

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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KORESH,
Editor.

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The Performance of Use is the Standard of Wealth and the True Basis of Exchange.

All Purchasing Power, When Legitimately Construed, Resides in the Proper Application of the Laws of Industry.

The term labor should be expunged from the catalogue of terms, and relegated to oblivion. Labor is a curse, and will remain so as long as it is enforced. It is the direct sequence of the tyranny of a fallacious acknowledgment of "capital." True capital has its basis in equitably adjusted industry, and the common performance of the uses of life is its creator. When industry is adjusted according to the principles of applied justice, and the creator of wealth is allowed to appropriate the proceeds of his industry, labor will have ceased, the curse will have been removed, and the performance of uses will have become a recreation.

Gold, silver, copper, and all other metals, possess intrinsic commercial values determined by the cost of procurement and distribution. The principles of economic adjustment provide that the least expenditure of energy, with the greatest results, is compatible with the wisest discriminative facility for supply and demand. Any application of the laws of industry which augments labor to the detriment of productive facility is in violation of the true principle of economy. In other words, any application of the laws of use that diminishes the purchasing power of mental and muscular energy is exhaustive of resources, and is delusive. An honest adjustment of the relation of wealth to the procurer or crea-

tor of it will so fix the interests of the buyer and seller as to render their interests mutual. A deviation from this rule of balance is destructive to the fundamental bases of constructive possibility.

The purpose of industry is to procure the maximum of increase with the minimum expenditure of energy. To accomplish this, combinations are essential. The inventor develops labor-saving machinery; the financier successfully directs commercial enterprises, and the clerk, artisan and common laborer manipulate the detail of uses under the wise and skillful direction of the regulator of combinations. The result obtained is a volume of every kind of mineral, agricultural and mechanical quantity. A few hours of useful application has produced a superabundance of supply. Then comes the question: To whom does it belong? Every reasonable man and woman will say, equitably to the combination of mental and muscular power and skill thus procuring the wealth. God being just, such will be the final adjustment. The settlement of the question of capital and labor, of protection and free trade, will be consummated in the mutual agreement of financial coördination with the mental and muscular energy employed to create the substances of supply.

The principle upon which the question of "capital and labor" is *theoretically* settled, is simple enough. The practical application of the laws of the mutual relationship of the greedy absorber of the more simple-minded man's wealth, produced by his arduous toil, to the creator of wealth, is a deeper problem. The philosopher may construct his hypotheses of economics; dictate terms to the bloated bond holder and commercial pirate, and suggest to the performer of uses that he has a legitimate right to the substance of his creation. All these are logically determined and defined, but to put the soul of God into the man filled with fusel oil and nicotine, and steeped in sensualism and rendered penurious through generations of inherited and cultivated vice and avarice, requires more than the mere hypotheses of logically constructed plans of social adjudication.

The present dispensation, the age now ending, was ushered in through an impulse of kinetic power that baptized men and women into the theory and practice of mutual fellowship. Under the balancing potency of a spiritual gift from God, they sold their possessions and brought the price of the things that were sold and laid it at the feet of those who were endowed with authority to dispense the superabundance. Such another baptism is the one thing lacking in all the schemes of modern reformers. Who can tap the fountain-head of the great reservoir of resurrecting energy, and fulfil the commission vouched to him who will overcome, and bring in the restoration?

THE PREVAILING PARTY.

LOS ANGELES, CAL., JULY 7th, 1892:—Gentlemen of THE FLAMING SWORD: Have just run across one of your remarkable publications, and was forcibly struck with the quality and quantity of brains behind it. For vigorous thought, clearly expressed opinions, and noteworthy ability, the FLAMING SWORD is ahead of anything I have seen for some time; that is, when it deals with the affairs and conditions of this world, and does not prate about God, and religion, and kindred subjects of nonsense and unimportance. Your keen and caustic criticisms of prevailing conditions in this world of human affairs are mentally refreshing and decidedly stimulating to thought and action. I have found a mental tonic in some of your vigorous thought productions, and can only wonder why such bright and active brains should be perverted by religious vagaries, and the essence of insanity which ever manifests itself in religions of all and every kind.

Drop your superstitious nonsense, gentlemen; give God and that old riddle of his a rest, and you will accomplish something in educating a densely ignorant world that is indebted to God ideas and religious teachings for much of its ignorance and misery. Deal only with known facts and prevailing conditions; let theories and spiritual speculations slumber in the quiet recess of your thought producer, and do not wander mentally into the regions of insanity and impracticability. Throw off the incubus with which the God idea has enslaved you, and get out of the meshes of mystery which abound for credulous and awe-stricken minds in the so-called word of God, which has ever been a greater curse than a blessing to all parts of the world subject to its power and influence.

Very truly yours, C. S.

Friend C. S.—You seem to have found something to awaken your slumbering susceptibilities; something pushed, as you think, with brains. "True and undefiled religion is, that you visit the widow and fatherless in their affliction, and keep yourself unspotted from the world." This is a good foundation upon which to rear a secular superstructure, whether coming to us through a Biblical or a Shakespearian channel. The brains behind THE FLAMING SWORD can put forth sound mundane doctrine because the religious sentiment and impulse is sound as a substantial nucleus.

You say: "Drop your superstitious nonsense, gentlemen; give God and that old riddle of his a rest." The source of being; the origin and destiny of man; the unrevealed mysteries concerning universal organic form—after which mankind has sought for all ages, and of which it is ignorant, and because ignorant, knows not how to construct social life—will continue to be themes for exploitation till the last mystery is solved; till the mystery of God ("that old riddle") is finished, and till human knowledge of law, the school-master to bring us to truth, becomes our servant in every detail, as it is our servant so far as its arcana are revealed.

You say: "There are brains behind THE FLAMING SWORD." These brains wish they could return the compliment, but so long as you can see the force of our conclusions—drawn from our religious ideas and from our conceptions of Deity, giving the impulse to reason—and not confess the source, of the conclusions which you regard as sound, they think they discover some difficulty with the cortical areas of your conical apex; and though your conic sections might indicate a solidarity of cerebral substance with no vacancies, you can safely put out a card: "A loft to let."

Down in New Jersey, just over the line from the United States, there lived a man who had a little donkey. He was also blessed with that very common blessing, a small boy. There came a time when man, donkey and boy found it necessary to change their base of supplies, otherwise their communication would be cut off, and their resources gone. Under pressure of these circumstances, the trio, after some consultation, started out together. The donkey said to the boy: "If you will get on, I will carry you to market." The boy, to

please the donkey, mounted the accommodating animal, and the old man, equally accommodating, trudged along on foot. The three compeers wended their way toward the market-place, enjoying the scenery in its variety of landscape, never thinking but that exact justice was being meted. They had not gone far before they met another donkey coming from town. "Hold on here, you disgraceful donkey," said he to the small boy upon the other donkey's back, "Get down! You ought to be ashamed! You are a vigorous youth. How dare you make that old man walk? Get down before I cudgel you." The little two-legged donkey jumped down lively from the back of the accommodating quadruped, and the old man occupied the vacant seat. And so they trudged; satisfaction restored and depicted upon the countenances of the three donkeys.

Life's journey is not continuously serene, and, as bad luck determined, their equilibrium was destined to be again disturbed. As they trudged along, another, dissatisfied with the relative position of the three original friends, halted the trio with the remark: "What a disgraceful spectacle; a full-grown man, with all the indications of nerve and muscle, riding, while that little tender boy goes trudging along on foot!" The engineer of the campaign, not a little discomfited, studied the situation and concluded that the best thing they could do for the last donkey would be for both the father and the son to mount the donkey and occupy both seats, as there seemed to be one to let. They rode along together till they met a man belonging to the society for the prevention of cruelty to animals, and with all the moral enterprise of this class of men, who are very zealous in the exploitation of that domain of scientific research in which one is enabled to take life without committing murder, demanded of the donkey that he send in a bill of remonstrance and protest against this inhuman treatment. The donkey (the first one) remonstrated according to the order, and the two equestrians concluded, for prudential reasons, to discriminate in favor of a reciprocity, in which the principle of free trade is expugned, and protection made to apply equitably, as at Homestead, to the three discriminating brains of the original company. Thus unencumbered, the three comrades in festivity tripped gaily toward the market-place, satisfied to think that in time they were destined to reach a satisfactory solution of the problem, so far agitating the minds of so many asses.

