly menace the life of the Czar, and there are only five per cent of the students allowed to be Jews.

Now, friends, what is to be done? Is it for the rest of the civilized world to look upon these barbarities without extending a helping hand to the oppressed? Can not at least public opinion exert some influence, as it has done and is doing in the case of Ireland? I appeal to Americans, lovers of liberty, to aid in rescuing from that tyrant, the Czar, those who are being crushed by him. I appeal to you from the standpoint of right. I appeal to you from the standpoint of love towards your fellow men. I appeal to you from the standpoint of humanity.

Correspondence.

HOLSTEIN, IOWA, JUNE 21, 1892:—TO THE FLAMING SWORD, CHICAGO, ILL. DEAR FRIENDS:—Received the sample copies of "THE FLAMING SWORD" and read them with great interest. Am highly in accord with your social and industrial criticisms of our present institutions as far as I understand your criticism.

In my opinion, there is only one fundamental question to be settled, in order to make a perfect adjustment of all human activity; and that question is, how can a large collection of human beings co-operate on an extensive scale, and at the same time leave every *individual* free to do as he wills, provided he does not infringe upon the equal freedom of any other person? Without extensive and thorough co-operation, there can be no abundant production of wealth, and without an abundance of wealth and personal freedom, no highly cultured being can enjoy the greatest happiness, the end which all sentient beings are either consciously or unconsciously seeking. Our present paternalistic and monopolistic land tenure, money system, sex relations, methods of instruction, etc., must, as long as they exist, make the world a wretched place to live in; and nothing but additional intelligence will slowly modify and gradually eliminate these and countless other evils. * * *

Your Theology and Cosmogony, I do not yet understand, but shall diligently investigate them from every point of view. To this end, please send me the "Koreschan Literature," and "THE FLAMING SWORD" for six months. Hoping that your reform may raise a portion of humanity on a higher plane, I remain,

Yours truly,

H. Olerich, Jr.

Don't Sing til' you're Out of the Woods.

St. Peter.—Why that sigh of relief? Shade of Great Man.—I feel relieved that there are no reporters lying in wait for me here. St. Peter.—Don't be too soon. You will probably have an interesting interview with the recording angel in a few minutes.—*Ex.*

Let me, in the name of my Master, say to the young women: If you have a bit of truth, hold fast to that which God has given you; let no power, no injustice, no obstacle, no scorn, no opposition, let nothing extinguish this flame.—*Rev. Annie H. Shaw, in the Chicago Woman's News.*

A Voice from Shakerdom.

How very singular it is for highly civilized and Christianized people, in this wonderful day of grace, to become excited and begin to "breathe out threatenings and slaughter" against a little company of religionists. Persecution seems to be in the air, and after calling the Koreshans of Chicago a long list of bad names, these self-styled Christianized lambs are foolishly making ready to do violence to those whom they call the "wolves of Koresh." This is a queer exhibition of religion. It is, indeed, a change of base, and could only be brought out in this nineteenth century. Those who visit the World's Fair will also want to see this wonder of the age,—Christian lambs devouring the Koresh wolves. The little company in Chicago who are under the charge of Dr. Teed and who at this time are unreasonably annoyed with the indignities of an ignorant class, have our sympathetic regard and a wish for their peace and prosperity.—*The Shaker Manifesto.*

New Departure in Business.

While some great manufacturing and transportation and other forms of business operations have, either for their own convenience, or from a real desire to favor their employes, or both, provided free medical attendance for their employes, Siegel, Cooper & Co. of this city, is the pioneer great store in an effort of this kind. Such efforts are largely dependent for their utility to the beneficiaries of them, upon the ability and conscientious fidelity to the trust imposed, of the physician employed. From what we know of the Doctor employed in this case, L. Warner Beck, M. D., we judge that the fourteen hundred employes of this great, enterprising firm will receive honest treatment and real benefit from the arrangement. While THE FLAMING SWORD is laboring and praying and expectantly waiting for a time, spoken of in prophecy, when "The inhabitant shall not say I am sick," until that time appears, it looks with favor upon any honest, unselfish effort to lessen the anxieties and sufferings of humanity.—*O. F. L.*

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In the presentation of the cellular cosmogony, or the
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we maintain the logical and only conclusion—from a demonstrated premise—of the concavity of the earth instead of its convexity, as given through the Copernican system. We are prepared to scientifically answer every objection to the Koreshan philosophy, and demonstrate the weakness of the Copernican system and the puerility of the minds maintaining so gross a fallacy.—*Koresh.*

KORESHAN ASTRONOMY.

