

# 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. 10.

CHICAGO, ILL., SEPTEMBER 3, 1892. A. K. 53.

Five Cents.

*Issued weekly by the Guiding Star Publishing House, Beth-Ophrah, Washington Heights, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to the managing editor. The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.*

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## We Reiterate: Destroy the Fiction on Gold!

If there is one thing more than another—pertaining to the secular commercial law and its relation to the distribution of the products of industry—demanding consideration in behalf of the oppressed wage worker, it is that the fictitious valuation placed upon gold by acts of government be removed. It is particularly and conspicuously obvious that the line of distinction between the plutocrat and his dependent slave is to be tautly drawn, and that the relations of the millionaire and the industrious bondman (who has made him such) are to be perpetuated as master to servant so long as the processes of degradation can be applied. There is no instrument so potent in the perpetuation of this relationship as the fiction (tariff) placed upon the "noble metal," through legislative enactment, to make it the medium through which the poor man may bring himself into relationship with the products of his industry.

Labor is instituted for the purpose of procuring the essentials of life, and the laws of economy provide that the greatest amount of substance be derived for the least expenditure of force. There should be direct intercourse between the performance of use (rendered drudgery by pagan methods) and the substances for which use is performed. Such a relationship is precluded through the interposition of a barrier, placed there by the shrewd manipulator of labor. This barrier is the fiat watering of gold stock by the piratical practices of the usurer and manipulator of this metal. If I

must labor for food, let me obtain as much provision as possible for as little labor as possible. The substances for which I perform the uses of life should be obtained as cheaply as possible.

Labor is the positive pole of the commercial beam, and the creator of the substances for which it is applied. These substances constitute the objective end and negative pole of the same beam. The continuity of the axis of this beam should not be broken by a fictitious margin placed upon a medium of exchange. As the factors of demand and supply are now related, there is established an artificial and arbitrary margin on the gold medium. In other words, the competitive system has so provided that the stock (gold) purchased by labor—through which the laborer procures other stock essential to life—is watered through the chicanery of legislation, and so perturbs and deranges all other relations in the competitive system as to complicate, inextricably, the web and woof of the social fabric. The way out of the meshes of this intricacy is not through more complicated patch and botch work.

I find myself hard pressed for the substance of life, and am compelled to work and thus seek employment. I take a job and earn, for one day, three dollars in gold, the valuation (not value) of which is determined by a legislative enactment which provides that it shall be called money. This enactment creates an artificial demand for it, and thus increases its valuation to four or five times its real value. I find that so long as I am the laborer, earning three dollars a day, I am living from hand to mouth because the increase of the price of gold has increased the price of the commodities obtained through its use. I begin to contrive how I may turn the tables, transpose my relationship, and become the capitalist instead of the capitalist's slave. I say to myself: "How does he do it?" I discover the process, and begin my work accordingly. I find that there is a great demand for that kind of labor, and hunt about for some one out of employment, and say to him: "Will you work for me? I can set you at work for a dollar a day." He takes the job and goes to work. I work side by side with him, performing the same kind of work, and about the same in amount and quality. For my day's labor I get three dollars; for his labor I also obtain three dollars, and dole out to him one dollar. We belong to the same great human family, with one common father of us all. My day's work foots up five dollars, and my brother's, one. I have learned the secret of the relation of capital and labor. Henceforth our relations are changed. I am a capitalist; my brother has become my bondman, my servant, my wage slave.

The demand for the labor increases, and with it my greed. I employ another man, on the same terms, then an-



other and another, till thousands of men are earning three dollars a day, for which I give them one third of what they earn, while I pocket the other two thirds. My greed increases, my power, created through these stolen accumulations, enables me to dictate terms to my "employees," as they are denominated through modesty, and I force down their wages through every conceivable subterfuge, because my appetite for wealth becomes more and more insatiable as I now begin to enter the race of competition with my equally fortunate neighbors.

Shrewd political jugglers—knowing the source of all their ill gotten gains, and seeing the tendency of liberty of conscience and the education of the people to a knowledge of their rights as enfranchised citizens and sovereigns of a great republic—are gradually usurping the authority of the people. Laws are constantly being unconstitutionally enacted, and judicial decisions rendered favoring these unconstitutional measures for promoting the interests of tyranny, and for the subjugation of the masses. It is the determinate purpose of the bloated millionaire to augment his power to control and degrade the service of the wage slave, that he may perpetuate his authority to tyrannize. If he is elected to represent the people and their interests, he will so exercise his official capacity as to advance his own and not that of those over whom he loves to exercise authority.

