

# 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.*

Vol. IV. No. 5.

CHICAGO, ILL., JULY 30, 1892.

A. K. 53.

Five Cents.

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## AMERICAN LIBERTY IN DANGER.

There are two great dangers to American liberty. The first is in the monopoly of stolen and aggregated wealth in the form of the various speculative combines, as railroads, telegraphs, telephones, coal, oil, grain and produce, and other combinations of wealth controlling legislation in their own interests, and against the rights and liberties of the people who comprise the source of the creation of wealth. The second is the confederation of amalgamated and other labor unions, composed chiefly of foreigners who pour into the country by tens of thousands and combine to control the labor of the country against the law abiding and liberty loving American citizens. We are not among those who would deprive a foreigner of the right to become an American, but we urge the necessity for taking the question of the regulation of immigration from the domain of politics, and placing a brake upon the cog-wheels of the political mills that grind out voters for the interests of political factions. No foreigner should be permitted to vote in this country until he becomes Americanized, and foreigners should not be allowed to confederate, under any circumstances, to interfere with the constitutional rights and liberties of the vidual American. The tyranny of labor organizations is as dangerous and as much to be feared as that of accumulated wealth, and both are destructive to liberty.

All our sympathies are with the down-trodden working man, woman and child, and we advocate the reduction of the hours of labor, the equitable adjustment of all the factors of

economical use, the right of all men (union or non-union) to work or play when they choose, and the distribution of wealth to those whose industry creates it. There is not a principle involved in the competitive system that is not destructive to true religion and morals, to political and social security, and that does not tend toward, and will not end in, the downfall of a house divided against itself. What is the spectacle that meets the observer at Homestead, Pennsylvania? Six or eight thousand armed state militia holding the town under military or martial law, and for what? Is it because a large body of working men quietly refuse to labor for less wages than a millionaire manufacturing company is willing to pay? No; it is because this body of workers is determined to enforce the payment of a larger sum by depriving, through the exercise of mob violence, other men who are willing to labor for less wages, from seeking and obtaining employment.

It is a serious thing, in a country boasting of civil and religious liberty and toleration, for one class of laboring men to arm themselves for the purpose of preventing another class of laborers from exercising their civil rights. But this is the condition, and it will not terminate with the mob at Homestead.

## Gog and Magog is A House Divided Against Itself.

A House Divided Against Itself Cannot Stand.

Neither capital (Gog) nor labor (Magog) represents the principle upon which the kingdom of righteousness will be established. These two will wreck the present ship of state. The calamity is coming, and we do not expect to see it averted. Men may cry peace, but there is no peace till justice and judgment strike the equipoise, and the high and low meet upon the plane of that eternal adjustment of principles, in which are fixed the laws of form and motion structuring and regulating the physical universe; the pediment of social construction and co-ordination.

The battle of Gog and Magog, ordained in the prescience of the divine perspective, and approaching in the order of the eternal law of sequences, is mobilizing for the final struggle. The iron age is drawing to its close, and the amalgamated iron-workers entered into the contest just as the iron planet, the war god, Mars, buckled on his shield. The great competitive system is in no place more conspicuously represented than in the iron-working department. It can now demonstrate its diversity of interests and activity. The prospect of an extensive and continued strike in the iron industry creates a demand for

the iron on hand. It augments the price and enlivens business, and if one end of the beam goes down the other goes up. It is an ill wind that blows bad for everybody. Let the wage slave suffer for a time, while poor men like Carnegie are reaping the benefits of an active market!

### Rumblings of a Coming Revolution.

WILKESBARRE, PA., JULY 14.—T. V. Powderly in an interview severely criticised Governor Pattison for sending troops to Homestead. "This fight," continued Powderly, "is but the rumbling of the coming revolution that is to say whether Wall Street shall, or shall not, control the country. If it is to be a protracted struggle, the farmers of this country will furnish provisions enough to keep these men ten years if necessary.—*Kansas Newspaper Union.*"

The cyclone is coming, the house of Gog and Magog will crumble with the fury of the storm, and the elements will melt with fervent heat. There is no doubt about it, but if the farms are as heavily mortgaged as it is claimed, (and we think they are) it is barely possible that there may not be as much dependence to be placed there as one might at first imagine. The spirit of antichrist is as distinctly marked in the tyranny and persecution of the labor unions, as in the piratical enterprises of the plutocracy. Wall Street might as well rule the people as a class of men who will fix a bayonet cordon about the legitimate workings of an iron plant, to forcibly prevent other men from working who may be as needy as those who have thrown themselves out of employment.

We say again: we are in sympathy with all laborers, in the unions and out of them, but we abominate any system of force that will drive American citizens into combinations against which they revolt. What would we think of any religious denomination that, through its numerical and organic power, would force other denominations into its ranks? American freemen would curse such a boycott. So we condemn any coercion that would boycott or, in any other way, force men against their will into labor organizations. These unlawful measures—which are in open violation of the principles of liberty constituting the basis of our organic system—should be openly and boldly censured and condemned by the press and people.

Are we not at the threshold of the fulfilment of the prediction: "No man can buy or sell except he has the mark of the beast, or the number of his name"? The tyranny of plutocracy is dangerous, but the danger of confederated labor is equally so when destitute of the principle of human fellowship.

### Every Impregnable or Baptizing Spirit of God is Masculine.

Every Spirit of God (there are seven spirits from the anthropotic sun, as there are seven prismatic spectra from the alchemico-organic sun,) is from a manifest personal expression of Deity, as of the Lord Jesus who transmitted the Holy Spirit from his person, through his theocrasis or incorruptible dissolution.

The knowledge of right must precede the doing of right.

### THE NEW PARTY.

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

CONTINUED FROM NO. 4.

The Catholic church is the only recognized religious system that has the semblance of an organic unity. Pope Leo—whether the religious world knows it or not—is the focal point of ecclesiastical thought under the old system. He is the Lion, and sustains the same relation to church commerce that the British Lion does to secular commerce; when this Pontifical Lion goes, his death will be the sign of the breaking down of the old system. The Protestant church complacently thinks that it stands independent of the Roman church, because Luther could no longer contain, and instituted a new clerical system with marriage in it, but just so sure as the Catholic church is the mother of the harlots, the Protestant churches are the daughters—the branches of the Roman trunk; when that trunk or commercial fallacy in the church domain is rooted up, the branches must necessarily fall also. The celibate force in the Catholic church is what has carried it down to the end of the Christian dispensation; this, together with its allegiance to one head, has given it its commercial and political power. Religious power it does not possess, any more than the Protestant church, because it has not the truth. The Jesuitical power is now attempting to restore the ecclesiastical prestige of Rome through political dominance. It is a well-laid plan of this subtle, Machiavelian order to reunite church and state under catholic rule during the social revolution which Jesuits know to be inevitable. In this they will be thwarted, but not by any, at present, recognized force in either church or state.

When the social revolution culminates, there must exist an organic unity founded upon a true comprehension of the character of God and his relation to man, involving a correct interpretation of the Bible and its adaptation to science—not the spurious, premiseless thing called modern science. There is a point of rest to be attained in the thought world whether it relate to theology, sociology, cosmogony, physiology, alchemy or any of the departments related to the Science of Being. The thought world is now seeking that point of rest with all the intensity that human research is capable of.

James said: "Show me your faith without your works and I will show you my faith by my works." James here laid down the precept that the church of the future will have to show as its credentials. A worn-out humanity, sick of the hypocrisies and artificialities obtaining in the church and society in general, is seeking such a church—the Church Triumphant. At the head of this church, or Organic Unity, must be one capable of focalizing the aspiring thought of the age. Only a knowledge of the truth as revealed—not through human agencies—but through divine illumination, can constitute this one the focal point in the thought world. The man who solves the social, scientific and theological problems—to which God Almighty promised to give the key in the "last days," end of the Christian dispensation,—will be that focal point, "the Shepherd, the stone of Israel," whom Jacob prophesied would come (in distinction from the

prophecy concerning Judah, which was fulfilled in Jesus Christ) through Joseph.

God, in any period of time, reveals himself to the race, not through the many but through his appointed servants. It was so through all biblical history, and will be so eternally. These personalities are not taken from the ranks of conceited and purse-proud savants; such persons close, by their own acts, the channels leading to divine illumination. "God hath chosen the weak things of this world to confound the mighty." He selected Moses to confound Pharaoh; David to destroy Goliath, and Elijah to bring Jezebel to his feet. None of these persons were worldly-wise, and as the universe always has and always will exist, every age of cyclic time, in consonance with the movement of the sign through the twelve constellations, will be ushered in by God's revelation of himself to the race, through such personalities. Jacob Boehme was a shoemaker without worldly wisdom, but his writings are, to-day, far ahead of those of any of the boasted savants of Germany. He was a point of illumination in the descent of God's—not man's—wisdom to its cyclic fruition at the end of the dispensation, which is at hand.