Once more they were bound to come to grief. "Why don't one of you get on and ride?" called out a wayfarer, as they trudged along. The problem began to grow complex, and the old man and the boy were puzzled to know just what to do. "Now look here," said the four-legged donkey; "We have tried three various ways to meet the requirements of our friends, and our discriminations have been unsuccessful. I'll tell you what to do. Take a strong cord and tie my legs together, then get a stout rail (made from timbers split in Illinois) and string your humble servant on this rail. You, old man, take the long end of the rail, and let the boy have the short one. Thus balanced, you demonstrate the solution of the problem, and no doubt will afford the utmost satisfaction." Charmed with the arrangement, the three again betook themselves to their journey. They had not traveled far when they came to a stream over which there was a weather-beaten log which, though offering the appearance

of a secure passage, was decayed underneath—a little unsoundness in the platform. Unsuspicious of danger they boldly sought to cross the bridge, but when over the middle of the stream the log broke, and down they all went together into the rapidly running water. The two-legged asses, being expert swimmers and having no impediment, safely reached the bank, but the poor donkey, in whom their hopes rested, went floating helplessly down the current and was lost.

Moral. The brains behind THE FLAMING SWORD have no use for the brains in the original crowd of donkeys. They entertain conceptions of Deity, or the creative principle, legitimately accruing from the application of reason to the forms, phenomena and motions of physical things, and the interpretation of the law of causes, and they conclude that a system of religion from which may proceed a secular philosophy capable of drawing the meed of encomium as instanced above, is good enough to adhere to. This is supposed to be a free country as regards religious matters, and the brains behind THE FLAMING SWORD expect to continue right along in the enjoyment of their religious convictions, and to enunciate their principles till atheism is as blue as a Quinebog whetstone, and agnosticism or "I don't know" ceases to set itself up as an infallible guide to the benighted.

Cast-Iron Sunday Closing Rule.

The full text of this provision as finally adopted is as follows:

"And it is hereby declared that all appropriations herein made for or pertaining to the World's Columbian Exposition are made upon the condition that the said Exposition shall not be opened to the public on the 'first' day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the state of Illinois known as the World's Columbian Exposition it shall be, and it is hereby made, the duty of the World's Columbian commission, created by act of congress of April 25, 1890, to make such modification of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday. * * *

THE LIQUOR AMENDMENT STRUCK OUT.

Through the early part of the roll-call it looked as though there would be a tie, but on the last part of the call the nays were very numerous and the Pfeffer liquor prohibition amendment was defeated by 29 to 21. The full vote is as follows (republicans in Roman, democrats in Italics and farmer's alliance in small capitals):

YEAS. Allen; Allison; Carey; Chandler; Colquitt; Frye; Gallinger; Hale; Hansbrough; Hawley; Hiscock; KYLE; Nitchell; Paddock; PFEFFER; Perkins; Platt; Sanders; Stockbridge; Warren; Wolcott.—21.

NAYS. Bate; Berry; Blackburn; Blodgett; Cockrell; Coke; Cullom; Dubois; Faulkner; Gibson, Md; Gorman; Gray; Harris; Hutton; Jones, Ark; Kenna; Manderson; Palmer; Power; Quay; Ransom; Sawyer; Squire; Stewart; Vest; Vilas; Walthall; Washburn; White.—29.—Chicago News Record.

The morals of a republican senate will not allow the working people to rest at the World's Fair on Sunday—a day made for *man* not *God*—but there is still just enough of the *spiritual* tendencies left in that same senate to accommodate the multitude, who may be idle all the week, to drink the

vile slops upon which the same senators depend for their stealings from the treasury of the United States. It remains to be seen whether the lower house of congress will confirm the judgment of the highly moral senate, and its attitude on the World's Fair Sunday question. Men cannot go to the Fair, where they might be away from the influence, largely, of the tempting poison—had the sale of liquor been prohibited—but they can visit the slop holes of the great Babylon, Chicago, on Sunday.

The World's Fair is a masterful expression of the corruptions found in politico-financial schemes. The World's Fair, like the modern hotel, is unprofitable without the support of the whiskey traffic, and the closing on Sunday for the benefit of the clergymen and saloon keepers, while the sale of whiskey is allowed during the time the Fair is open to the public, is a compromise of the church, politics, and the devil, and as the devil has command of politics, the church and the World's Fair, the compromise is no doubt a satisfactory settlement of the question, so far as the devil's interests are concerned.

THE NEW PARTY.

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

CONTINUED FROM NO. 3.

No thoughtful person can be blind to the fact that the times in which we now live are fraught with the gravest concern for the boasted civilization of the nineteenth century. We unhesitatingly assert, without fear of refutation, that none of the economic systems at present advocated can bridge humanity over the frightful chasm which it must soon face in the form of a struggle between the wealth-producing and wealth-absorbing classes. The established church has no panacea to offer in this emergency. The modern church forms no part whatever of the church of Christ for the reason that it has departed from his teachings, and that, furthermore, it lacks the *science* of their interpretation for this age. The Mosaic law as given to Israel is just as binding to-day as when thundered from Mt. Sinai. When the rich young man came to Jesus and inquired how he might have eternal life, the Lord said: "KEEP THE COMMANDMENTS!" If a modern clergyman be asked how to attain to eternal life, he will say: "Have faith in Jesus Christ." As to the commandments, he will tell you that they *cannot be kept*. Thus has modern Christianity, whether catholic or protestant, become the instrument of the devil instead of the instrument of God.

The many, disgusted with the hypocrisy and inconsistency of the church, make a grave mistake in denouncing Jesus Christ; some even declaring, despite indisputable record, that he never lived. Jesus Christ, the humble Nazarene, and the church which to-day professes to teach and practice his doctrines, are strangers. Were the Man of Galilee to walk the earth in our times and teach his doctrines he would be put to death by the very ecclesiastical dogmatists who claim to love and follow him. Christ came to the world with a revolutionary doctrine. He was the prince of socialists and communists. He said: "Think not that I am come to send peace

on earth; I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." He was not altogether the meek and mild character that many impotent clergymen paint him. He was both the Lamb and the Lion—the Lamb of God, and the Lion of the tribe of Judah. The roar of the Lion was heard when he entered the temple and kicked over the tables of exchange and scourged the money changers with a whip of small cords for converting God's house into a den of thieves.

The modern church is but a den of thieves, for it is supported by those who believe in and practice usury, and are among the most active participants in a curse-breeding competitive system which has not only wrought destruction and misery wherever instituted, but which feeds and is advocated by the very clergymen themselves—these "men of God" who dare to stand in defiance of that supernal roar of the Lion of Judah: THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND THY NEIGHBOR AS THYSELF. This sublime injunction, declared by the commercial power of the world, is the foundation stone of all social law to which mankind, amid the disintegrating fire and bloodshed of revolution, the agony and desolation of famine and pestilence, (all of which were prophesied for the end of the age,) will yet be forced to flee. Economists may speculate and reformers dream, but this masterful summary of the law—which is entirely at variance with the competitive system—like Mt. St. Elias, rears its lofty head above the pigmy peaks of human thought.

That perfect man, "the fullness of the Godhead bodily," conceived from the human race through the operation of the law of circumcision—for the consummation of which conception that law was instituted by God through Abraham—Koreshanity has adopted as its standard. No man is fit to govern others who cannot govern himself; since Jesus Christ, the fruit of the Mazzarothic cycle, demonstrated that he was supreme master of himself by overcoming death and rising above the grave, he only is capable of laying down a fundamental social law which all may follow. Away with the mooted theories of conceited zealots who are the slaves of their appetites and passions! No such men are able to prescribe for their fellows.