The masses are ground to earth by the god of this world. That god is the god mammon, and there is no way to destroy his power but to take off his head; in other words, remove the stamp that places upon it the fiction of an artificial, not real valuation.

### **The Purchasing Power of Labor Should be Increased, not Diminished.**

To the people belongs the country and they possess the right to legislate to themselves the equitable distribution of wealth, and the adjustment of the performance of use. The first step toward the settlement of the labor question is the destruction of fiction in money. Kill the power of gold—the god of this world—by removing the stamp of government. "The love of money is the root of all evil." Destroy this root by destroying the necessity for the use of money. Money serves the plutocrat, but degrades the people. The wealth of industry, in the accumulations of the things produced, constitutes the essentials, comforts and luxuries of life. If you would make the plutocrat tremble, popularize the doctrine of the destruction of money in gold.

The monetization of any commodity is a violation of the laws of integrity. Labor is the purchasing power, and the only true money. Labor should not be compelled to purchase gold at high tariff rates, in order to redeem the products of toil. The laborer creates the products of labor for one dollar, and redeems them for two dollars of the money made by a swindling usurpation, called government, run in the interests of a nefarious banking system—the great pirate of the peoples' wealth.

Says the gold owner: "We place a high tariff on gold by creating a market for it through its monetization. This makes it an expensive thing. We millionaires own this. This is our power. The greater its value the more labor re-

quired to obtain it. But you must purchase this expensive article of us before you can redeem from the merchants the merchandise you have created. We pay you in gold, upon which we have placed a high tariff, a small sum for the articles you create, that you may have the pleasure of redeeming, for a large sum, in the money we have made for your convenience. Poor working man! "Can't you see how our sympathies go out to you, and how our hearts bleed for your conditions? Can't you see, now, that if we put a high tariff on everything else, how much more labor is required to obtain it?"

There is not a sensible man living that does not know that a tariff on any article increases labor, hence increases the degradation of the laborer, and benefits the millionaire. Then why not vote for Harrison and the republican party; the party of great moral ideas? Who does not know of the great interest that rich men entertain for the poor laborer, and how their hearts yearn for their fellowship and association?

### **Heads Sore From Hypertrophy of the Brain— "The Big Head."**

The right—so far as that right depends upon the credentials of prophecy—to assert the claim of authority to preach the gospel of immortal life resides in the line of pre-scient authorization, found largely in the predictions pertaining to Joseph and his posterity. All those predictions culminate in the declaration made to Cyrus, the Shepherd, found in the forty-fourth and forty-fifth chapters of Isaiah. A few investigators of the Koreshan System have gone so far as to accept the doctrines of Koreshanity as the pure gospel of life that must save the world, and while they have gone out from us (from the depth to which they had entered the system) they do so, still maintaining that the doctrines are all right. In other words, it is the message, but the man who brings the message is *not* the messenger.

It is the purpose of Koreshanity to develop a natural, not an artificial, organic unity; hence all the liberty compatible with religious, moral and social safety is permitted to obtain. Our people are placed, to a certain extent, upon their honor, knowing that the violation of the principles of purity is contrary to every bond of obligation. It would be impossible to bring a body of people, of all ages and nationalities, together, and institute a system of perfection, at once, and it would be absurd to expect it. If any, looking toward us with an idea that all things of the world are overcome; that the heavenly state of perfection is already attained, and that they have nothing to do but to bask in the sunshine of a beatific order, we say to them: "Do not come; we are not so solicitous of growth that we desire people to come to us who are not willing to assist in the creation of a developed state." When the Lord chose his disciples, all but Judas Iscariot were willing to take instruction, patiently, till they were sent to preach the gospel of life, which he came to unfold. When they were sent, they hastened to perform the will of him who sent them, but awaited patiently the mandate to go.

It is a discredit to the cause of Koreshanity and the system of life it inculcates, for men and women to teach as by authority what they have but a smattering knowledge of,



and when their teachings cannot be subject to the criticisms of those competent to decide. Not long since an article appeared in the *Inter Ocean*, from one who has attempted to promulgate, on his own hook, the science of Koreshan Astronomy, in which the sixteen degree belt of the zodiac was alluded to as the breadth of the sun's apparent oscillation from north to south, in producing the phenomenon of the seasons. The article demonstrated his ignorance of the common Copernican theory, to say nothing of his ignorance of the Koreshan system of astronomy. The change of the sun's relation to the earth—resulting in the seasons—which is supposed to be the result of the inclination of the earth's polar axis to the plane of her orbit around the sun, is a movement of about forty-seven degrees, reaching from the tropic of Cancer to the tropic of Capricorn, and has no relation to the breadth of the zodiacal belt of sixteen degrees.