Koreshanity is the foundation-stone of the new temple which God will erect in humanity as the sign is passing into the constellation Aquarius, thus marking the first dispensation of the Golden Age now dawning. Like the little stone cut out without hands, it will become as a great mountain filling the whole earth despite any persecution that may be put upon the church in its inception, by modern Christianity or modern science.

The seven churches referred to in Revelation are the seven celibate bodies in America—God's chosen ground for the redemption of Israel. These churches are not dissipating the life force under the guise of a marital bond, as is done by the so-called Christian church, but they are husbanding this force, looking to the end of the age. They also, in contradistinction to modern Christianity, are living the communal life, under one purse. This is in accord with the law to love the neighbor as the self. Does the modern church know anything concerning this kind of love? "The elect," in whom Christ planted himself by theocrasis at the beginning of the age, will adhere at the end of the age to celibacy and chastity, and to the communistic bond of Christian fellowship as required by Christ of those who followed and served him. Upon this premise it does not require much figuring to ascertain how much rightful claim the established church, whether catholic or protestant, has to the electship. These seven churches or celibate bodies will finally be united under one head; they will constitute the nucleus of the kingdom of righteousness to be ushered in in earth. That nucleus, amid the throes of revolution and the general disgust of the masses with so-called civic government that is without religion or morality in its governors, will finally be called upon to take the reins of government and establish justice in man's relations with man. It will then be perceived that no government can succeed where there is one code of morals for the church and another for the state.

This will be the "time of trouble" to which Daniel referred; God Almighty will then raise up a political leader for the people, who—comprehending the law of commerce, the governing principle of life—will apply it to society in its

ecclesiastical, sexual and secular relations. The power of the Christ spirit in ultimates will then be felt to drive out the money changers and restore the equitable distribution of wealth to all. This is the ultimate aim of Koreshanity; no force in society can delay the consummation of its destiny. It is the most practical system that the world has known for thousands of years. Organic in formation, impregnable in its premises, inexhaustible in its resources, it will be God's instrument to wipe away all tears. Twenty-five years from this time, when the sign has passed out of the constellation Pisces, (age of procreation) will witness the destruction of the old church and state, the collapse of all fictitious valuation and speculation in commerce, the signal disenthralment of woman from sex bondage and her restitution to an equality with man in all the relations of life, the final overthrow of materialism and sophistical dogmatism in theology, science and sociology, and the indisputable and irrevocable restoration of Jesus Christ of Nazareth as "the head of the body, the church," the perfect man, the Jehovah after whose spotless life men and women will aspire to pattern theirs without the sham and hypocrisy attending such professions as are indulged in by that spurious thing known as modern Christianity.

Bellamy's dream will then be realized, but not by Bellamy or his proposed methods, which are thoroughly impracticable. This is the only hope of fallen mankind; it will be attained through the triumph of Koreshanity and the marvelous metamorphoses (through occult absorption of truth) of thousands of human beings. When sensual man's pusillanimous and futile efforts to reform society have spent their force, when the republican, democratic, prohibition and peoples' parties have proven their labors to be inadequate to meet the emergency, when modern Christianity, free thought, Theosophy, Christian Science, Spiritualism and other so-called religious systems have gone under, the world will know the power of the celibate, communistic force blended in one grand aggregation. Thomas Jefferson thought he solved the governmental problem in the decentralization of power, but it will soon be made manifest that a democracy as a dispenser of justice is the worst form of government known. The true form of government and the one to finally obtain is the imperio-democratic, but an understanding of this governmental system would not be possible without a comprehension of the religious organism that will govern and direct it.

Value for value will yet be instituted in commercial affairs as the only basis of equitable exchange. All money systems based on the competitive system militate against the wealth producer, the performer of use, and will yet be destroyed. The time is coming, with the destruction of the existing commercial system through its inability to longer operate, when the man or woman who will not work shall not eat. "The earth is the Lord's, and the fulness thereof." Although the devil has held possession for some time, the indications clearly point to the near future when truth and justice will prevail.

We invite all men and women, desiring to escape the present social dilemma to join forces with this NEW PARTY—KORESHANITY—for the establishment of righteousness in earth. While the FLAMING SWORD, the expositor of the new party's principles, may to-day be comparatively unheeded,

the time is not far distant when the magnificent and invincible truths which it inculcates will guide all mankind. A religion that will not put bread into a hungry stomach is not worth anything. This is the trouble with modern Christianity. It can talk beautifully under the stimulus of a full table, and boast of its wealth. The catholic denomination in this country has property valued at \$187,000,000; the methodist \$96,000,006; the presbyterians \$95,000,000; the episcopalians \$73,000,000, and yet there are millions of people starving. This fact alone is sufficient to condemn the existing church as an instrument of good. The Bible says if thy neighbor be hungry, feed him; if thirsty, give him drink. Christ said: "I am the bread that came down from heaven which if a man eat he shall live forever."

When the kingdom of righteousness comes in earth in fulfilment of Christ's prayer, the organic system through which it will be ushered in will start with fundamental economic principles that are inseparable from a proper interpretation of the Mosaic law, of Christ's teachings, and of all biblical precepts. The man, be he clergyman or deacon, who supposes that he is serving God and humanity while supporting usury and the competitive system is a fool, and such an one will, in due time, discover that when the props supporting his religious system fall—through the collapse of the wage system and the present dishonest money system—his church will necessarily fall with it, as it deserves to.

What is equitable commerce? Given, in these trying times, a religious organism living as well as promulgating truth, and it will attract to it many seeking the truth. With the coöperation of a few, an industrial system will thus be started in the various avenues of trade which for a time will compete with and undersell tradesmen under the competitive system. By the aid of willing, coöperative service it will be able to do this until, by the integrity of its methods and low prices, it gradually will be able to drive out the money changers, middlemen and extortionists, and succeed in uniting the producer and consumer, for this unition involves the whole commercial problem. The people do not know how to get the great stock of clothing in storehouses, and the wheat in the warehouses, on the backs and in the stomachs of the laboring masses who have produced what they are unable to procure. The religious system that succeeds in doing this will be the church of Christ, whose fruits will be sufficient authority for its claim to be that church. While known by a new name—Koreshanity—it will none the less adhere to the teachings of the Nazarene.

No apologies at this stage of the social game will answer. There can be no compromising with the devil. Our whole money system is a fraud and a humbug. We must start anew. No man is entitled to that which he does not earn and no government has the moral right to issue money whether specie or paper based upon spurious possessions. The man who toils is the producer, and the product of his labor is capital, which should not be appropriated by the one whom a system of fictitious money valuation enables to manipulate that capital, and use its name. When capital thus unjustly termed and accrued is destroyed through a conflict with organized labor, created by such inequitable means—which is also unrighteous and will be destroyed—the way to a final and complete solution to the industrial problem by a great

religious Organic Unity, founded on the Mosaic law, will be made very plain. To this system the masses will flock, and THE NEW PARTY will have achieved its triumph for God and humanity.—C. J. M.

### The Suicide of Collins.

In another column will be found a letter written by labor reformer Collins, before taking his own life. Mr. Collins was a representative of that honest, unselfish class of men striving to better the condition of humanity at a great personal sacrifice. Many years of labor in the reform field had brought to him, as to others, no perceptible return. Weary and forlorn, he despairingly threw up his hands, and abruptly brought his life work to a close. The letter referred to gives evidence of thought and culture in the mind that framed it. It also affords ample food for reflection to the minds of that small but powerful class—the lucky prize winners in the lottery of competism—who are daily grinding the face of the poor to enrich their own coffers. We do not condemn this class of persons as much as we do the system which whets their appetite for great wealth—wealth accumulated under a false and fickle system of usury which must soon fall and drag its bloodsuckers down with it.

Is not this letter, from the pen of a dying and despairing man, an eloquent appeal to the selfish instincts in the race—an appeal that should drive at least one nail in the coffin of competism? Every person should read that letter; it contains volumes. While we believe that it will do some good, and while we entertain the notion that Collin's act will be followed by many others, despairing of hope in a hard and cruel competitive world, yet from a Koreshan standpoint we cannot see the necessity of taking such a course. It is quite true that if one's reason is ripe and active, the old system of thought—embracing the theological, scientific and sociological fields—can offer no solution to the great and pressing problems of the hour. The church, in the face of a foolish, hypothesized science, is unable to resist the onslaughts of atheism. It knows nothing of the true character of Deity, therefore it cannot point the restless mind to a haven of rest in the field of speculation. It is without the science of the law. The Bible is practically a sealed book to modern Christianity. This counterfeit representation of the church of Christ has falsified and misconstrued biblical teaching and prophecy, from Genesis to Revelation.