Surveying the whole range of religious thought, we are unable to find any system but Koreshanity that is agreed upon the tenets which constitute Christ the peerless law-giver, and his church (not so-called Christianity) the great focal point of love and wisdom. Catholicism and Orthodoxy regard him as the second personality of a three-headed deity: so-called liberal Christians halt between two horns of a dilemma; while some would call him God they deny him a mastery of the law; others, shrinking from a belief in the possibility of miracles (the performance of which by Christ simply illustrated his *knowledge* of law), sink the Nazarene to the level of sensual man. The Swedenborgians, while accepting his Fatherhood and divinity, do not comprehend the literal sense of the word and reject Christ's teachings by ignoring, for example, the communal life. Theosophists, Christian Scientists, Spiritualists and other branches of religious thought are antichrist.

The unbiased reasoner on social questions clearly sees, just ahead of him, a general breaking up of society through the impossibility of capital and labor working longer in harmony. With a revolution assured he cannot see what will come out of it. When blood flows, it will be the result of the supremacy of the worst elements in society; the rabid dynamiter, constitutionally at war with all morality, religion and law, will then fill his mission. Now the question that should engage the attention of every man and woman should be, What force obtains in existing society capable of surviving the destructive elements that will assail and disintegrate it? This is the paramount question, the solution of which cannot be shirked. When this question confronts the profound student of sociology, he is struck dumb for an answer unless he be acquainted with the only key to its solution. And why struck dumb? Every practical observer knows that sensuality and selfishness actuate the actions of the present humanity. Koreshanity is able to demonstrate that all misery and death emanate from sensualism, the primal sin in the race. Suffering, the result of sin, can only be removed when sin is eliminated; but it is first necessary to discover what sin is. The church does not correctly inform us on this point.

Christ said, in defining adultery: "Whoso *looketh* on a woman to lust after her hath committed adultery with her already in his heart." Koreshanity, in contradistinction to the teaching of modern Christianity, maintains that this sweeping pronouncement included the wife. Adultery, or the prostitution of the pro-creative function for pleasure, under the marital bond, is the great sin in the race protected and endorsed by the church. Here lies the subtle root of all evil, because it implies the appropriation of money—which, in any commercial domain, is a medium of exchange—for the *love* of it rather than for its *use*. The abuse of this central principle of commerce caused the Adamic race to fall from a state of rest derived from the appropriation of the hidden manna. "The sons of God saw the daughters of men that they were fair; and they took them wives of all they chose." This act marked the declension of the perfect genus or race of men eighteen thousand years ago.

Before this fall, the commercial principle was understood and applied by man in its three domains: the church, sexual and secular, hence we had the Garden of Eden in humanity. The law of use was not then abused, and, as a consequence, man did not eat bread in the sweat of his face, was not then a materialist, or a sensualist. Labor then was not a drudgery but a performance of use, and all, by equitable distribution, were the possessors of the wealth created by such performance. But when man abused the commercial principle in the domain of sex, having violated commercial law, he necessarily lost a comprehension of it and became a slave to labor. Selfishness ensued, the competitive system was instituted, fictitious valuations were utilized in commerce, and the curse on man for disobedience had wrought its work. Furthermore, the brain centres being disturbed by the prostitution of the life potency, the physical organism began to crave for stimulants, hence in sensualism we find the cause for the use of intoxicants. Abolish the sin of adultery and you have abolished the liquor traffic.

The church is mum on this fundamental but subtle question, and yet insists on the keeping of the sabbath. It tells us that we must not find amusement on the first day of the week (falsely termed by the church, the seventh day); that the opening of the World's Fair on the only day when the preacher makes any sort of an effort to earn his living, and the laboring man has any opportunity for recreation, should not be allowed. What is called the sabbath was originally our Saturday, instituted simply as a type of the real sabbath which is the real day of rest—the seventh period of cyclic time and seventh principle of life, that of the conservation of the life potencies. This is the great sabbatic day which was ushered in by Christ and illustrated in his life. In him there was no sin, because "he that is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God." The modern church knows nothing concerning this sabbath and therefore does not keep it; but encourages mankind to "increase and multiply" in the sensual way, which is foreign to the nature of the command given by God in Genesis.

When existing religious institutions are so far astray regarding the true interpretation of the Mosaic law, and so directly at war with that great summary of it as given by Christ, it is no wonder that thinkers are asking themselves the question: What force obtains in existing society capable of surviving the destructive elements that will assail and disintegrate it? What is the key to the solution of this question? We take it as a self-evident proposition that when revolution, famine and pestilence overtake us—unless a great moral principle and a people supporting it can survive the coming cataclysm—that the race must sink into barbarism. Let us then search for this moral principle and people, for in the finding of the same is our only hope of refuge—our ark of safety in a time of social storm. Modern reformers do not base their Utopian dreams on a fundamental religious system; herein lies their fatal weakness. This is the weakness of nationalism. It is an air castle; not a rock bedded system. Men and women can never coöperate so long as they are working for selfish ends. For the establishment of equitable uses there must exist a noble self-sacrifice and self-denial which can never obtain in humanity except through its comprehension and appropriation of God's love and wisdom. A church shattered by materialism through an acceptance of the inconclusive and premiseless researches of modern science cannot provide what is needed. Furthermore, an organic unity must obtain for the absorption and appropriation of this divine power to which there must be a recognized head, for no effort can ever prove successful without polarization. —C. J. M.

(CONTINUED.)

WHY?

If the railroad companies can afford to carry 150 pounds of newspapers from New York to San Francisco for \$1.50, why do they charge \$85.00 to carry a man that weighs 150 pounds, between the same points and on the same train? The companies are compelled to load and unload the paper while the man loads and unloads himself. We fail to see why there should be this great difference.—*Modern Light*.

GOVERNMENT BY WALL STREET; CAUSE AND CURE.

New York, July 3d.—[Special.]—Were it not for the cessation of business from Friday noon until Tuesday noon in the real estate market, the passage of the silver bill by the United States senate would have produced a conspicuous fluttering among operators and dealers. Even Saturday, when there was virtually nothing to do, men who had intended to start for the seashore or the mountains lingered in the city in quest of crumbs of comfort. It cannot be denied that the action of the senate made an unfavorable impression on all investing, trusts, and kindred concerns that transacted business as usual up to noon Saturday. No loans were granted, no mortgages were written.—*Chicago Tribune*.

The above is a fair example of the devilish cunning of the money power in its efforts to prevent legislation to which it is opposed. The reader who wishes to be intelligent in such matters—and they are the matters of most vital interest to the people, as these arch conspirators against human weal and in favor of their own selfish schemes at any cost to the people, know full well, or they would not be at such vast pains to compass their ends by them—must consider this, that these conspiring wretches have perfect control and ownership of all telegraph and other means of rapid communication, and are unscrupulous enough to make any use of them their interests may seem to justify. No people can be free under such circumstances. We, the free people of this country, as we boast ourselves to be, discard old parties because of their corruption, and choose legislators to represent ourselves, and they proceed to make laws in our own interests. The money devils who work the wires and supply the people with intelligence, at once flash over the whole country the news that the people's representatives are passing laws that are destroying trade, depressing values, and ruining the country. Any one who has studied the tactics of Wall Street, and the operations of board of trade gambling, and knows what effects will result from such an announcement, knows for a certainty what results will follow, and that they will be what the dispatches predict, and that the dispatches will be the causes of them.