The scientific and theological inaccuracies of people who pretend to preach the Koreshan System, while they ignore the source of the system, do more damage to its cause than all its open and avowed enemies, and we would prefer a thousand enemies outside the camp, to one inside. We had a man in the institution who would lie, steal and cheat, and when we could not endure the disgrace longer, he was discharged with a plain statement of what we thought of his conduct. One, two or more in sympathy, (birds of a feather will flock together,) discovered that we did not evince the Christ spirit when we said: "Get thee behind me, satan!" and withdrew from fellowship with the teacher of Koreshanity, while pretending to accept its doctrines. We suppose we will be regarded as exhibiting the same non-Christlike spirit when we state our opinion of them. When a man comes into our society, knowing in his heart that he does not purpose to unite with us, but is aiming to gain the knowledge he expects, that he may stand at the head of an institution of his own, his head is altogether too large for the Koreshan hat; we are in no wise discouraged because a person of that character departs from us, and publicly or privately expresses opinions adverse to our business ability, this being about the worst thing with which they charge us. We hold such specious subterfuges in the profoundest abomination, and our opinion of a man who will honestly and openly express what he feels, might be more flattering to such an one, if expressed, than would be our contrary opinion, if expressed, of the cowardly sneak.

#### Government Aid in the Destruction of Labor Unions.

HEADQUARTERS IDAHO NATIONAL GUARD,  
WALLACE, IDAHO, AUG. 17, 1892.—Special order 53.

The Tiger and Poorman mines will shut down and all mining work therein will cease after 12 o'clock, midnight, Saturday, August 20, 1892, until further orders.

GEN. S. F. CURTIS.

Among the mine owners of Idaho were two men who would not enter the Mine Owners' Association. These were S. S. Glidden and Patsy Clark, whose mines were worked by union men between whom and their employers there never had been any trouble resulting in strikes and lockouts.

The above despotic military order tells the story of how these mines were shut down, and their owners and employees

robbed of their rights and—in case of the latter—of the means of earning their daily bread, all because the heartless and cruel combination of mine owners complained that the miners in these mines were dividing their hard earnings with their brothers whom this greedy combination of robbers was seeking to crush, and whose labor unions they were seeking to destroy. It seems that they distrusted the ability of combined capital to destroy combinations of laborers, and so called in the aid of military despotism to help them.

We are coming face to face with a conflict in which arrogant capital—while claiming and freely exercising the right to form invincible, lawless combinations of its own to oppress and enslave labor—denies the helpless laborer the same right to form combinations to protect his rights against the oppressive power of capital; this same power applies, alas, not in vain, to irresponsible, unlawful military despotism to help it in its nefarious schemes. It is a sad exhibition of the degeneracy present that makes such crimes against humanity possible, but it seems that nothing else can ever open the eyes of the people to the savage cruelty of monopolistic combinations. The great newspaper organs of monopoly, while they raise a howl over the unlawful acts of the union laborer (who, mistakenly indeed, seeks to prevent the non-union laborer from filling his place in case of a strike, thus cutting off his hope of success in his undertaking), pass over such outrageous and unlawful acts of capital as that in question, lightly, if they notice them at all.

What right had this man in buckram, clothed in a little brief, irresponsible authority, to stop the business of these honest employers of labor and put them to the loss and expense of ceasing to work their mines, simply because their employees fed their hungry fellows out of their own hard earnings? Have we got so far down in savagery that it has come to be a crime to feed the hungry and clothe the naked? What right had this shoulder-strapped effigy of a human being to turn men, guilty of no crime, even temporarily out of their only possible opportunity to earn that which would keep the wolf of hunger at bay and preserve the lives of themselves and their wives and children? Evidently this popinjay in epaulets belongs to the same genus of diletante warriors in which Col. Streater and Gen. Snowden are found. The military spirit that seeks to protect monopoly and its stolen gains has spawned them into being and filled them with its own spirit. When a few more such cowardly, cruel acts as that of torturing Iams, or starving helpless miner's wives and children, in the interest of robbers, have sufficiently roused the people to the perils of the hour, they will suddenly and finally relegate all such—with the criminals who employ and inspire them—to the darkness and silence out of which they have so suddenly and needlessly arisen, and will, by the ballot, the peaceful weapon that their wiser fathers put into their hands, rescue the ship of state from the pirates, who now man it in the interests of anarchy and oppression, and restore its guidance to the people, to whom it belongs.—O. F. L.