No wonder, then, that the aspiring, honest soul—weary of the smoke and bloodshed of the competitive battle, failing to find a revelation of the true character of Deity in the church, beset with materialistic speculation by an investigation of modern science, and bewildered and stunned by the awful portents of a coming social storm, which sociologists are unable to cope with—yields to despair and gives up the fight. We say that the suicide of Collins will be followed by that of many others who have failed to perceive the truth in this iniquitous competitive contest for pelf.

But there is a light in the wilderness for all who will seek it; there is a balm in Gilead. It is possible to find a solution to the science of Being, and to the vexed commercial question which daily grows more perplexing. Evidently, Collin's intellectual weakness was a lack of spiritual intuition,

and ability to perceive and lay hold of truth when he found it. He had, not more than a month since, interviewed the Founder of Koreshanity, and was made acquainted with the tenets of the new system of thought, its purposes and inevitable destiny, but he had evidently completed his cycle and therefore went hence.

There is no victory in suicide, no matter how hard one may be pressed on the natural plane. When one ruthlessly cuts the slender cord that binds him to earth, he must again take up the tangled skein of existence on the other side, at the point where he dropped it here. There is no profit whatever in suicide clubs. Do not take your life in the hour of fading hope! Seek rather Koreshanity, in which you will find the truth of ages unfolded to all who will seek its sanctuary.—C. J. M.

## THEOLOGY.

### The Invisible God of Modern Christianity.

There is a certain prevailing custom or method of thinking in which is involved the conception that greatness, as pertaining to Deity, must be accompanied with immensity as to space. It is upon this basis that the more materialistic religious devotee, the one not so well up in theistic exploitations as the modern Christian, chooses the elephant as an object of worship. It is the big god that seems to suit the masses of worshipers; so the modern Christian tells you that he fills all space, and for fear that he might not be large enough to suit the convenience of the multitude, space must be illimitable, and he must be everywhere present. To accomplish this feat, of course he must be an invisible, imponderable, unknown and unknowable God. This ought to be just the kind of a god to suit the agnostic, but the "I don't know" doesn't like him. We suppose it is because he is the god that the modern Christian has made. This is the agnostic's principal objection, so far as we have been able to ascertain.

We have made some exploitations in the god territory, and we think we can make it clear to the reader that his location is discovered, and that where he pretends to live, as a tangible substance, is just where he has not much of a show. It is not a disregard for sacred things that induces in us a lack of reverence for the god of modern Christianity. Our lack of reverence for the modern god arises from about the same or similar causes as those which inspired Elijah on Mount Carmel to treat with utter contempt the ravings of the prophets of Baal and of the Grove, when they contested with him the relative authority of their god or the God of Moses and the prophets. The modern Christian has a god, but he is not so much of an one in size, after all, as he has been represented. What there is of him, we will be able to demonstrate, is a god of a good deal of energy. Without very much circumlocution, we can safely state that the god upon whom or which—as you like it—the so-called Christian of to-day depends almost exclusively, is the god, money, and we can as safely state that, while very powerful, he is not what he is cracked up to be, after all. We desire to examine into the character of this great god, from a practical and every-day point of view.

We will suppose that the Koreshan Unity is in possession of "real estate," as it is called, to the amount of one million dollars, and that we desire a credit in trade, on the basis of our real estate, to the amount of five hundred thousand dollars. Are we asked: "What is the state or quality of your morals? On what terms do you stand with the great invisible god of Christianity? Is it your intention to honestly pay the debt you wish to make? Can you make turns in trade rapidly enough to meet the obligations as they fall due?" Are these, we ask, the questions usually propounded to the good churchman, as a *business* financier, from a *business* man? Not that we have any recollection of. "How much is he worth," and "Is his credit well backed by real estate, and tangible and visible goods?" He may possess ten millions of dollars stored in vaults; it does not avail him as credit. If his money is in a bank he does not need credit, for his goods are paid for in advance.

We will further suppose that, upon the basis of a million dollars of real estate, the Koreshan Unity can purchase five hundred thousand dollars worth of goods, we will say coal, for which notes of hand are given. What would be thought of our financial skill if we should say to our creditors: "We are not quite satisfied with the justness of our credit with you; we will purchase gold to the amount of the credit you have given us, and hold it as a reserve?" The honest and observing man would say: "You have obligated yourself twice the amount that was required of you, and it is not sound, as a business transaction, and is not economical as a process of financiering." But suppose we should say: "We do not need this to circulate. We have some friends who can use it to advantage, and if they will take charge of it they may get six per cent interest on it and we will charge them nothing for its use." Is this good business policy? No man, short of a knave or an idiot, would say that it is. This is precisely what the people are doing through their national banking system, with the addition that they purchase the gold, give its use to the banks, and then pay interest on its use for themselves. They first monetize it to enhance its valuation, causing themselves the extra expense of its purchase. They then deposit it with the banks, paying something for the accommodation, then give the banks the interest they demand for its use; this they call financial skill. It is financial skill with the ring made up of bankers, political jugglers and thieving legislators. It is financial ability with a vengeance, for the poor dog who has the interest to pay. But, it may be iterated, this is *visible* enough; I thought you were to talk on the character of the *invisible* god!

We said above, that the god was not so large a god after all, but mighty powerful, and not so visible as he might appear from the fact that his location had been discovered. His invisibility is in the fact that he is not where appearances indicate. There is not gold enough, out of the mines, or in the possession of the United States to cover one fiftieth part of the national credit. It is not needed for a national credit, neither is the national credit enhanced by its purchase. One thing is accomplished, however; the very thing the plutocracy intended in the establishment of the national banking system, namely, to enable the plutocracy to enslave and perpetuate the slavery of the laboring man. It is this god that modern Christianity upholds, worships and advocates. It is the god

of the plutocracy, and the tyrant over the masses. Koresh-  
 anity has the secret of his destruction. It does not reside in  
 the unlawful processes of labor unions, in which a combina-  
 tion of strikers intimidates non-union men, nor in boycotts  
 as illegal and tyrannical as some of the other methods of  
 interference with the rights of the people to work outside of  
 labor organizations.

The laboring people of this country have some great  
 lessons to learn before they can be entrusted with the control  
 of the affairs of the bulk of our citizens; one of these is the  
 lesson of justice; another, the rudiment of liberty.

### Job and the Book of Job.

While to the modern theologian every book of the Bible  
 is practically a sealed book, the book of Job easily enjoys a  
 preëminence in this respect; without any question it is pre-  
 eminently the *pons assinorum* of the cloth. Knowing nothing  
 about the divine seed-time and harvest, of which the  
 Bible plainly speaks, the clergy can know nothing of the  
 book that portrays, in the form of allegory, the succession of  
 the same throughout the grand cycle, or zodiacal year of  
 twenty-four thousand years, called Mazzaroth, the period of  
 the full development (as its name indicates) of the perfected  
 animal, or beast life of God, from the time of its first fall in-  
 to its environment, human hearts prepared to receive it,  
 until—in the end of this long cycle of which there are twelve  
 divisions, spoken of in Revelation as months, each of which  
 is a dispensation having its own seed-time and harvest—the  
 perfected crop of the whole cycle or year stands forth, God's  
 harvest (the one hundred and forty-four thousand sons of  
 God) regenerated, reproduced from the one son of God, Jesus  
 the Christ. The name Job is identical with Jove, Jehovah.  
 The man Job is the God-man in his various experiences as he  
 passes, in his fall, from Eden the garden of the Lord, where  
 the Lord plants his seed, by spiritual descent into the good  
 ground, the lower human will, thence descending into the  
 human body and, as it is borne along through human gen-  
 erations, one after another, gradually transmuting body, soul  
 and spirit to its own higher quality until, finally, in the end  
 of the world (Greek, *sunteleia ton aionon*, consummation or  
 summing up, or ending-together of the ages, the twelve ages  
 of the zodiacal cycle, when the last dispensation ends-together  
 with the grand cycle,) there stands forth on Mt. Zion in  
 the time of harvest—which is, as in the case of wheat, the  
 time of the resurrection of the seed sown, which is the resur-  
 rection of the dead, the establishment in the earth of the  
 divine kingdom for which Jesus taught us to pray—the  
 hundred and forty-four thousand perfected sons of God,  
 which is the second coming of Christ, or his coming "in the  
 clouds of heaven."