The people, the body politic, can and will make little progress in recovering their rights from the gang of thieves and robbers who have usurped and perverted them until they get the telegraph and other means of most rapid communication under their own absolute control. It is with the body of the state as with the vidual human body; if another intelligence, spirit, gets possession of the nerves—the channels of communication between the vidual intelligence and its outward sensorium and the outer world, as is the actual fact in cases of demoniacal possession, or, in the English of the New Testament, the possession of devils—that central intelligence, spirit, is helpless and useless so far as promoting its own ends is concerned. If the dominance of this superior intelligence continues—and continue it will so long as it is permitted to control the nerves, wires, that control the action by controlling the intelligence of the subjected organism—it will inevitably work the final ruin of that organism. To doubt that such results are easily within the reach of the colossal greed and cunning of the present, is to forget similar results in their recent past history, as well as in all antiquity. When that treacherous wooden horse filled with armed men

was seeking admission into Troy (which had been for ten long years beleaguered in vain by the allied Greeks,) under the specious but false assurance that it was an offering to the gods, and if received within the city's walls it would bring safety to the old King Priam and his realm, one intelligence alone perceived the fraud, and one voice, that of the ill-fated patriot priest of Jupiter—Laocoon—objected, crying out, "I fear the Greeks even when they bring gifts." The people are not wont to receive favorable legislation, or even what is supposed to be such, from that body of aristocratic millionaires, the republican United States Senate, and the passage of such a measure as free silver by them just at the time that excitement in labor circles is at white heat over the formation of a new labor party and the nomination of its candidates, especially when it was known that the democratic House would not pass it, or, if it did, our republican president would veto it, looks very like a sharp ruse to head off and defeat the new people's party by making an occasion for Wall Street to create financial panic at the prospect of the enactment into a law of one of the leading measures of the people's party platform, by flooding the country, through the newspapers, with such dispatches as the one at the head of this article.

As Wall Street owns both the old parties, and has again selected out of its own tools the candidates of each, it has no motive for putting in its fine work to defeat the candidates of either of them. As the devils in hell are undisturbed when whole communities, churches, states and nations are thoughtlessly plodding their way downward to destruction, and all alike inevitably ending, by rotting in the grave—hades, hell—together, but when a single individual, or a little despised circle, begins to turn their thoughts toward a way of escape from their cruel power, all hell is moved from its nethermost caverns to head them off, and destroy them, so Mammon's impious and cruel minions hold ceaseless vigils over their wakeful, restive, and possibly escaping victims, but have no anxiety about the blind fools who thoughtlessly vote away their liberties.

Put out a people's eyes by throwing dust into them and you may rob them at your leisure with entire safety; guard well the intelligence of a virtuous people and they will protect their own liberties and order aright their lives.—*O. F. L.*

Afraid to Meet Him.

Dr. Teed of Chicago, the prophet "Koresh," has issued a challenge to any clergyman or scientist in the world to debate with him in public the questions of theology and cosmogony. The doctor has views opposed to all of them, and no man has yet been found who can out discuss him. He is a remarkable personage, not because he is a "prophet," but because he is a man of great intellectuality and foresight.—*Omaha Tocsin.*

What May Be Expected.

The force bill is not an issue in this campaign, for the simple reason that the same republican senators who so courageously opposed the measure two years ago, will be on hand to oppose it again should it come up, and instead of the republican strength being increased, the indications are that the changes will be the other way.—*National Economist.*

THEOLOGY.

The So-called Christian Churches Against Christ.

Do you know, reader, that if Christ would come to earth humbly and lowly as he did nearly 1900 years ago, he would not be permitted to preach in two-thirds of the pulpits in the land, and would be put on the rock pile in three-fourths of the states, as a tramp?—*New Forum.*

No people know the truth of the above better than the men who stand in those pulpits and sit in the pews; they know that the statement is true, even if you add the suppressed third to the other two, and yet they abate not one jot from their arrogance and intolerance that will not consider for a moment any evidence that might go to show the shallowness and the unreliableness of their present position. Of course, when he comes again according to his promise, he will be possessed of the same quality of spirit (in which inheres personal identity) with which he came before, and as he came as the divine seed, the God-man, when he comes again in the harvest, he will come first in his personality as a man, a God-man, born, not holy, as Jesus was, but—as God "hath made him to be sin for us who knew no sin"—when he comes again, he must come as the man of sin, born in sin and shapen in iniquity; this coming was typified by the entry of Jesus into Jerusalem (the doctrine of the new age that should succeed the Christian age) riding upon an ass, the foal of an ass, that is, being born, not from above as Jesus was, but of the common sinful humanity, as were Moses and Elijah, yet the Messenger of the Covenant, the Lord, as they were; after he has "overcome" and been translated as they were, then he will come again the second time, as the divine seed multiplied as to form into the many sons of God—the one hundred and forty-four thousand God-men, all of them having the same quality as the divine seed, the God-man, from whom they sprung.

But a harvest is a time of sifting and judgment, when the wheat and the tares which have grown together in the same field—the same human hearts which received the good seed, in which Satan also sowed tares—will be separated, the tares being burned up and the wheat gathered into God's garner. Of the harvest as a day of judgment and separation, God has said by the mouth of his prophet Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;" "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi" (the sons of the conjunctive union of God and man, who shall stand forth as the resurrected sons of God, which is the second coming of Christ, the first at this time of harvest, being the Messenger of the Covenant, also called by the prophet, the Lord,) "and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. "And I will come near

to you to judgment; and I will be a swift witness against the sorcerers and against adulterers" (see Jesus' definition of adultery), "and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

David says, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" He answers his own question thus; "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." [Remember that the Messenger of the Covenant, when he comes, is the Lord; how can people fear—reverence—him, who utterly refuse to even look at the evidences of his presence?] "He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Whoever understands the parallelisms in which Hebrew poetry is written, will understand that David here affirms that the man who takes any usury, interest, increase for money or victuals, as the Bible explains, also "takes a reward against the innocent." In the light of these passages we learn that when the Messenger of the Covenant, who is also the Lord, comes in the judgment, in the end of this the Christian age, he must set his face as a flint against all the unjust and ruinous practices described in these passages and overturn and utterly destroy them, as Jesus did typically when he entered the temple and overturned the tables of the money changers and drove out the speculators in cattle and doves, and really, when as Holy Ghost he entered the humanity and every man who received him suddenly sold all his possessions and they had all things common. Were he present in earth to-day he could not find a so-called Church of Christ whose leading members (and substantially all of whose members, including their minister) would not be found, to the extent of their ability, in the open and avowed or secret and hidden practice of one or another of these unjust and cruel crimes against humanity.

Take usury for an example; beginning with the minister, as things are now, almost universally, it educated him, giving him his special qualifications for his position. Ordinarily, his leading parishioners, so far as they can be, are all of them educated in whole or in part directly by the same means, and those who do not reap such benefit directly, constantly do so indirectly through the instruction of ministers and various kinds of teachers who have been thus educated; all, with scarce exceptions enough to prove the rule, approve of the whole unjust and oppressive system, and as many of them as can, in various other ways get their living by it. If David and other ancient worthies, including the prophets, were not mistaken, no such person can stand in the judgment.

Take as another example those who practice sorcery; we have shown that they are the persons who sell God's lot, making it the means of procuring a living for themselves, as clergymen of the present do. Neither such persons nor the parishioners whom they control would naturally be pre-

pared to receive into their pulpits the Messiah, Anointed One, Christ, Messenger of the Covenant, Lord, when in the end of the age, the harvest, he came to judgment. We might cite still other cases, as the backbiter, taker up of reproach against the neighbor, especially if that neighbor happens to be or to claim to be, a Messiah, or Christ, or Anointed One, or Messenger of the Covenant, who is also the Lord. Every church of to-day is full of such persons with few if any others.

Were the Christ, Anointed Saviour, Messenger of the Covenant, Lord, to come suddenly to judgment, now, as "a swift witness against" sorcerers, adulterers of every kind, false swearers, oppressors of the hireling, widow and fatherless, and that turn aside, not only the stranger, but even the brother, from his rights, and that fear not "the Lord of hosts", he would find scarcely any others in his professed churches. How could such churches receive Christ into their pulpits? They would be far less likely to do so than the Jews were nineteen hundred years ago, for they did sometimes receive him and allow him to speak in their synagogues.—O. F. L.