Some one was quoted as saying that it is better to give a little more taffy during life, than so much epitaphy after death.—Ex.



## THEOLOGY.

## THE BIBLE.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor., iii: 11.

In the *Manifesto*, of September, we notice an article under the above caption, from H. L. Eads. Is H. L. Eads a Shaker? Whether he is or not, he has taken a text of the Bible as authority for the foundation of a discourse upon the distinctive character of Jesus the Christ as the unique (sole) Messianic representative of Deity, with men. The author of the discourse may be the soundest of men, and the best capacitated of all men to distinguish between the truths and fallacies of the Bible. He asks: "Who can tell which is God's and which is man's word? I find but little difficulty in distinguishing between them for myself." H. L. Eads has a peculiar and individual bent of religious character. Certain things in the Bible agree with his cast of religious thought, therefore whatsoever conforms to that special bias is, to him, the word of God. But how is it with the next man, who has altogether another religious bias? Is he equally capable of discriminating between God's word and man's word, and does the other man find as "little difficulty in distinguishing between them for" his "part"?

All religious denominations, having their foundations in the authority of the Jewish and Christian Bible, with their almost innumerable diversity of creeds, arise from the ability of the founder of each to discriminate between "God's word and man's word," and this denominational heterodoxy will continue to diversify so long as there is no definite key for the unlocking of the mysteries of Godliness, and no positive and well defined moral and social standard established for the government of all men. Who shall I take for my authority for the winnowing of the chaff of the Bible from the wheat that may be sparsely intermixed through it? might suggest itself as an important question, when it comes to the consideration of the discernment of that upon which depends immortal life.

"For other foundation can no man lay than that is laid, which is Jesus Christ." The writer of the article, at least inferentially, declares this to be a truth. We accept it for truth as pronouncedly as the writer above noted, and we would ask: Who wrote it? and also if this is more authoritative than the equally positive statement: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone"? Here is an allusion to foundations laid by God Almighty, these foundations being the apostles and prophets, from which we must conclude either that Paul made a mistake when he said: "Other foundation can no man lay than that is laid, which is Jesus Christ," or that he made a mistake when he wrote: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the FOUNDATION of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye are builded together for an habitation of God through the spirit," or that somehow these two statements of Paul can be reconciled according to some scientific

exposition of an agreement of Paul with himself. "Jesus Christ is the only foundation," says Paul, and upon this statement of the apostle, H. L. Eads has constructed his discourse. Ye are "built upon the *foundation* of the apostles and prophets," (is this another foundation?) says Paul. Is this a contradiction of Paul's other statement? So great a man as Paul must have had some positive key to his religious convictions, and was in agreement with himself, or, being all things to all men, he must have formulated his doctrine to suit the occasion, like the modern politician and stump speaker, who, to placate the high tariff tendency in one section and low tariff in another, blows hot or cold according to surroundings.

It might be argued by Brother Eads that the foundation of the apostles and prophets was Jesus Christ, and this foundation was the one alluded to; he (Christ) being the foundation and corner-stone. In reply we would say, that the New Jerusalem is built upon twelve foundations, and in them are the names of the twelve apostles of the Lamb.

Brother Ead's assumption that some of the Bible is God's word, and some of it man's word, and that he is more capable of discriminating than the men who wrote it, and who he is pleased to take as authority, in so far as their statement conforms to his religious bias, ought to be taken *cum grano salis*. Paul himself should be the best judge of which is his own statement, and which the word of the Lord. There is a general consistency in Paul's religious convictions and statements, and we prefer to adopt the method of reconciliation, in which there is "one Lord, one faith, and one baptism," to this hap-hazard expugnation of what does not tally with self-developed religious doctrine.

There is no other foundation than Jesus Christ. He was declared to be a quickening Spirit. If the second Adam, alluded to by Paul, meant the Lord Christ, and if this Spirit is not identical with the "Holy Spirit," then we confess that biblical mysticism is beyond our desire to have revealed. If the Spirit proceeding from the Lord Jesus was the same as that which enabled Jesus to become perfect through suffering, we contend that it will transform those who were receptive to it as it transformed Jesus, and though "it doth not yet appear what we shall be, we know that when he shall appear we shall be like him," even to the extent of Messianic power.