The book of Job, then, is the book of the experiences of  
 Jove, Jehovah, the God-man, in the sinful humanity as he  
 passes down through all the ages, and consequently stages of  
 his death as the divine seed, and quickenings or times of  
 refreshing or souling up again (as it is in the Greek), and  
 partial reproductions which mark the stages of progress and  
 perfection of the God life reached at the end of each of the  
 twelve months or ages when there is seed-time and harvest,

down to the consummation of the twelve ages, and the per-  
 fect development of the sons of God, the mansions which  
 Jesus went to prepare for his disciples. Now let us study a  
 few of the many evidences of the correctness of these views.  
 In the language of correspondences, in which the Bible was  
 written, the animals represent human desires and capabilities  
 and the modes of their activity. Sheep means the goods or  
 uses of life, in this case the higher or God life. Thousand  
 means, the amplitude or fulness of these, just as the word  
 in common speech means a very large, indefinite number.  
 But in the timic relation there are seven periods in the grand  
 cycle of Mazzaroth when these appeared in a Messianic mani-  
 festation, so there were in all, during the cycle, seven thou-  
 sand sheep belonging to Job, Jove, or Jehovah. The camel  
 signifies scientifics, in this case real or God-knowledges, not  
 the bastard pretenses to knowledge that masquerade in their  
 stead at present. As knowledges in their perfection, unlike  
 uses, are one and single, being abstract in their nature, they  
 are represented by the triangle which has three angles and  
 three sides, or when they appear in a concrete Messianic  
 personation of them, like Jesus who was the truth, they pos-  
 sess, in the one personality, three attributes in their perfec-  
 tion, Fatherhood, Motherhood, Sonship—a triunity which  
 constitutes them "The fulness of the Godhead bodily," crea-  
 tors of the universe, the *kosmos*, and all that it contains. As  
 in the case of Job's sheep, a thousand camels indicates the  
 amplitude of science in the abstract, and three thousand, its  
 concrete application and personal manifestation in their per-  
 fection, as they exist in Job, Jehovah.

The ox symbolizes the desire for life, both the higher,  
 the divine human, and the lower, the sinful human life. In  
 Job, in his perfect estate, before his calamities came upon  
 him, it was the desire for the higher, the divine human life  
 such as Jesus, the divine seed, lived. Five hundred being  
 the division of a thousand, has the same signification of am-  
 plitude, or all there is of a thing; the yoke added implies the  
 service or uses which the desire for life implies. The horse  
 symbolizes the higher, or God intelligence or understanding;  
 the ass, the lower or sinful human understanding, hence the  
 lower humanity. The she ass, then, symbolizes that feminine  
 power or quality in the lower, sinful humanity, which ren-  
 ders it capable of being impregnated or vitalized by the  
 higher or God germ, so that in the end of the cycle of the  
 reproduction or regeneration of that higher God life the sons  
 of God may be brought forth out of that lower humanity.

Job, then, possessing five hundred she asses, possessed  
 the amplitude—the perfection—of the power of reproducing  
 the higher God life out of the lower, sinful human life; this  
 is the great work of creation of which the whole Bible treats.  
 Job, in the fulness of his powers as Jehovah—before his fall  
 into the lower humanity, to, in time, lift that humanity up  
 onto the plane of divinity—had in perfection all the uses of  
 life, the higher, God life; all the real science, the knowledges  
 of the universe, the perfect desires for, and love and enjoy-  
 ment of, the higher, the God life, and the perfect ability to  
 reproduce—re-generate—that higher quality of life out of  
 the lower, sinful, dying human life. As Job, Jehovah, went  
 down into the natural, sinful humanity, dying in it as the  
 divine seed, he lost all these powers or attributes; the sheep  
 (divine uses, and that which led or prompted to them, the

servants,) were consumed; the oxen, the desires for the higher God life, and she asses (the possibilities of continuing to beget that life) which were feeding beside them, together with that which prompted to such desire (the servants) were captured and driven off by the marauding Sabeans (fallacies and perverted knowledges of divine things). The camels, too, the genuine divine scientifics, the Chaldeans—who, according to Swedenborg, are those who are principled in knowledges profaned—were swept away along with the servants (whatever made their attainment possible) leaving in every case only one to tell the sad tale, and that one, the consciousness of the loss sustained.

[My next article will have for its subject Job's wife, seven sons and three daughters, and his friends.]—O. F. L.

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**Had all been Book Agents.**

NAPOLEON BONAPARTE, when a poor lieutenant, took the agency for a work entitled "l'Histoire de la Revolution." In the great palace of the Louvre can be seen, to-day, the great emperor's canvassing outfit with the long list of subscribers he secured. George Washington, when young, canvassed around Alexandria, Va., and sold over 200 copies of a work entitled "Bydeil's American Savage." Mark Twain was a book agent. Longfellow sold books by subscription. Jay Gould, when starting in life, was a canvasser. Daniel Webster paid his second term's tuition at Dartmouth by handling "De Tocqueville's America," in Merrimac county, New Hampshire. Gen. U. S. Grant canvassed for "Irving's Columbus." Rutherford B. Hayes canvassed for "Baxter's Saints' Rest." James G. Blaine began life as a canvasser for a "Life of Henry Clay." Bismarck, when at Heidelberg, spent a vacation canvassing for one of Blumenbach's handbooks.—*Publisher's Weekly.*

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**Not for the Rabble.**

The review editor of the *Chicago Tribune*, in commenting on "Money, Silver and Finance," says:

It is unfortunate that this information is not likely to reach those who need it most. Unsound views in relation to the currency are notably rife among the middle classes, especially the agricultural communities. But the arguments here presented are beyond the comprehension of these classes.

Oh, but ye are Gods, and wisdom will die with you. You have this financial question to perfection. You have reached the point where panics recur as regularly as the equinox, and the trade of the country plays seesaw on the bridge of Shylock's nose. Yes, your "trained intelligence" in this country understands finance. Its Alpha is bonds and mortgages; its Omega is per cent and taxes. It is an inverted pyramid with idiocy and theft and despotism on top, and long-suffering labor at the bottom. To test the question of competency, we beg the *Tribune* to trot out its specimens of "upper class" men who will try their power of comprehension upon the platform alongside of a representative of these lower classes. For years, this arrogance, this haughty superiority, this studied insult has been the reliance of plutocracy, but it will soon be punctuated with a full stop. If the farmers don't understand the money question they are studying it.—*Junction City (Kan.) Tribune.*

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**SWORD THRUSTS.**

Powderly has addressed letters to President Harrison and Gov. Pattison, calling attention to the fact that the laws of the United States and of Pennsylvania have been violated by the invasion of the Pinkertons, July 6th. He declares that the parties guilty of employing this armed body of men, who were without any legal authority to act as constables or guards, can be convicted of treason; he therefore fixes the responsibility on Mr. Frick and Robert Pinkerton. It would appear that Powderly has a good case here, but it remains to be seen whether he is able to bring it to an issue.

\* \* \*

The *Dawn* has suspended publication. After its challenge, as noted in these columns, with regard to the modern church, it is no wonder that it has decided to discontinue business. It had outlived its usefulness. It is surprising, however, that Editor Bliss, of the paper in question, should rise to defend the church when it refused to support his "Christian Socialism." The modern church has no use for Christian Socialism or anything else that does not involve the heaping up of the almighty dollar. By the way, what has become of that Christian Socialism boom started several years ago by this gentleman and several others? It has resulted in what might have been expected—a fizzle. There isn't enough of the life of Christ left in the church to carry on such an enterprise. When communism, such as Christ advocated, becomes a telling force in society, it will be outside of the modern church. Koreshanity embraces such a system; the world will soon learn what its far-reaching purposes involve.

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To love God with all the heart, might, mind and strength it is necessary to first find out the nature of Deity and his relation to man. The church gives no light on this subject; hence it is Paganistic. Ask any clergyman where Christ went when he ascended into heaven? If his body came forth from humanity in his birth, why should that body not return again into the humanity as Holy Spirit when he was translated? The difficulty lies in the fact that the church knows nothing concerning the science of translation or theocrasis. If Enoch, Elijah and Jesus were translated, that is, their bodies converted to spirit, there must have been a law governing such metamorphoses. If that law operated then, why not now? The law of transubstantiation, embracing alchemy, is known nothing of by modern scientists. How can those insisting that chemical elements are non-convertible, believe in alchemy? That science obtained in ages of the world when men knew much more than they do now. Let modern conceit break away from the idea that it knows all that is worth knowing. Ecclesiastes said: "There is no new thing under the sun." Of course most men believe that they have outlived the Bible. We suppose Henry George, for example, believes this, which may account for his nonsensical premise that the root of the social evil is the land question, when the Bible declares that the *love of money* is the root of all evil. Let Mr. George, modern scientists and theologians, study the Bible carefully, and they will be surprised to find how little they actually know. The commercial question, which is the

governing principle of life and of society—not the land question—is fully treated therein. From thence Koreshanity acquires its economic system, which in premise and conclusion is impregnable.—*C. J. M.*

### “Earth Burial and Cremation.”

Augustus G. Cobb, who has made the subject of crematories a careful study, has written a volume, of which the above is the title. He aims to show why a much needed reform in the manner of disposing of our dead should be instituted. The *Chicago Tribune* makes the following excerpts from the volume.