A Costly Guard.

Sending State troops to Homestead will be a costly affair to the State of Pennsylvania. The amount must be raised by State taxes, but the bulk of it will come from manufacturers, who are the heaviest taxpayers, and the increase of individuals, if any, will be but trifling. Taking as a standard a recent encampment for one day, the cost was as follows:

Pay of troops (and reënlistment pay) - - - - -	\$15,859
Horse hire - - - - -	650
Subsistence - - - - -	2,220
Quartermasters's department - - - - -	1,140
Total - - - - -	\$19,869

In addition to this can be added \$25,000 for transportation, which will be about the correct amount, as it costs that much to transport the troops to and from the annual encampment. There are 8,470 enlisted men, and fully 8,000 have responded to the Governor's call. Of this number 600 are commissioned officers. The pay of the members of the National Guard of the State per day is given below:

Major-General - - - - -	\$25.00	First Lieutenant - - -	\$4.17
Brigadier-General - - -	15.00	Second Lieutenant - -	3.75
Colonel - - - - -	12.00	Sergeant - - - - -	2.00
Lieut.-Colonel - - - - -	10.33	Corporal - - - - -	1.75
Major - - - - -	7.00	Reënlisted private - -	1.70
Captain - - - - -	5.00	Private - - - - -	1.50

There will likely be some extra expense connected with this expedition, as the figures given above are based on the cost of one of the recent encampments when special arrangements and rates could be obtained.—Ex.

They Shall Build And Inhabit?

Labor builds palaces but lives in hovels. Labor builds palace cars but rides on the smoker. Labor weaves axminster and moquette carpets but lives on naked floors. Labor makes silks and satins, but wears cottonades and calico. Labor raises sirloin steaks and mutton chops but eats liver and sow-belly.—Arkansas Farmer, Little Rock.

An Orthodox Senate.

Senator Quay of Pennsylvania, anxious to curry favor with the Sunday closing of the World's Fair cranks of his state, has succeeded in having the appropriation bill, pending in Congress, burdened with an amendment to the effect that the \$5,000,000 provided for therein to finish work for the Fair, shall not apply if the Fair is opened on Sunday. This hypocrite, from a state which has succeeded in burdening the masses with a high tariff in order that its interests and those of a few other states shall be protected even if forty or fifty millions of people suffer by such protection, says the World's Fair shall be closed on Sunday. Pennsylvania has always lived on the principle that it is better to protect a few multo-millionaires and let the masses suffer. It is now reaping some of the reward of such a policy, although THE FLAMING SWORD is not disposed to lay the bulk of labor troubles at the door of a high tariff.

Protection and Orthodoxy go hand in hand in Pennsylvania—one contains about as much logic as the other. Senator Quay, who is unable to free his name from charges of corruption, nevertheless insists—for the sake of the "good people" of his state—that the World's Fair shall be closed on the sabbath; enough of his weak-kneed senatorial brethren, fearful of the influence of a vitiated and lifeless church, vote to sustain him in such action.

A hypocritical senate, surely. Before these fellows vote to debar the laboring masses an opportunity to visit the Fair, they should be less studious to serve their masters—the monopolists, money thieves and high tariff barons—and make some investigation into the real meaning of the sabbath. The sabbath was made for man and not man for the sabbath. Religion, so-called, knows nothing concerning the true observance of the sabbath. A man who will deny himself and his neighbors recreation and enjoyment on the first day of the week (which day was not the typical sabbath originally observed by the Jews), but will take the bread out of his neighbor's mouth during the other six, is morally a hypocrite, and mentally an ass.—C. J. M.

The Methods of Monopoly.

Chicago capitalists who own the Indianapolis street railways, recently took a run down to the latter city, looked over their streets and rolling stock, and elected their officers. The president chosen was the one man especially disliked by the community under tribute. Some of its citizens protested. Soon after, one of the directors, asked if the company would continue certain much needed improvements it had begun, replied: "I don't know. I know the people of Indianapolis have not treated us in a way to deserve anything better." Poor, helpless, and none-too-wise people of Indianapolis!—*Twentieth Century*.

Justice Will Be Done.

It is a favorite quotation of those who would silence the murmurings of discontent by the strong hand and the ready rope, that "justice must be done though the heavens fall." It would be safer, not to say more Christian-like, to insist that "justice must be done lest the heavens fall."—*The Standard*.

SWORD THRUSTS.

The Chicago *Herald* is trying its best to make capital for the democratic party out of the present trouble at Homestead. It lays it all to protection. We have an idea that neither protection nor free trade cuts a very important figure in the difficulty. Only a few months ago, fifteen million looms were stopped in Lancashire, England, where free trade rules. No doubt the party in that country at present endeavoring to institute a high tariff charged this stoppage to free trade. Free traders can make very little capital off of strikes. If there were no duty on imports and our manufacturers were compelled to compete with the markets of the world, strikes would still occur and the economic question still be unsolved. So long as those who create wealth—the toilers—are denied the full benefit of their labor, by capitalism, just so long will the wealth continue to go one way and the condition of the wage earner grow more desperate. Protection and free trade have nothing to do with the price paid for labor under the competitive system. The law of supply and demand must operate here as elsewhere. Where there is a scarcity of employment with many idle hands to draw upon, wages must always be low. The sequel to the Homestead strike will be either the defeat of the Amalgamated Association and the employment of non-union men by the Carnegie company at its own prices, or else much bloodshed and destruction of property. The only escape from this industrial problem lies in the application of the law of Christ—the institution of co-operation and the equitable distribution of the products of labor to the toilers who alone are entitled to it. This will be the final solution to the question, but not until mankind has learned wisdom and unselfishness through great misery and bloodshed.

* * *

It was Carnegie who made President Harrison a present, last summer, of a barrel of Cluny Castle Scotch whiskey. We wonder if Harrison drinks now to the health of the donor.

* * *

Here is what one of the Homestead strikers is reported to have said after the battle with the Pinkertons anent the future plans of the strikers.

"No matter what force they propose to bring against us, we are determined to defeat the company in the end. We know what we can do and are determined to follow out the program. Should it appear to us at last that we are to be overcome, then as a final resort we shall use dynamite and there would not be one stone on another."

* * *

A young man of nineteen years, said to be "handsome, red cheeked and well dressed," residing some distance from New York City, forged three money orders on the American Express company for \$40 each, in order that he might be able to attend the convention of the Young People's Society of Christian Endeavor. If this sort of thing be in the line of Christian endeavor it is no wonder that gambling, speculation, criminality and whisky drinking are laid at the door of the church!—C. J. M.

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 Apex of Natural Authority.

"How long wilt thou go about, O thou backsliding daughter?" (the ten tribes called Israel, the church, or the feminine principle in humanity), "for the Lord hath created a new thing in the earth; a woman shall compass a man." For the last eighteen thousand years woman (Hebrew, *isha*) has been backsliding from the dome of the temple of humanity, and is fallen into the pit of the outermost depravity. In the guise of masculine protection, she has been led and deceived by the "old serpent" in the doctrine and belief that, in her mission in the common and fallen maternalism, she was obeying the divine command: "Be fruitful, multiply and replenish the earth." It has remained for Koreshanity to reveal to her, first of all, her mistaken idea, and then to show by scientific demonstration that the command to be fruitful, to multiply, and to replenish the earth, was given to Adam before the fall and disobedience. After that, God pronounced the result, the product or the curse that must inevitably follow disobedience to the divine law: Thou shalt not eat of the fruit of the tree of the knowledge of good and evil, which is the misapplication of the laws governing maternity, and the use of money. The agreement in the so-called orthodox marriage contract is an exact copy of the curse, and it involves this: "Thy conception shall be greatly multiplied; in sorrow shalt thou bring forth children, and thy desire shall be unto thy husband and he shall rule over thee." Where this curse is in the least part modified, mothers of the present age fail to find any living example, and it must surely be admitted that if *this* is a progressive age and day of the world, the past ages must have held a most woeful, appalling and dreadful life for the deceived womanhood since the time the curse was pronounced.