Brother E. has his convictions, and he states some of them, emphatically and dogmatically, as follows: "The God-anointed man, Jesus, became the Christ or the Messiah, while the Christ-anointed disciples became *Christians*, not Messiahs, but simply his Christian followers, this and nothing more; Jesus alone being the Christ of prophecy. His disciples and followers never were nor never can be Christs, either in this or the angel world." The above is Bro. Ead's doxy (opinion). It may be true. If it is, then Christ and the apostles are false, not according to our opinion, but according to the declarations of the Scriptures, the general authority of which we prefer to that of Brother Eads on the question in discussion. If our brother knows the origin of man, he may define his destiny. We apprehend he is ignorant of both, not being sufficiently grounded in the divine authority of the Bible as to be able to accept its doctrine without winnowing out the superabundance of chaff. We, as Koreshans, would not give two farthings for the whole Bible, or any part of it, if we



could not support its doctrines from a fundamentally scientific cosmogony which must constitute, with us, the basis of all religious confirmation.

"To all that believe in his name gives he power to become the SONS OF GOD," not angels. If we plant a kernel of wheat, it *regenerates* (reproduces), saves, many kernels. The wheat produced is like the wheat planted, and can in turn reproduce wheat. The kernel planted is anointed wheat, and the kernel produced is anointed with all the power of the original kernel which went to the father; that is, to be the parent of the succeeding production. "These things shall ye do," (raise the dead, heal the sick, cast out devils, save men,) "and greater things than these because I go to the Father;" but possibly Jesus is not so good authority as Paul. "There stood a Lamb on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Are these heirs of God and joint-heirs with Jesus Christ, and are they the saviours, who, according to Obadiah, "shall come up on Mount Zion to judge the mount of Esau"?

When Jesus went away he told his disciples that he should come again. It might require a great deal of illumination and spiritual acumen to determine the signification of the language as to the character of that coming, and we maintain that a scientific exposition of the Logos is essential to an accurate exposition of the method of his coming. If it be possible for the Lord Jesus to descend into the race through the operation of the Spirit, it might be possible for him to ascend from humanity and take upon himself his new name; for "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Who said this to John? It was the revelation of Jesus Christ, which God gave unto him (Jesus) precisely as a kernel of wheat gives its life, through the blade, stalk and ear, to the kernel reproduced. This is not our opinion, in discrimination against many texts of the Bible, but the biblical statement. Did Jesus have authority to make these statements, and to impart these things and attributes to him that overcometh? Yes, if he was the Lord from heaven, as it is declared of him; otherwise he had not the authority. Is he the Lord from heaven? If there is a conspicuous doctrine in the New or Old Testament, it is that of the Divinity of our Lord, and the product from him, through regeneration, of the sons of God—heirs of God, and joint heirs with Jesus Christ.

That spirit in man which makes God separate, is the spirit of the fall, through which the Spirit of the Highest took his departure because of the corruptions of this temple no longer fit for the indwelling Spirit. Not according to our opinion, but according to the sure word of truth—given through the double testimony of the science of physics and the science of revelation—the sons of men, through reproduction from Deity, as the offspring of God, will stand forth higher than the angels, in their eternal inheritance, kings and priests, sacrificers, Messiahs unto God, for they will stand on Mount Zion and sing the new song that no man can sing but the one hundred forty and four thousand, who have his Father's name written in their foreheads.

### "The Future of Islam."

The leading article in the September *Arena*, under the above heading, is by Ibu Ishak, a scholarly and zealous Moslem. Its incidental arraignment of our effete and rotten professed Christianity is something terrible. It admits in the outset that in the present age "a thick cloud of darkness has gathered over Islam, and ignorance and superstition characterize those peoples who acknowledge its spiritual supremacy," but denies that such result is attributable to any lack in the system itself. Islam defies all efforts of missionaries to convert it to Christianity. The narrow asceticism of Christianity needs to be supplanted by a more liberal system; otherwise "society will drift into an open denial of THE ONE GOD."

In speaking of the morals of the western world the writer says: "The ink of no pen is black enough to depict the state of things in the large cities of Naples, Paris, London and New York." Rightfully he holds the religion of the countries responsible for the dreadful state of affairs. He says: "The God of the Christian is a remote being, having but little to do with the ordinary affairs of life—he is a theological idea and nothing more. Religion seems to be with the Englishman a loose fitting mantle which sets somewhat awkwardly upon his shoulders. \* \* \* When he gives way to sensuality, it is usually without the least regard to the social and domestic consequences of such acts." The mercenary and utterly immoral practices fostered by professedly Christian England—and he might have added Germany and probably other governments—he illustrates as follows: "But if we want to find a genuine specimen of the failure of modern Christianity, we can undoubtedly find it in the British soldier in India, for whom a paternal government provides a corps of native prostitutes, within convenient and easy walk from his barracks, and for whom thousands of camels journey along the dusty plains of India, laden with rum barrels and beer casks, intended to sustain the courage of the English conqueror."