“In 1881 Europe and America together possessed but five crematories, two of which were in Italy. In 1888 the number had increased to fifty, of which twenty were Italian. At the opening of 1891 there were seventeen crematories in this country, all but two having been erected since 1885. The reports made by the officers of these several crematories show that the remains of about 2,200 persons in all had been incinerated by the beginning of May, 1891. Japan, however, is well to the fore. “In Tokio alone there are six crematories open to the public, and about 10,000 bodies a year are burnt in that city. It is estimated that about 47 per cent of all the dead in Japan are incinerated.” One million three hundred and thirty-six thousand bodies are buried in six of the cemeteries around New York, only one of which has been opened over forty-three years. The Township of Newtown, Long Island, has an area of 14,960 acres and contains about 17,000 inhabitants. “Within fifty years 1,385,000 bodies have been buried in this little township, and if existing conditions persist, less than thirty years will add to that number 1,000,000 more. For every living inhabitant there are 80 dead bodies. In the old portion of Calvary Cemetery about 4,000 bodies are buried to the acre; equivalent to one dead body for every square foot.” As a natural consequence, Newtown has almost the highest death rate in the State. The typhoid fever, which afflicts Philadelphia to a greater extent than any other city in the country, is probably caused by polluted water. Seven large cemeteries are drained into the Fairmount Reservoir, which is the approximate source of the city’s water supply. “Professional men in Philadelphia say that when you drink Schuylkill water you are sampling your grandfather.” During the epidemic in New Orleans in 1853, Dr. E. H. Burton reported that “in the Fourth District the mortality was 452 per 1,000 cases, more than double that of any other. In this district were three large cemeteries in which during the previous year more than 3,000 bodies had been buried. In a report presented to both Houses of the British Parliament in 1850, Dr. Sutherland testified that he had witnessed several outbreaks of cholera in the vicinity of graveyards, which left no doubt in his mind as to the connection between the disease and such local influence.” “God’s acre” in short, is man’s pesthouse. The investigations of Dr. Freire during the epidemic of yellow fever in Rio Janeiro revealed the fact that the soil of the cemeteries in which the victims were buried was positively alive with microbic organisms identical in every way with those in the blood of patients dying

from the disease in the hospitals. “I gathered,” says this physician, “from a foot below the surface, some of the earth overlying the remains of a person who died of the fever about a year before. On examining a small quantity with the microscope I found myriads of microbes exactly identical with those found in the excreta of persons stricken with the disease. Many of the organisms were making spontaneous movements.” A guinea pig, whose blood was shown by examination to be in a pure state, was shut up in a confined space in which was placed the earth taken from the grave just mentioned. In five days the animal was dead, and its blood was found to be literally alive with the characteristic parasite (cryptococcus) in various stages of evolution. The injection of a gram of blood charged with these organisms into the veins of a rabbit was followed by death in a quarter of an hour.

The physicians, indeed, have spoken with no uncertain sound. “At the medical Congress in Vienna in 1887, attended by some of the most distinguished physicians of the world, when the question of cremation was brought forward for discussion there was not a dissenting voice; all who spoke approved of it.”

Mr. Charles Francis Adams, in a letter to the officers of the Cremation Society, says: “I have never been able to understand any of the arguments against cremation. The religious argument certainly has no bearing on the subject. As a matter of sentiment I fail to see why we should rather consign the remains of those we love to the tender mercies of worms than to the tender mercies of heat. The sanitary argument is, of course, all in favor of cremation.” The religious objection referred to by Mr. Adams is a curious one. A revival of cremation, it is feared, would destroy the belief in a final resurrection. The suggestion, which sounds like a bad joke, is thus disposed of by a noted Episcopal minister, Mr. R. Heber Newton. “Believing thoroughly in a life to come, I have not the slightest notion of that higher life being conditioned in any possible way by the way in which we get into it.”

Earth burial has been called a Christian custom, but the epithet has no significance, for Christians did not invent the custom, nor were they the only ones to practice it. It is no more a purely Christian custom than the Ptolemaic theory in astronomy was a purely Christian belief. We hope with Sir Spencer Wells that “when the people know how great are the evils dependent on burial in the earth, even when this is done under the most favorable conditions, how seldom these conditions can be secured. When the knowledge becomes general that a human body which would require five, ten or twenty years to slowly putrefy in any soil can in one hour be cheaply and inoffensively converted into a white ash, public sentiment must favor cremation in place of corruption, and for putrefaction substitute purification.”

I do not wear the collar of any political party, nor do I dictate to you how you shall vote, but I declare that as for me I will vote for no party that favors the licensing of the liquor business. Were the Christian church consistent, it could end the great evil. \* \* \* The continuance of the traffic is a reproach to the church.—*Joseph Cook.*



## 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, Beth Ophrah, Washington Heights, Chicago, Ills.

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.

## Queenly Power of Woman.

We cannot determine what the queenly power of women should be, until we are agreed what their ordinary power should be. We cannot consider how education may fit them for any widely extended duty, until we are agreed what is their true constant duty. And there never was a time when wilder words were spoken, or more vain imaginations permitted, respecting this question—quite vital to all social happiness. The relations of the womanly to the manly nature, their different capacities of intellect or of virtue, seem never to have been yet estimated with entire consent. We hear of the "mission" and of the "rights" of woman, as if these could ever be separate from the mission and rights of man—as if she and her lord were creatures of independent kind, and of irreconcilable claim. This, at least, is wrong. And not less wrong—perhaps even more foolishly wrong—is the idea that woman is only the shadow and attendant image of her lord, owing him a thoughtless and servile obedience, and supported altogether in her weakness by the pre-eminence of his fortitude. This, I say, is the most foolish of all errors, respecting her who was made to be the help-made of man. As if he could be helped effectively by a shadow, or worthily by a slave!—*Ruskin.*

## Women Lawyers in America.

There are now twenty-one law firms in the United States composed of husbands and wives, and there are about two hundred American women who practice law in the courts or manage legal publications. Miss Phœbe Couzins was the first woman admitted to the Washington University at St. Louis, and she has now practiced with her father for twenty-one years. Several women make large incomes by the law.—*Ex.*

## Over Six Thousand Postmistresses.

It is estimated that over six thousand women in the United States act as postmistresses. The largest number for any one state, four hundred and sixty-three, is in Pennsylvania, and four hundred and sixty in Virginia. North Carolina stands third, with three hundred and twenty-two. Only five other states have over two hundred each—two hundred and fifty-six in Ohio, two hundred and forty-three in New York, two hundred and sixteen in Georgia, two hundred and ten in Texas, and two hundred and nine in Kentucky. Alaska has only one, and Rhode Island and Oklahoma have ten each.—*Ex.*

Oh, my brothers, you are the powers that be; but are you the powers that ought to be?—*Mrs. Mary T. Lathrop.*

## Kind Words for Moses Harman.

Moses Harman, editor of *Lucifer, the Lightbearer*, in Topeka, Kansas, has been sentenced to one year's imprisonment in the penitentiary for publishing the O'Neil letter, which, it is alleged, was obscene. The letter in question was written by a physician depicting the horrors of a woman's life when subjected to the lustful tyranny of a husband. Dr. O'Neil wrote the truth, and Harman published it, and the fashionably immaculate of Kansas imprisoned the publisher. If there was more of this truth told, and women were taught to prize and maintain their rights to their persons, there would be born a better race of children upon the earth. We breed horses and cattle, sheep and swine, but we launch into the world, through lecherous indiscriminate, the children of men. At the very basis of all reform lies the infinite power of blood and breeding. Yet we are as reckless in these particulars as if human souls were fragments without any connection or any relation to the generations that have preceded them. We are too fastidious in these matters. Our children should be taught to appreciate the laws of physical upbuilding which lead ever to physical purity. Modesty that opposes this teaching, is mock modesty, which is the surest evidence of weak intellectuality and poorly fortified virtue. Our sympathies are with Moses Harman, and forever against a court or a public that will shut its eyes to great fundamental truths, and put on the blush of virtue to hide its lack of shame.—*Progressive Age.*