The text asks: How long shall this backsliding be? The answer is given; when the new thing is created in the earth—a woman shall compass (or become) a man, by divine metamorphosis, or complete transformation of the backsliding element in humanity to the uplifted and reunited state of the forces and desires in man and woman toward and for God, through the divinely sent mediator whom God appoints for the coming age. When woman, through the descent of the New Jerusalem, transforms the perverted desire she has for fallen masculinity to rule over her, to the supreme desire that God shall be her only husband, and that *he* alone shall rule over her divine maternity, then she will cause the great river Euphrates to change its course, in order that the Garden of Eden may again be made manifest and fruitful, sending four heads of the proceeding rivers out to give water or the science of immortal life to the world. In this event the woman will be created from the bridegroom who hath the bride, or

the woman clothed with the sun, and the moon under her feet, who has in her crown the twelve stars, who is now the Messenger of the Covenant, the sun with healing in his wings, and will be, through transformation, the man clothed with the moon, with the white horse as his feet, having in his crown written, the new name of the Lord, which none other knoweth; and upon his vesture and his thighs written, Lord of lords and King of kings. Then will come the fulfilment of the text: "a woman shall compass a man;" and woman, who is now and has been the obedient servant and ignorant dupe of masculine dominancy, will become the head or dome of the divine kingdom (king-dome, queen), the perfection of wisdom, justice and love. Thus will she demonstrate to the world that to her belongs the function of maternal and paternal supremacy, in the organization and construction of the vidual, the individual, the home, the state and the world, in fulfilment of secular and religious obligations on the basis of love to God and the neighbor, causing a divine establishment and reunion of church and state, or a practical divine brotherhood, the kingdom of heaven established in the earth as it is in heaven.

THE FLAMING SWORD teaches woman how to conserve, and where to direct the most potent essence of being; how the gold or life of the world may be deposited, so as to formulate a well of water, springing up unto immortality that will destroy the present fiction and falsity in sex and commercial interchange, and institute an equitable relation between male and female, church and state, doctrine and life, capital and labor, and bring into manifest operation the reign of divine wisdom, love and justice, with and for the race.—Hirsch.

SOME QUESTIONS.

Who fill the churches? Who do the work of the churches? Who sustain the temperance cause? Whose stand in any question of purity is never open to doubt? Which sex has the highest standard of integrity and purity? Of which sex is unswerving virtue demanded, almost as a condition of existence? When in a home one parent dies, which has the most disastrous effect; the loss of father or mother? Why is motherhood more honorable and exacting than fatherhood? If the office of wife and mother is the most sacred, Why is she, who alone can fill it, of less importance in the world than the lowest male brute who desecrates his manhood in every conceivable manner?

Why should public life of any kind be considered inimical to womanly development, in view of the large number of able, honorable, enterprising, and *lovely* Christian women who may be found in all departments of public life, but those dependent upon and involving suffrage? In educational work from lowest to highest, How do the sexes stand, relatively? In explorations and other work of exceptional character, has woman a record? In reformatory and charitable work how does she bear comparison? In patriotism and devotion to the highest good of country, Is she found lacking?

If all of these questions are, as they cannot fail to be, answered favorably to woman, Why, we would ask, is she associated with Indians, Africans, Chinese, lunatics, and idiots in ineligibility to representation, she alone of all without hope? The unfortunate foreigners may acquire the suffrage;

the lunatic may become sane; even the idiot in these days of surgical achievement may be restored to fulness of manhood, but the woman, alas! cannot be cured of her disability.

Will some male Solon tell us why the mere fact of sex, everything else being equal, as by this showing it is, should condemn one half of the human race to ignominious subjection to the other? For, gloss it over as you may with chivalric pretense, and claim of desire to protect weakness, woman is deprived of her freedom; even in the happiest home she is not free to give her intellect and conscience their full development, if, in so doing, she should chance to conflict with the preconceived opinions of him who is too truly her lord and master.

How long, O Lord, how long?—*N. C. C.*

There are people who will trust the Lord only after everything else has failed them.—*Chicago Woman's News.*

There are twenty-one law firms in the Union composed of husbands and wives, and about two hundred women in all engaged in the work of lawyers.—*Ex.*

The Empress of Japan is interested in everything that concerns women, and will give encouragement to any movement that will benefit the women of the Japanese Empire.—*The Woman's Standard.*

Miss Alice M. Baron, of New Haven, has taught in the Normal school for Africans and Indians at Hampton for nearly ten years without receiving the slightest compensation for her services. She does some editorial work, supervises a hospital and cares for her pet, a little motherless Japanese girl.—*Chicago Woman's News.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away; and after all the use that is made of them, they are still not exhausted.—*Dean Stanley, in the Chicago Woman's News.*

The Mohammedan woman has a higher legal position than her English sister. By Mohammedan law the marriage contract only gives the husband certain clearly defined rights over his wife and none whatever over her property. She has legal status apart from him, and can contract with him, sue him and be sued by him, and he has no more right to her earnings than to a stranger's.—*The Woman's Standard.*

Congressman Watson States Why he thinks the People's Party Should Elect the President.

Should the republicans elect the president, the utmost they could accomplish in the way of legislation would be the redemption of their platform promises. The people would still be left groaning under (1) the McKinley tariff, (2) the national bank system, (3) the contraction of currency, (4) corporation rule, and (5) the exemption of millionaires from taxation on their incomes. Let the republicans win at the next election, and it may be fairly said that government by the people is dead, and that class rule is perpetuated.

Suppose every plank of the democratic platform enacted into law, what relief would come to the masses of our people?

The national banks would remain. Incomes would not be taxed. Tariff burdens, if molested at all, would be only scaled slightly. Corporations would retain their special privileges. Currency would remain contracted, and only be filtered out to the people through the banks. We deal generously with either party in admitting their honest intention to redeem platform pledges. The democratic platform of 1884 demanded the gold and silver coinage "of the Constitution." The coinage of that era was free and unlimited gold and silver, upon a ratio of fifteen to one. Mr. Cleveland was elected upon this platform. The first thing he did after election was to truckle to Wall Street, and repudiate this free-silver pledge.

Both parties are responsible for the vicious legislation which now oppresses the country.

In 1873, the millionaires demanded the repeal of the income tax. *Democrats and republicans united in obeying.* In the Senate, only two democrats voted against the repeal; the House vote is not recorded. In February, 1878, an effort was made to restore the law. It failed. Had the democrats, who—under the lead of S. S. Cox, Fernando Wood, and Mr. Springer, leader of the present democratic House—voted against the proposition, voted in favor of it, it would have succeeded. Another attempt in the following June failed for a similar reason.

Upon the tariff question the record is much the same. Neither of the old parties will support a bill that is not distinctly "protective."

If we concede that the people's party will do what it promises, we have a different state of things: *to pass the income tax; to sweep away national banks; to restore the free coinage of gold and silver; to have money issued directly to the people in sufficient volume to meet the needs of legitimate business;*—these are reforms which are entirely within the reach of earnest, persistent agitation. They address themselves favorably to the sober sense of every citizen who is dissatisfied with present conditions. Land loans and produce loans would surely follow, as would the nationalization of the great highways of commerce.

Briefly, the people's party should elect the next President because it is pledged to *real, vital, imperative reforms*, whose purpose is to destroy *class rule* and restore the Government to the people.—*The Arena.*

He Was Not A Wit.

"Fine morning," said the baker to the butcher; "been taking a walk?"

"Yes, just came from your shop with half a dozen loaves of bread."

"Where are they, then?"

"Under my hat. Plenty of room for them there."

The baker did not forget this insult, and when the butcher next met him on the street and asked him where he had been, he promptly answered: "Been to your slaughterhouse; bought a calf's head."