These vice promoting modern Christians, he says, worship they know not what. The masses are atheistic. Their atheistic schools must needs produce a vast crop of genuine heathen. On the contrary, Islam regards the knowledge of God as the basis of all science. "There are many kinds of *ilm*, or knowledge, but *ilm*, in the abstract, is to know God." Society cannot, in Islam's view, hold together without religion—a re-cognition of God. When chaos comes, the cry will again go out: "There is no Deity but God. Mohammed is the Apostle of God." This, said he, would be a glorious supplement to Christianity. Islam makes drunkenness a crime and prevents the social evil, while the unnatural enactments of modern Christianity make the social evil a necessity. The advent of Islamism into Christian nations would mean the entire suppression of drunkenness and the social evil. English rule in India scandalizes the Moslem nations by fostering both these horrible vices. As to polygamy he says, in substance, that the Prophet of Christianity did not condemn polygamy, and that Paul's injunction regarding the monogamy of elders implied that ordinary Christians practiced it. Moslems discover that Europeans and Americans are as polygamous in their social life as Orientals, but with a difference. Moses did not limit the number of wives, but



the Prophet of Arabia restricted the number to four, and enjoined monogamy upon those who could not "deal equitably" with more than one. The polygamy of New York, Chicago and London is practiced in defiance of law, and without needed safeguards. "The young woman in the harem of the English noble or American millionaire dies a social death, but in Islam every woman has a definite legal status, and a recognized social position. Even the slave who bears her Moslem master a child, becomes a free woman—a marked contrast to the former American slave woman.

United States statistics show that a very large proportion of divorces occur after a married life of twenty years—a thing impossible in Islam. At marriage a very large dower is settled upon the wife, to be paid her in case of divorce. Islam does not condemn monogamy. On the contrary, the vast majority of Moslems practice it. Contingencies arise in which the taking of another wife is a necessity (not true), and it had better be done in accordance with law than in defiance of it.

Missionaries often find that the strict enforcement of monogamy hinders their work. The Arabian Prophet did not encourage polygamy by his example. "Most of the Prophet's marriages were contracted for the protection of defenceless widows or in the hope of being favored with a male heir." The reader will note the contradiction. Again, in substance, the writer says that the establishment of Islamism would secure equality and prevent the accumulation of vast wealth by monopoly. In its care for the aged, and provision for the poor, the law of the Prophet is unique. Mohammed, even when he was chief of the Moslem nation, mended his own shoes, cooked his own food, and cared for the poor.

"The hungry can demand a meal. Consequently throughout Islam that miserable institution of Western lands known as the 'Poor House' or the 'Work House' is unknown, and 'God's poor' receive their daily meal in the 'guest chamber' of the rich; not as the dole of charity, but as the right of the child of faith. It is in Islam that the rich and the poor, the mean and the noble, prostrate upon the floor of the same Musjid, and feel that they are the servants or bond-slaves of the ONE GOD. In short, a revival of Islam and the universal spread of the Moslem system of ethics in a civilized age like the present, *with such adaptations as are necessary for the age*, would probably do more to bring the conditions of modern life into harmony with democratic ideas than anything else which could possibly happen in the world." The writer says in conclusion: "The Moslem of to-day believes that as the sound of the Azzan, 'Come to Salvation,' has been heard for centuries from the gilded minarets of Summarkund, Cairo, and Stamboul, so, at no distant date, the sweet cry of the Muezzin will call the Faithful to the worship of Allah, in the great cities of the West. For there is no other God but Allah, and Mohammed is his Prophet."

As against modern apostate Christianity, many of the counts in the indictment here presented are simply unanswerable, but when brought against early, New Testament Christianity—the only real Christianity the world has yet seen—the case against them is too plain to need argument. The very idea of rehabilitating and patching up an old religion that has long since lost all the little power it once had to bless and save the world, and making it answer the great and pressing needs of the humanity of to-day, is preposterous.

Infinitely greater blessings a perishing race has in store for it in the near future. Early Christianity had no rich,

no poor, but equal brethren; its members had no need for polygamy, most of them living entirely chaste and celibate lives, those who married using the sex function only for the sake of offspring; they had no social evil.

The God of the Moslem, though apparently more real than that of the modern Christian, is equally unknown and incomprehensible, and equally "a theological idea and nothing more." So was not the God of the early Christian. To him there was one God, and that God was the Lord Jesus Christ—a present help in time of need. The early Christians knew among themselves no drunkenness, no crime. As for divorces, they had no occasion for it, nor did monogamy prevent the spread of this genuine gospel of the grace of God. It knew no hungry people except pagans whom it fed, thus converting them to its fold, as the apostate Roman emperor Julian charged.