The primary element of the premise upon which we predicate the cellular cosmogony, or the Koreshan System of astro-nomic formula, is the relation of the horizontal to the perpendicular, as comprising the trigonometric and mathematical root of its evolution. A visual line extended from the vertical point of a perpendicular to the vanishing point of the earth's surface, exhibits two lines at right angles—the perpendicular or plumb-line, and the horizontal. The cosine of the horizontal visual line completes the chord, the two extremities of which are the two horizon points or two points of vanishing distance. The perpendicular is the radius vector, and the arc of the chord is the concavity of the earth. If the earth were convex, *any* point on the surface would be the highest point, and a line drawn from an elevated position to the vanishing point or horizon would not be horizontal; the point at which it touched the earth would not be the horizon, and the line called the horizontal would sustain an obliquity to the perpendicular. A horizontal line is one drawn at right angles to the perpendicular. If one stands on an elevation above the sea level, and looks over the water surface to the horizon, or to that point where the sky and water seem to meet, the vision is over a horizontal line; and no matter at what altitude the observation is made, the horizon is on a level with the eye. This statement is denied by the physicist and so-called critical objector, on the ground that the theodolite or transit instrument indicates to the contrary; for an observation taken through the transit instrument pictures the horizontal hair-line, placed across the focus of the instrument, on the sky, a little above the water-line at the horizon.

Let the critical observer and honest student define a track on a level surface, to the earth's vanishing point of the horizon, and, at the subjective terminus or plane of observation, elevate a pole fifty feet, from the top of which a line is extended, as a telegraph wire, for some miles. Let the point of observation, or the visual point, be located twenty-five feet above the earth, or half-way between the earth and the top of the pole. The line on the earth will appear to converge upward toward the wire, and the wire to converge downwards toward the track, and at the vanishing point the two lines will appear to meet. Hang the transit instrument to the line leveled to it as the instrument would be leveled to the surface of the earth in surveying, with the longitudinal axis of the instrument sustaining the same relation to the line that it would, in surveying, to the surface of the earth, and look through it; the hair-line in the focus of the instrument would cross the horizon below instead of above the horizontal line. Look through the instrument, along the parallel of the line from which it is suspended, the distance of ten rods, to the end of a line suspended, perpendicularly, far enough to level with the horizontal hair-line in the focus of the instrument. We may suppose the instrument to hang ten inches from the horizontal line and the suspended perpendicular line to suspend far enough for the lower end to meet the visual line at the level of the hair-line. At ten rods farther distant a suspended line, to hang pendant enough to appear on a level with the first suspended line, would necessarily be longer than the line at the distance of ten rods. Now, would this prove that the extended wire or line curved upward?

Let us take another relation of the same illustration. Extend two railroad tracks perfectly straight for a long distance, and perfectly parallel. Stand half-way between the two, and

they will appear to converge equally toward a point. This does not prove that the two tracks diverge from each other beyond the point at which they appear to meet. Place a transit instrument ten inches from one of the tracks, in a parallel attitude to the track, or so that the longitudinal axis of the instrument sustains the same relation to the track that it would to the surface of the earth in surveying. Two rods from this a projection from the track must be more than ten inches long to be seen on a parallel with the hair-line across the focus of the instrument, and a projection double the distance from the instrument, or twenty rods away, would have to be longer than the first, and the third at three times the distance must be longer than the second. Would this prove that the track curved away from the other one because it appeared to do so, as observed through the instrument?

Men jump at conclusions from appearances, and, upon these conclusions, predicate fallacious theories, call them scientific, and teach them as facts. Succeeding generations drop them, and present new hypotheses to their cotemporaries and their children. The theories of modern, so-called science are too preposterous for scarcely a notice, but that the masses have been taught them from childhood, and believe them. We do not deny the fact that there is an *apparent* depression of the horizontal line, and that the transit instrument *seems* to indicate a *real* depression. The apparent depression is due to foreshortening and not to convexity. The visual point, or the point from which the visual impression is determined, is at the focus projection, as far in front of the lens of the eye as the convexity of the lens locates it. It is not the same in every eye because the lenses of different eyes vary. The visual point, when a telescope is employed, is a projection of the focus beyond the objective end of the instrument, and the focal axis is necessarily slightly oblique to the apparent horizontal line. Look over a prairie, to the horizon, from an elevation of ten or fifteen feet. The first mile of the landscape makes a long picture upon the retina of the eye; the second mile, a shorter one, the third still shorter, and the fourth would make no picture. This is the vanishing point. The landscape appears to drop out of sight. A line drawn from the subjective visual point to the vanishing point will appear to be depressed in proportion to the foreshortening of the geolinear surface. This foreshortening is about five inches to the mile, and allowance is made, by civil engineers, as if it were convexity instead of foreshortening.

The surface of the earth is *concave*. We have reached this conclusion from downright geometrical and mechanical hard work. The absurdities of the old or Copernican system are too many, too apparent, and attended by too much guess work to be of any value to the critical and analytical thinker. The modern, so-called, astronomer is a Lilliputian, and the time is not far distant when there will be an awakening. In less than ten years, the Koreshan Astronomy, if not the only one recognized, will stand on an equal footing with the Copernican, and the brightest minds will be its advocates.

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