## Education in Prehistoric Times.

In Egypt, writing and literature date from before the time of Abraham. In like manner we have no monumental evidence of any time when the Acadian people of Babylonia were destitute of writing and science, and now we find that there were learned scribes in all the cities of Canaan, and that the Phœnicians and southern Arabians knew their alphabet ages before Moses, while according to the *North American Review*, even the Greeks seem to have known alphabetic writing long before the Mosaic age. These men, in short, were descendants of the survivors of the Noachian deluge, and therefore civilized from the first. Though we have no certain evidence of letters before the flood, except the statement of the author of the Babylonian deluge tablets that Noah had written archives at Sippara before going into the ark, yet it is quite certain that men who could build Noah's ship are not unworthy ancestors of the Phœnician seamen who probably launched their barks on the Mediterranean before the death of Noah himself. Thus whatever value we may attach to the record in Genesis, we cannot refuse to admit that it is thoroughly consistent with itself and with the testimony of the oldest monuments of Asia and Africa, as it is also with the evidence of the geological changes of the Pleistocene and early modern epoch. In like manner the Egyptian inscriptions of the conquests of Thothmes III. give us a pre-mosaic record of Palestinian geography corresponding with that of the Hebrew conquest, and the picture sieges coincide with the excavations of Petrie at Lachish in restoring those Canaanite towns, "walled up to heaven," which excited the fear of the Israelites. Neither can we scoff at the illiteracy of men who were carrying on diplomatic correspondence in written dispatches before Genesis was compiled.

## 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.*

## Koreshanity, Jacob's Ladder.

In the twenty-eighth chapter of Genesis we find a description of the ladder Jacob saw in a dream; it has been a subject of much speculation among students of Biblical lore. The Talmudic theory teaches that Luz, where Jacob slept, was Mount Moriah; the ladder resting thereon, it became the holy of holies and a prophetic symbol of the building of the temple. Other Jewish writers claim that the words ladder and Sinai have the same numerical value in the Hebrew, and expound the ladder as the giving of the law on that Mount. Among the Jews, as well as in all the ancient mysteries, the ladder symbolized a progression by successive steps to perfection, and was generally divided into three primary and four secondary steps; hence we find among the various symbolic ladders reference to a ladder of three rounds, and one of seven rounds. Picus of Mirandola, who wrote in the sixteenth century, says that Jacob's ladder is a symbol of the progressive scale of intellectual communication betwixt earth and heaven, and upon this ladder, step by step as it were, man is permitted to ascend and descend with the angels, until the mind finds blissful repose in the bosom of Deity.

In the Persian mysteries of Mithras there was a ladder of seven rounds which represented the soul's progress to perfection. Each round of the ladder was of a metal of increasing purity, and was dignified by the name of its protecting planet, which was also the symbolism and language of alchemy in the progress of the human mind toward divine wisdom or immortal life. The following table shows the steps and symbolism of the ladder of the Persian mysteries. Seventh, Gold.—Sun, truth. Sixth, Silver.—Moon, mansion of the blessed. Fifth, Iron.—Mars, world of births. Fourth, Tin.—Jupiter, middle world. Third, Copper.—Venus, heaven. Second, Quicksilver.—Mercury, world of pre-existence. First, Lead.—Saturn, first world. In the mysteries of Brahma we find the same allusion to a ladder of seven steps bearing the same names and symbolism, constituting the seven worlds of the Indian universe, and representing the journey of the soul from the lowest or earth to the highest or sphere of truth, the abode of Brahma, where it was absorbed into Nirvana. The three great rounds were the lower, middle, and upper world. The intermediate steps were; the world of pre-existence, heaven, the world of births in which souls are again born, and the mansion of the blessed.

These truths have been taught in symbol and allegory, and have been handed down from age to age until the fulness of times. We have reached the end of the Christian dispensation; the keys of knowledge have been found which unlock the truth of the past and the future destiny of humanity. These truths can be seen by all who are not blinded by egotism and idolatry; even these will be compelled to recognize them soon in the rapid development of the culmination of war, pestilence and famines—just ahead—such as the world has no record of in history or myth. To one given to

see clearly, the puerility of politics is disgusting; the idiocy, hypocrisy, servility and blindness of the modern church is without parallel, and the bigotry, knavery and blindness of the adherents to, and apologists for, the competitive system are equalled only in hellishness by the so-called scientific teachers of a hell-born philosophy that is hurrying mankind into the maelstrom of death. How well they do the devil's dirty work may be seen in the utterances of prostituted pulpit orators who want to kill whomsoever opposes their sickly hypocrisy, and by lying, venal newspaper editors who can't, and won't if they can, tell the truth. The Almighty has opened the door of knowledge to the one who seeks it and follows after righteousness. The ladder of Jacob has a deep significance to such a seeker, for he knows its inward meaning.

Let the ignorant swelled-head savants of the present day superstitions rave about weak-minded followers of Koresh. They have not the right quality of brains to comprehend truth, hence a fearful awakening is just ahead for them.—*W. H. Pavitt.*

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**Something for the Apologists of the Competitive System  
to Think About.**

Appended is the text of the letter which Morris Allen Collins, the noted labor reformer, left before committing suicide in this city. His body was cremated, on the shores of Lake Michigan, by the Dallas Suicide Club, of which he was president.

Nature is mercilessly cruel in that she gives life and then takes it away. Man, being the most perfect manifestation of nature's laws, is the most perfect embodiment of cruelty in its refined and intense form. The fact that man has abandoned the forms of bodily torture which his imagination invented, in what we now call the dark ages, is no proof that he is not equally as ingenious to-day in inventions of torture for his fellow man. Bodily torture, in the form of slow starvation, wasting disease, insufficient protection and enforced overstrain of the muscular and nervous systems, is the penalty that people pay to-day for being so heroic and self-sacrificing as to labor with hands and brains to produce the comforts and luxuries that should exalt and embellish civilized life. Mental torture, too intense and exquisite for human language to describe, and in my case, as in many others, making existence impossible, is the reward of the man or woman whose whole desire is to see men do justice to each other and learn to live for the benefit of others. When such a person has set himself resolutely against the practices of fraud and chicanery, upon which all business must live, and has grown too sensitive to endure the tortures which wage slavery inflicts, there is no resting place upon the earth. When they die—and death must come soon to this class, whether from disease, or by their own hand, or at the end of the hangman's rope—society should at least render justice by giving them a decent burial, and inscribe on their tombs words like these: "Murdered by society;" "Crowded off the earth by the competitive system."

The unselfish mind will tolerate its existence in the body only when it can see a hope of accomplishing good in the world, or when it can see a way to live without impinging on the happiness of others, or accepting that most hateful of all boons, that which the world calls charity. The true reformer will study to find a way to reach the hearts of people, and if it requires the surrendering of his life, he will cheerfully give it. I have but

one ambition in life, and that is to say or do something that will reach the hearts of at least a few of the ruling and prosperous class, and cause them to think of the miseries they are constantly inflicting on others, and to persuade them to use their influence and give their support to some movement of a reformatory character. Of course I am not so foolish as to think that any act done or anything that can be said by one man or woman can go very far toward reforming the world. The point I wish to make, and the hope that inspires me is this: If I leave this manuscript, written by the hand of a man who deliberately puts an end to his life, accepting the dread which all people naturally have of death, and that self-inflicted, and doing so in full possession of all my mental faculties, the novelty, together with the horror which attaches itself to the situation, will give it a publicity which the thoughts it contains could in no other way receive. The horror-loving sentiment of humanity will prompt thousands to read the dying declarations of a suicide, where not a dozen people would look at it if written under any other conditions. I believe that if there could be established throughout the country "death chambers"—as I would term them—places where people who have been outlawed by the ruling class could go and terminate their existence by a painless death, such as inhaling some deadly gas, (a plan which I believe has been adopted in some cities for the extermination of dogs,) then cremate the bodies so as not to use any of the surface of the earth in their disposal (the land owners would probably encourage the movement, since it does not encroach on their domain)—I say that if this plan could be put into successful operation it would have a beneficial effect in two directions: it would afford an opportunity of escape for thousands of people whose lives are a nightmare of torture, and at the same time bring the horror of the situation home to that class of people which fattens and thrives under the system that strews the land with ghastly human wrecks, victims of man's insatiate lust for power and profit. Imagine in all the great cities of the country the death chamber to which I have referred, looming up sad and somber, with a long train of weary, careworn people trudging thither to find an exit from a world in which they had been denied the poor boon of supplying their bodily wants with the things which the labor of their hands might produce were they not denied the chance to work; let this thing continue, for it would soon become popular, and it is just possible that the ghastly spectacle would touch the hearts of the ruling class and cause the establishment of a better system for the people.