Those expectant Moslems will never hear the "sweet sound of the Muezzin calling the Faithful to the worship of Allah in the great cities of the West," nor much longer in those of the Orient; for that early Christianity which was the divine seed and had to die in order to reproduce itself, as other seed does, will soon mature its crop, which will be just like itself, and will fill the whole earth.

Jesus said, "And, lo, I am with you alway, even unto the end of the world" (Greek, age). "Whoso eateth my flesh, and drinketh my blood, hath eternal" (age-lasting) "life, and I will raise him up at the last day" (end of the age). To raise up means to resurrect, bring into the same quality of life, and degree of knowledge and power which he possessed, which was "all power in heaven and earth," even power over death. This is the resurrection promised by Jesus to his followers, and is the kingdom of which he declared himself to be the king; that it was not, in its outward power and manifestation, to be of that age, "else would his servants fight." But he taught us to pray for and expect its coming in earth, when God's will would be done in earth even as it is done in heaven.—O. F. L.

#### The Impending Revolution.

There is now pending the greatest political revolution ever known to the people of this continent. In the struggle for supremacy between the contending forces principles are involved—on the success or failure of which depends the future weal or woe of the great common people of our country. It is a crisis in the history of one of the greatest nations of the world. Other nations have gone down to destruction under conditions the very counterpart of ours to-day, that is, the rapid aggregation of great wealth upon one side and extreme poverty increasing upon the other. Such conditions cannot long exist without that natural resistance to oppression which always comes from a civilized, enlightened people imbued with a spirit of freedom and justice. This resistance forces an issue between the monopolistic forces on one side and the honest masses on the other. As the battle rages the contest becomes hotter, which eventually results in internal strife, weakens the nation, and destruction follows. Such has usually been the experience of nations preceding ours. History teaches that there is but one remedy for the impending evil, and that is to educate and arouse the conservative masses of all avocations to a realization of the dangers that surround them.—J. H. McDowell.



## Evolution, the Spurious and the Genuine.

## I.

There was once a little animal, no bigger than a fox,  
And on five toes he scampered over Tertiary rocks.  
They called him Eohippus, and they called him very small,  
And they thought him of no value when they thought of him at all.  
For the lumpish Dinoceras and Coryphodont so slow  
Were the heavy aristocracy in days of long ago.  
Said the little Eohippus: "I am going to be a Horse!  
And on my middle finger-nails to run my earthly course!  
I'm going to have a flowing tail! I am going to have a mane!  
I am going to stand fourteen hands high on the Psychozoic plain!"  
The Coryphodont was horrified, the Dinoceras shocked;  
And they chased young Eohippus, but he skipped away and mocked.  
Then they laughed enormous laughter, and they groaned enormous groans,  
And they bade young Eohippus "go and view his father's bones!"  
Said they: "You always were as low and small as now we see,  
And therefore it is evident you're always going to be!  
What! Be a great, tall, handsome beast with hoofs to gallop on!  
"Why, you'd have to change your nature!" said the Loxolophodon.  
Then they fancied him disposed of, and retired with gait serene;  
That was the way they argued in the Early Eocene.

## II.

There was once an Anthropoidal Ape, far smarter than the rest,  
And everything that they could do he always did the best;  
So they naturally disliked him, and they gave him shoulders cool,  
And, when they had to mention him, they said he was a fool.  
Cried this pretentious Ape one day: "I am going to be a Man!  
And stand upright, and hunt and fight, and conquer all I can!  
I'm going to cut down forest trees to make my houses higher!  
I'm going to kill the mastodon! I'm going to make a Fire!"  
Loud screamed the Anthropoidal Apes with laughter wild and gay:  
Then tried to catch that boastful one, but he always got away.  
So they yelled at him in chorus, which he minded not a whit;  
And they pelted him with cocoanuts, which didn't seem to hit.  
And then they gave him reasons which they thought of much avail  
To prove how his preposterous attempt was sure to fail.  
Said the sages: "In the first place, the thing can not be done!  
And second, if it could be, it would not be any fun!  
And third and most conclusive, and admitting no reply,  
You would have to change your nature! We should like to see you try!"  
They chuckled then, triumphantly, those lean and hairy shapes;  
For these things passed as arguments—with the Anthropoidal Apes!