"Where is it, then?"

"Under my hat," he retorted, and walked away triumphant, as he thought.—*Progressive Farmer.*

Must Go Up Salt River.

Congress has at last been compelled to admit that gallant Tom Watson was no calamity howler when he urged so persistently the consideration of his Pinkerton investigation.—*National Watchman.*

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.

PROPHECIES CONCERNING CYRUS.

The purpose of this paper is to present to the notice of those who wish to know the truth, some of the texts of Scripture upon which is founded the belief of Koreshans in the divine commission of their Leader.

We find our starting point in Gen. xlix: 22-26. In this chapter will be found the prophetic promises of Jacob to his sons; those referring to Judah and Joseph being the ones of special interest to us. The promises to Judah are generally conceded to have been fulfilled in our Lord Jesus, the Christ of God. Those concerning Joseph have not been so well understood, and are not, so far as known to the church and the world, as yet fulfilled. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd the Stone of Israel)."

From Joseph, then, is to come a Shepherd, the Stone of Israel. Let us see if the prophetic books contain any further reference to the Shepherd. In the last verse of the forty-fourth chapter of Isaiah we find these words: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." In the next chapter, which is a continuation of this, will be found many remarkable promises to this same Cyrus. It has been supposed that reference was here made to Cyrus, King of Persia, but it may be easily seen that these promises, almost all of which were of a typical character, had no relation to him except as he was the type of another in whom they would be fulfilled, even as the Jerusalem referred to was the type of the heavenly Jerusalem, which is to descend from above. In Zachariah iv: 9, it is said that Zerubbabel has laid the foundation of the house of God, and that his hands shall finish it. This office having been promised to Cyrus, we can only conclude that the two are one personality, and in this we are sustained by an examination into the meaning of the name Zerubbabel, which we find to be, sown in Babylon, the human race. In its most complete interpretation it is the divine truth as manifest in the prophet of God. In Jer. xxiii: 5, it is said: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment in the earth." In Zach. iii: 8, and vi: 12, the Branch is again spoken of. The eleventh chapter of Isaiah, first verse, reads thus: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;" tenth verse: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." In Mal. iii: 1, "Behold," it says, "I will send my messenger, and he shall prepare the way be-

fore me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Again in the last chapter of the same book it is said: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Much significance attaches to names, especially in the Hebrew language, as we have seen in the case of the name, Zerubbabel; Elijah meaning God the Father, as distinguished from the Son, the Truth as differentiated from the Good. We are to look, then, for one who will combine in himself these characteristics; he will be Cyrus—a Branch or stem from the root of Jesse, a sign or ensign to which the Gentiles shall seek, a Messenger of the Covenant between God and man, Elijah, who will bring the truth to the knowledge of mankind. All of these things are foretold of the last days, the time of the coming of the Son of man, which was to be in the end of the age, in the commencement of which He came as the true Vine. Many signs are given to indicate to us that time. Wars, tumults, earthquakes, famines, pestilences, divisions of families, and many coming in his name, claiming to be the Christ.

Are any of these signs apparent in our day? For if we can fix the time, we may hope for the promised one, who is to bring deliverance. It seems only necessary to look about us to see the terrible unrest, the struggle for existence, the conflict between capital and labor—Gog and Magog—the prevalence of divorce, calamities following one another in quick succession, to convince any but the wilfully blind that this is indeed the consummation of the age. Even the false Christs are not lacking. Many are saying: "Lo here, and lo there," and this was told us by our Lord that we might be prepared for those who should present false claims. But the counterfeit is always a proof that the genuine coin exists and is in circulation, and our part in the work is to find the true Christ, and having found, to follow him. And surely, he who comes in the name of the Lord, the Messenger of the Covenant, will not fail to convey his message in some indisputable manner.

It is said in Isaiah that "he will bring to light the hidden things of God." "He will lay the foundations of the temple." What is the temple of God? *Regenerated humanity!* Ye are the temple of God, Paul says. If this be true, the foundation can be laid only by the teaching of truth, the application of which to life will restore man to his original state, the image and likeness of God.

Is there such a teacher? One who opens to view the hitherto impenetrable systems, bringing the key of immortality, teaching with authority, opening the eyes of the spiritually blind, restoring to life the spiritually dead? Yes, in Koresh we find all these things. He has revived the knowledge of the Motherhood of God, long lost to the race; solved the long-vexed problem of the origin of evil; made us acquainted with involution, evolution, transmutation and reincarnation. Truly, he may be said to reveal the hidden things of God. Can we ask any stronger proof of his illumination, his Divine appointment, than the authority with which he teaches the radiant truth which claims our worship?

The author of the Koreshan Unity carries with him, in his name, all the credentials comprising the mark of God; this name being Cyrus, from the Hebrew root, *Kor*, the root from which also the word cherub is derived. The primary significance of the root is, to bore through. The second signification is to dissolve in the furnace or smelting-place; an office fulfilled in the burning up of the personality in the translation or theocrasis.—N. C. C.

THE LATEST SPOKEN.

The Best Pickings from the Brightest Pens

The people of Queensland, over there in the South Seas, are carefully imitating the American colonists, by sowing thistle seeds, for a prickly crop that their posterity must reap in pain. Queensland is a large plantation; three times as large as France, in fact, and as the soil is rich, and the climate hot, the planters propose to import black laborers from the South Sea Islands to work "mong de cotton an' de cane." The *Open Court* thinks that they are carefully laying the foundations of a "negro problem," and a "slavery problem," and a "secession problem," and some other kindred problems that will strain the patriotism and the statesmanship of their children; Gordian knots which may have to be untied as ours were, by the sword of civil war. They call this new slave-trade by the playful and innocent name "blackbirding," but the blackbirds will grow as ours did into civil dangers threatening the political existence of the future Queensland. Before the men of Queensland begin "blackbirding," they ought to haul down the British flag, and hoist a banner of their own. Or, will the flag of England still wave over Queensland as it did over America, and allow "blackbirding" to be done?

It is a rare coincidence, and suggestive of comparisons, that Presidential campaigns are being carried on in England and America at the same time. I say "presidential" in both cases, for the Prime Minister is actually president of Great Britain and Ireland. In the old country the campaign will be literally "short, sharp, and decisive;" in America it will be long, sharp, and indecisive. In the United States there is no policy at stake, nothing but the offices. In England, the reverse of that inspires the rival combatants; there, only public policies are at stake; the offices are not. In England, the office holders are free and their offices are not in peril. There, according to M. M. Trumbull, in *Open Court*, the result of the election instantly places the whole government and all its policies in the hands and under the responsibility of the winning party, but in the United States, as the whole senate is not involved in the election, the established policy is not endangered by the result; because, even if Mr. Cleveland should be elected, and a House of Representatives in political harmony with him, the senate could veto any measures of public policy that they might recommend. Remotely, of course, public offices are involved, but immediately there is nothing at stake but the offices. The result of this election will show, that whatever may be its faults of form, the British government is, in practice, the most democratic in the world. In England the whole administration changes instantly in obedience to the will of the voters expressed at the polls. In the United States, the senate, or the president, may baffle that will for years. And it is extra anomalous that in the United States, because of our eccentric voting machinery, the election may go both ways, democratic for Congress and republican for president. The people of the United States

may at the same election, and by the same ballot, elect a Legislature to make certain laws and a president to veto them, a contradiction very likely to be enacted next November.

Three distinct and inimical organizations of social reformers are asking the discontented in Minnesota for votes. They are the farmers' alliance, the people's party, and the prohibitionists. The reason of the jangle is, the leaders have fought. The Alliance Great Ones have resented the interference of the people's party's Only Ones in organizing the uprising forces for reform, and the Prohibitionist Select Ones are imbued with suspicion of the Great Man who supplies the stock Alliance orations and resolutions with adjectives. The "Progressive Age" of Minneapolis declares: "While we consume ourselves in the filth of domestic quarrel, our enemies laugh at our imbecility and feel that they are safe." The three hostile camps all want finance reform and government control of monopolies, and they have other common radical aims. The rank and file are misled.—*Twentieth Century*.