Such a scene as this, brought constantly before the eyes of those who have monopolized all the good things of the world, might open their hearts and move them to united action in the way of giving more and better opportunities to the working classes. But, failing in all this, it would still have a beneficial effect. It would in time become so popular as to entirely wipe out the dependent classes, or, at least, reduce their numbers to such a minimum that the wealthy non-producers would be compelled to either engage in productive employment or pay the surviving producers such prices for their labor as would enable them to make of their lives a blessing instead of a curse.

Hoping that these suggestions will result in the beginning of an agitation which will result in establishing and perfecting a painless death and a wholesale system of suicide, I do peacefully, after many years of hard and unappreciated work in the labor movement, sign my name to this document in the proud hope that I have finally struck the key-note in this, the last, best and

only remedy for poverty, and have discovered the perfect solution of the much-vexed question of labor and capital.—*Morris Allen Collins.*

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#### Hebrew, Israelite, Jew.

It is not an infrequent occurrence that I am asked which of the three appellations given to our people, Hebrew, Israelite, or Jew, is the more correct or acceptable. I have no doubt that one or the other among you have had similar questions to answer, nor that you experience some difficulty in shaping your reply. In books, periodicals and daily papers, in public meetings and private conversations, these words are used either indiscriminately or with an apparent doubt as to whether or not one or the other would be preferable, or perhaps objectionable. In order to form a correct opinion, it would appear necessary to have some knowledge of the etymology, origin, and former usage of these terms.

Hebrew—in our sacred tongue called "Ibri"—is derived from "avar," "to cross," "come over." It was first applied by the ancient inhabitants of Palestine to the family of our ancestor, Abraham, who, migrating from Mesopotamia to Palestine, had to cross or pass over the river Euphrates. It was the name by which the Jews were known to foreigners in ancient days. Thus Joseph is spoken of by the Egyptians, and introduced himself to them as an "Ibri," or Hebrew. Miriam asks Pharaoh's daughter whether she should go and call a Hebrew woman. Moses speaks to Pharaoh of the "God of the Hebrews," and the Prophet Jonah tells the heathen mariners, "I am a Hebrew!"

The second term, "Israel," "Israelite," is to be traced to the story of Jacob wrestling with a mysterious being at "Peniel," when he was told:—"Thy name shall be called no more Jacob, but Israel," that is, "striving with God, victorious in God," or as Gesenius translates, "soldier (or champion) of God." Thus the term Israel or Israelite points to the mission of the children of our race—to wrestle with or battle against any forces hostile to their sacred trust, at the same time foreshadowing their final triumph and victory. The name "Israel" became the national name of the twelve tribes, collectively. Later, after the division of the kingdom under Jeroboam, the name applied only to the ten seceding tribes forming the northern kingdom, known as the Kingdom of Israel, in contradistinction to the southern kingdom, consisting chiefly of the tribes of Judah, Benjamin, and Levi. After the destruction of the ten tribe kingdom we find the old name Israel again used to designate the people of the Kingdom of Judah, and the name "Israel," collectively, and "Israelite," individually, has to this day remained in common usage.

The third appellation, "Jehudi," or "Jew," originates in the name given by Jacob's wife, Leah, to her fourth son, "Judah," or "Jenudah," meaning praise or thanks to God, for at his birth the mother exclaimed, "This time I will give thanks unto the Lord!" The name was worthily borne by the noble and sturdy son of Jacob, whose record throughout is without stain or blemish. The tribe of Judah, named after him, was the most numerous, enterprising and valiant among all the tribes of Israel. During the march through the desert, Judah's place was in the van of the host. The traditional standard of the tribe was a lion's whelp, with the words;—Arise, O Lord, and let thine enemies be scattered." Later the name "Jehudi," or "Jew," was applied to a member of the kingdom of Judah (after the separation of the kingdom of Israel), even to those

not of the tribe of Judah; proof of which we find in the fact that in the book of Esther, Mordecai, though of the tribe of Benjamin, is called "Ish Jehudi," a "Jehudi," or "Jew." After the return from Babylonian captivity all the members of the new State were called Jehudim, Jews or Juneans, the name being extended to the remnants of the people scattered throughout the nation.

So much as to the etymology and historical significance of the names "Hebrew," "Israelite" and "Jew." From it, it appears that among the three, the first, "Hebrew," is the most ancient and remote. And, as in ancient days, by it the Jew was distinguished from foreigners, so to-day it would appear that in order to point out anything distinctively Jewish the word Hebrew is more properly applied. Thus we speak of a Hebrew language, Hebrew literature, Hebrew melodies, etc.—*Ex.*

### Rome Invades The United States Senate.

Governor Flower has signed the "Freedom of Worship" bill that virtually gives Roman Catholic priests control of every charitable, benevolent, and reformatory institution in the State of New York that is supported even in part by public money. The reason assigned for the necessity of such a law is that as a majority of the inmates of those institutions are Roman Catholics, the priests should have charge of them. The power of Rome in this state is now supreme. It only remains for that church to grasp the National Government. The day of the supremacy of the Roman Catholic Church in this country is not so far distant as it may seem to some easy-going citizens. For the first time in the history of the United States the services for the dead prescribed by the ritual of the Roman Catholic Church were performed in the Senate Chamber on May 16th, at the funeral of the late Senator John S. Barbour, of Virginia. It was conducted by Bishop Keene, rector of the Catholic University, and by a number of priests. Not only was such a service performed for the first time in the Senate Chamber, but it is also notable from the fact that the dead senator was not a member of the Roman Catholic Church. Bishop Keene in his funeral oration said that in view of the fact that the late Mrs. Barbour was a Catholic, the Senator's family requested that the prayers of the Church be read for him, and this request was granted.

The clerk's desk in the Senate Chamber was used as an altar, with a big crucifix, lighted candles, etc., and holy water and incense were freely used as in the Roman Catholic Church. There were present all the senators, congressmen, the justices of the Supreme Court, in their black silk gowns, and the President's Cabinet (with the exception of that grand Christian, Postmaster-general Wanamaker).

In his sermon Bishop Keene said: "The Roman Catholic Church prayed for Senator Barbour because she regarded him as a catechumen, a candidate for baptism and full membership, though he had temporarily delayed the final step." That is, Senator Barbour probably said in the course of conversation with his wife, who was a Roman Catholic, "If I believed your Church to be true I would join it." On the strength of this, though he never professed any religion, he was buried as a Roman Catholic. Bishop Keene said further that he hoped this ceremony in the Senate Chamber would cement the "union of American statesmanship with the Roman Catholic faith, and that thereby the outcry of religious animosity, so out of place in this land of civil and religious liberty, might be forever

hushed." By religious liberty Bishop Keene meant liberty for the spread of Romanism in the United States.

Never before in the history of this country was such an impression made on the representative public men at Washington as by this ceremony over the remains of Senator Barbour. "Bishop Keene's sermon," says the *New York Herald*, May 17th, "delivered in a round, sonorous voice and with all the graces and emotions of a great pulpit orator, was listened to with interest by the immense audience comprising the most distinguished public men of the land." Who will say that Rome is not regaining in this country what she has lost in Europe? In the Roman Catholic countries of Europe such a scene as that which took place at the funeral of Senator Barbour would not be tolerated. Well might the Pope say that his church has more freedom and power in the United States than any other country, for no other nation would permit the priests of Rome to invade the assembly-room of the highest legislative body with their mummeries. Bishop Keene, dressed in most gorgeous robes, we are told, had as his chief assistant, the Jesuit, Father Gillespie, who sprinkled holy water over the body of Senator Barbour and waved the incense thurible that sent the pungent odor through the Senate Chamber. Even acolytes who bore lighted candles were dressed in fantastic costumes. There is no mistake or exaggeration in saying that Rome has captured the United States Senate.—*The Converted Catholic.*

### Tammany Shown up.

Rev. Thomas Dixon of New York thus airs himself regarding the Tammany braves:

Tammany Hall is the most powerful coterie of organized criminals that ever dominated the life of any civilization. It makes and unmakes judges and juries. It feeds and breeds on vice and crime. With merciless iron heel it crushes the weak, intimidates the half-hearted, and defies the strong. It is the one withering, blasting curse of our city's life, damning with the hot breath of corruption and dishonor every ramification of our body politic. Like a festering cancer, it is literally eating the heart out of the honor of our ambitious young manhood. If it be true that the life of a minister of the gospel, who dares seriously to attack Tammany Hall, is not safe, then, in the name of the Almighty God, it is time the world knew it.