A certain young man had completed his collegiate education and had graduated with honors; his standing in class was at the head, and his conduct had been of that exemplary character that marked him as destined to take a leading part in the business and social world which he was about to enter. After the graduating exercises had closed, the young man sought his father and together they discussed the son's future prospects and ambitions. The son had ideas—he saw the abuses of mankind and the same gave him inspiration to do what he could to remedy these abuses. He told his father of his intentions in this line; how he would work among the people in the cause of reform, and how he intended to lead them out of the wilderness of abuse and persecution into the cooling shades of prosperity and good.

"My son," said the father, "come with me—I would show you something."

Leading the way to the parlor, the father, his voice trembling with emotion, pointed to a picture of Christ on the cross and said: "Behold the fate of a reformer."

And so it is to-day in the labor world. The crosses of crucifixion are adorned along the march of progress with the forms of the leaders who have given their time and talent for the good of the men who, but for them, would still be in darkness and trouble. They have offered themselves as sacrifices for the principles which would have gone down but for them, and the men for whom these sacrifices have been made have accepted the services and crucified the givers. Few men there are to-day who have taken leading parts in the emancipation of labor but can say, in the bitterness of conviction, that the reward has been crucifixion on the altar of personal spite and jealousy erected for them by the men whom they did all they could to serve.—*National Federationist*.

An act has been passed in Newfoundland to legalize seal fishing on Sunday, but to give to those fishers who, from conscientious scruples, refuse to go out in the boats on Sundays, a share of the catch.—*Boston Investigator*.

SHARP CUTS.

Does any one suppose for a moment that Wall Street and Lombard Street money brokers will permit the monetary conference to restore silver to a parity with their precious gold?—*Mountaineer, Marysville, Mont.*

An old party man, though a fool, will soon learn that the farmers of this country are not going to do much marching and hurrahing for the old twins this year, however much they may have done in the past. The old parties will have to depend upon the contingent for their torch-light processions, as they will find out "when the band begins to play."—*New Forum.*

It is evidence of the presence of a great amount of gall for the *Roman Tribune* to say that: "It is now generally conceded that the re-nomination of the president was largely due to the influence of the business interests of the country." Lawyers, doctors, loan agents, money-changers and others of that line of business interest, it is well known, controlled the convention. The wealth-creators were not represented, nor were their interests considered.—*Agitator, Garnett, Kan.*

The three strongest trade-unions in the world are the lawyers, doctors and ministers. A man cannot practice law unless he has successfully passed the examination prescribed by the Lawyers' Union (known as the Bar Association); he cannot practice medicine unless he has received a diploma from a medical college under the jurisdiction of the Physicians' Union; he could not teach a religion that differed with the dogmas and doctrines of the Ministers' Union without being denounced as a "scab."—*Coast Seamen's Journal.*

Louisiana sugar planters received \$6,870,506 of the \$7,730,046 of the sugar bounty money for last year's crop. Will the sugar bounty business put Louisiana in the Harrison protective column this fall? This sugar bounty law gives our people an opportunity of seeing some of the beauties of the protection policy of the republican party right here at home. Here we see the government giving rich men more than \$7,000,000 to make them richer, while the poor men pay the taxes. A tariff is a tax.—*Texas Iconoclast.*

The trusts and other combines are bad and dangerous things in our form of government; the manufacture and sale of whisky is bad and dangerous to many of our grandest institutions; but by far the most dangerous institutions in our country are the political organizations which infect the people and lead them into mere partisan organizations where they lose all sense of patriotism and the rights of others to think and act on an independent line. The blinded and duped partisan is more dangerous than a savage.—*Labors' Tribune, Carthage, Mo.*

The railroads get \$22,000,000 a year for carrying the mails.

The last census estimated the population of the country at 63,000,000 and the national wealth at \$63,000,000,000, which would be \$1000 for each person.

During the last seven months seven hundred and sixty seven people's party papers have been started in the United States.—*Coast Seamen's Journal.*

"Relished by the Wisest Men."

"Boys," asked the Sunday-school teacher, "if we don't do right what shall we get?" "Left," was the prompt answer in chorus. "Yes, that's right," replied the teacher, determined to make the best of the unexpected answer.—*Progressive Farmer.*

Clergyman's Daughter.—"Did you notice that papa didn't pray as usual to-day? He didn't pray that his health might be preserved to enable him to go on with his great work."

Clergyman's Son.—"Of course not. It is getting near vacation time."—*New York Herald.*

"Are you a religious man?" was asked Charles A. Dana in a recent interview. "Yes." What religion do you believe in?" "I was brought up a Calvinist, then I became a Unitarian, then a Swedenborgian. Now I don't belong to any church. Many of my best friends are Catholics. I believe in the religion of humanity." "You believe, of course, in a Supreme Being?" "I believe in a divine Providence and a divine destiny for all things."—*Ex.*

Did you ever go to war, boss? inquired a tramp of a farmer.

No, sir, I did not. I have enough to do looking after my hogs.

Thank heaven! fervently ejaculated the tramp.

What for? asked the astonished granger.

Because I have at last met the man who really believes that the pen is mightier than the sword.—*Texas Siftings.*

A Chicago astrologer has been casting Mr. Harrison's horoscope, and finds that the heavens are very much against his election. His stars, the wise man says, are much in the position they were when Job's trouble began. Scorpio was rising, which is interpreted as a very dark sign. Harrison was nominated, too, in the dark of the moon, a time most unpropitious, as every farmer knows, for planting even the seeds of hope.—*New Orleans Picayune.*

The tall, slim man with spectacles and shaggy hair, who had been fishing from a pier in the neighborhood of Jackson Park, threw his string of fish back into the lake, put away his rod and line, and turned to go.

"Even the fish down here," he muttered savagely, "are monopolists! There's nothing but 'ring' perch!"

And he shook his fist in the direction of the Administration Building and walked rapidly toward an anti-syndicate steamer that was whistling for passengers.—*Chicago Tribune.*

A bright little boy, about four years of age, was at a gentleman's house one evening with his parents. The gentleman gave him a couple of new dimes. He laid them on the table, and, putting his finger on one, said: "This one I am going to give to the heathen, and the other one I am going to keep myself." He played with them awhile, till one of them finally rolled away, and he could not find it. "Well," said the gentleman, "my lad, which one have you lost?" "Oh," said the boy, "I have lost the one I was going to give to the heathen."—*Progressive Age.*

DOWN WITH THE PLUTOCRATS.

(AIR: "DOWN WENT MCGINTY.")

When returns election year,
Ben and Grover will appear.
They are now before the people with their gall,
They have had one term apiece,
But they seem to want a lease
On the chair of all the chairs in yonder hall.
They are corporation men,
Grover fat as well as Ben,
And if either is elected in the fall,
They of course will not refrain,
But with all their might and main,
Will work for corporations one and all.

CHORUS.

Down with old Benjamin, with Cleveland their pals,
We will make it warm indeed
For these plutocrats of greed,
Though they keep their hustlers out every night and day,
Buying up the votes with their gold.

Sixteen dollars every day
Is a legislator's pay,
And of this they earn but little you may bet.
They in sumptuous ease recline,
While they drink imported wine,
But for the patient toilers never fret.
While the vets who wore the blue
Ever brave and ever true
And who dared to stand before the bayonet,
Leaving little ones and wives,
Risking every day their lives,
Old soldiers, answer please what did you get?

Shout, oh toiling millions, shout!
We will turn the rascals out;
Of their way of doing business we are sore.
And the people much oppressed,
Soon will have their wrongs redressed,
They will place these rogues in office never more.
For they now are wide awake,
And for home and country's sake
They are clamoring for plutocratic gore,
With their ballots they will fight
In the cause of truth and right,
And will surely turn the rascals out of door.

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