By birth, tradition, and association as a Southern man I am a democrat and voted that national ticket last election. Democracy, I learned in my old native State, meant honesty, and integrity, and decency. A Southern democrat cannot affiliate with Tammany Hall without first lowering the standard of his manhood and selling his soul to the devil. I take occasion to warn the National Democracy, Tammany Hall is a load it cannot carry longer. Before the party comes before the Nation to win another victory it will have to kick Tammany out of its back door and turn on the hose pipe. After trying to destroy the State of New York they come sneaking back from Chicago saying they will support the ticket. They lie. They come back with honey on their lips, treachery in their hearts, and knives in their boots. They will do in November what they have done before, and spend another four years in trying to lie out of it.

The difference between the present regime of Tammany Hall and that of its founder, William M. Tweed, is the difference between the ethics of a bunko-steerer and a highway robber. If the slippery godchildren of William M. Tweed believe they can intimidate this pulpit let them take due notice they have made a mistake.

## THE LATEST SPOKEN.

The Best Pickings from the Brightest Pens.

It is probably true, as reported, that President Harrison, in the interest of the republican party and "Protection," has addressed a personal request to Carnegie, urging upon him the advisability of a compromise with his workingmen. It is certainly true, at any rate, that the democratic party views with a delight that may be called indecent the conflict at Carnegie's works, upon the issue of which depends to a large extent the coming rate of wages in all the iron mills of the country. But what is truest of all is that neither party cares a fig for anything but the votes of the poor men upon whom this conflict is forced by capitalism; that is, by the system which both parties are bound to maintain at all hazards.

We believe that Carnegie will prove obdurate. But, should his "gratitude" to the republican party—or rather, perhaps, the fear that his property in America might not at this time, for political reasons, receive the full protection that this foreigner claims from our government against its outraged citizens—induce him to make a compromise with his men, we have no doubt that he would break it, be it ever so binding, immediately after election. Then, woe to rebellious labor, whether Harrison or Cleveland be in the White House.

The time is past when Carnegie needed tariff protection. His wage slaves are now making iron for him at a less cost than that at which it is produced in Great Britain or anywhere in the whole world. They are still receiving nominally, in money, a slightly higher rate of wages than is paid in England; but their labor is more efficient and the purchasing power of money is less here than abroad. What Carnegie wants is to make that rate of wages no higher and if possible lower than anywhere else. Then he will have an absolute command of the iron industry and can dictate the terms of a great international iron trust.

This is unquestionably what Carnegie is after, and—mark our word—soon or later he will accomplish it.—*The People*.

"The Triumphant Plutocrats" are rank atheists. They believe in a civilization whose fitting coat of arms would show a hog and tiger rampant, slaying and rending, devouring and gorging, while on the shield's bar sinister, that proclaims the bastard, would be such legends as "supply and demand;" "devil take the hindmost;" "there is no God—death is an eternal sleep;" "eat, drink and be merry, for tomorrow you die;" "sell your brother into bondage, transmute his heart's blood into the coin of the realm, filch from him his hope, his joy, aye, even his life, whenever you can, and convert them into luxury for yourself. It's all one, because there is no hereafter, no judgment, no compensation, for the life of man is only a bubble that floats a moment on a shoreless sea, and then melts into eternal nothingness."

That the typical plutocrat rules his existence by the foregoing materialistic logic is abundantly evidenced by the salient facts that constitute his essential history. His daily life denies the immanence of God in the universe, and hence it follows quite naturally that he gives no credence to the Chris-

tian affirmation that moral principle, virtue and righteousness are the enduring dynamical potencies through which human progress is wrought out, and by which alone man is lifted heavenward. The stolidly selfish plutocrat knows nothing of the philosophy of history, either in the case of men, political parties or nations. If he did, he would be aware that moral principles and virtuous aspirations make the living soul of each and all, and that without this vital flame, disease is already upon them and death very near.

It is the demonstrated law of God, that whatsoever worketh evil shall not long cumber the earth. Our own proud civilization is built upon the graves of vanished ones that perished in their sins, and the same inexorable doomsman shall surely cut down and destroy the nineteenth century civilization if it denies God and goes in the ways of wickedness.—*The Vanguard*.

William C. Whitney—whose father-in-law, commonly known as "Standard Oil Payne," bought the Ohio legislature away from old Allen G. Thurman, and thus gained a seat in the United States Senate—was the man who, according to democratic organs, did more than all others combined to bring about the nomination of Cleveland. And Chauncey M. Depew, who was indicted by a New York grand jury last summer for being accessory to the death of several ordinary working people who were burned in the New Haven tunnel disaster because the road persisted in heating its cars with stoves, has the credit of having swung the convention into line for Harrison. And yet old party organs delight in telling how both conventions downed the "bosses."—*Nationalist Economist*.

About the time that Judge Gresham positively refused to accept the presidential nomination offered him by the people's party after coqueting with it several days, news arrived from the national capital that the administration was considering the judge's name for the vacancy on the supreme bench. To say the least, the whole matter appears suspicious. Some people may strangle the thought of Judge Gresham as a mercenary, but it should be remembered that the thought will not perish that under corruption of politics in this country it is strange that a single man can be found who is not a mercenary.—*Omaha Tocsin*.

Some silkworms lay from 1,000 to 2,000 eggs, the wasp 3,000, the ant from 3,000 to 5,000. The number of eggs laid by the queen bee has long been in dispute. Burmeister says from 5,000 to 6,000, but Spence and Kirby both go him several better, each declaring that the queen of average fertility will lay no less than 40,000 and probably as high as 50,000 in one season. *Termes fatalis*, the white ant, is possessed of the most extraordinary egg-laying propensities of any known creature; she often produces 86,400 eggs in a single day! From the time when the white ant begins to lay until the egg-laying season is over—usually reckoned by entomologists as an exact lunar month—she produces 2,500,000 eggs! In point of fecundity the white ant exceeds all other creatures.—*St. Louis Republic*.

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FRONTISPIECE, Mrs. Mary A. Livermore.

MARY A. LIVERMORE, Twenty-five Years on the Lecture Platform.

EDWIN REED, In the Tribunal of Literary Criticism. Bacon vs. Shakespeare.  
A Brief for the Plaintiff. II Francis Bacon.

B. O. FLOWER. An Idealistic Dreamer who Sings in a Minor Key.

LOUISE CHANDLER MOULTON, A Rare Letter from Mrs. Browning.

*The Pending Presidential Campaign.*

GAIL HAMILTON, - - - - - Republican.

HON. WM. T. ELLIS, M. C., - - - - - Southern Democrat.

HON. GEO. FRED. WILLIAMS, M. C. - - - - - Northern Democrat.

U. S. SENATOR JAMES H. KYLE, - - - - - People's Party.

HELEN H. GARDENER, The Dangers of an Irresponsible Educated Class in a Republic.

FRANCES E. WILLARD, The Coming Brotherhood.

FRANCES E. RUSSELL, A Brief Survey of the American Dress Reform Movement of the Past, with Views of Representative Women.

SUSAN ELSTON WALLACE, The Chain of the Last Slave.

SARA A. UNDERWOOD, A Woman's Case.

WESLEY SYMONS, Life: A Sonnet.

## WOMEN'S CLUBS: A SYMPOSIUM.

(Full-page portrait of Mrs. May Wright Sewall.)

MAY WRIGHT SEWALL, The General Federation of Woman's Clubs.

HESTER M. POOLE, Club Life in New York.

KATE GANNETT WELLS, The Boston Club Woman.

MARY E. MUMFORD, The Club in Conservative Philadelphia.

ANNAH ROBINSON WATSON, The Attitude of the Typical Southern Woman to Clubs.

(Photogravures of four contributors.)

CATHARINE NOBLES, Club Life in the South.

MARY E. BOYCE, the Club as an Ally to Higher Education.

ELLEN M. MITCHELL, The Woman's Club as a School of Philosophy.

DR. JULIA HOLMES SMITH, The Woman's Club as an Agent of Philanthropy.

LOUISE CHANDLER MOULTON, Two London Clubs.

MARY A. LIVERMORE, The Club of the Future.

NEITH BOYCE, A Fallen Leader (Poem)

BOOKS OF THE DAY REVIEWED BY THE EDITOR.—"A Daughter of the Druids," "Esau; or, the Banker's Victim," "Columbus and Beatriz," "A Study of Greek Philosophy," "The Goddess of Atvatar," "Songs of the People," REVIEWED BY RABBI SOLOMON SCHINDLER.—"My Uncle Benjamin."

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