## III.

There was once a Neolithic Man, an enterprising wight,  
Who made his simple implements unusually bright.  
Unusually clever he, unusually brave,  
And he sketched delightful mammoths on the borders of his cave.  
To his Neolithic neighbors, who were startled and surprised,  
Said he: "My friends, in course of time, we shall be civilized!  
We are going to live in cities and build churches and make laws!  
We are going to eat three times a day without the natural cause!  
We're going to turn life upside-down about a thing called Gold!  
We're going to want the earth, and take as much as we can hold!  
We're going to wear a pile of stuff outside our proper skins;  
We are going to have Diseases! and Accomplishments!! and Sins!!!"  
Then they all rose up in fury against their boastful friend;  
For prehistoric patience comes quickly to an end.  
Said one, "This is chimerical! utopian! absurd!"  
Said another, "What a stupid life! Too dull, upon my word!"  
Cried all: "Before such things can come, you idiotic child,  
You must alter Human Nature!" and they all sat back and smiled.  
Thought they: "An answer to that last it will be hard to find!"  
It was a clinching argument—to the Neolithic Mind!

—Charlotte Perkins Stetson, in the Nationalist.

## IV.

There was once a Theophoric Man, most learned of his kind,  
Who soared above the groveling earth, in visions of his mind.  
He said, that from himself as seed should come a race of men!  
Whose life should not be limited to three score years and ten!  
Who should, in time, defy the rage of satan's monster grim!  
And find, at length, age-lasting life, come down to earth for him!  
Now fiercer grown than animals, or Neolithic men,  
The pious frauds who posed as priest, in the historic then,  
Urged on the powers to crucify so impious an elf,

Whose life prolonged, imperil would, their perquisites and pelf.  
His deeds of mercy, words of love for sinners deaf, and blind,  
But stirred the depths of hatred in the theologic mind.  
"Away with him from earth," they cried, "nor longer let him live!"  
The echoes from his dying voice replied, "Father, forgive."  
Unheard of tidings filled the ears of his conscience smitten foes,  
That out of vanquished death and hell triumphant he arose.  
With brazen impudence these priests, and scribes of high degree,  
Suborned the hireling soldiers, false witnesses to be.  
"You must alter Human Nature!" say they in accents smart,  
Before such thoughts can e'er effect the theologic heart.

## V.

There comes a philanthropic man of the anthropostic line,  
Product of age-long fruitage in human race, of seed divine,  
Who "Turneth wise men backward" and "maketh diviners mad;"  
"Maketh their knowledge foolish," and stirs up in them the bad.  
Though he teaches peace and purity, continence and love;  
What's savage in men's nature shall be gentle as the dove;  
That men from apes sprung not, but from the deific nature,  
When in time perfected, they attain to Godlike stature.  
The risen priests and Pharisees and lawyers one and all,  
For vengeance on his peaceful head, in accents loud do call.  
No man, who seeks in earnest to help mortals out to climb,  
From their hell of greed and superstition, cruelty and crime,  
Can escape the human hell-hounds, baying upon his track.  
God-like deeds of love and kindness, they answer with the rack.  
In spite of men and devils, apostate Christians, one and all,  
When God's harvest's fully grown, and we hear the reapers call,  
From blood of Abel murdered, will stand forth the Godlike kind,  
Human Nature altered, confounds the theologic mind.  
For thinkers such as these, sure, apes were fitting origin.  
And for their foolish labors all will get wages of sin.

—O. F. L.

## Our Colored Population.

The census office has issued a bulletin on the subject of the colored population of the United States in 1890. The bulletin shows that the total colored population is 7,638,360. Of this number 7,470,040 are persons of African descent, 107,475 are Chinese, 2,039 are Japanese and 58,806 are civilized Indians. Considering persons of African descent, it is seen that there has been an increase during the decade from 1880 to 1890 of 889,247, or 13.51 per cent, as against an increase during the decade from 1870 to 1880 of 1,700,784, or 34.85 per cent. The bulletin says: "The abnormal increase of the colored population of the South during the decade ending in 1880 led to the popular belief that the negroes were increasing at a much greater rate than the white population. The present census has shown, however, that the high rate of increase in the colored population, as shown by the census of 1889, was apparent only, and was due to the imperfect enumeration of 1879 in the southern states.

"There has been an increase in the number of Chinese in the United States during the decade from 1880 to 1890 of only 2,010, or 1.91 per cent, the number returned in 1880 being 105,465 and the number returned in 1890 being 107,465. The Chinese increased 66.88 per cent from 1870 to 1880 and 80.91 per cent from 1860 to 1870.

"In 1880 the Japanese in the United States numbered only 148, while in 1890 they numbered 2,039. In 1870 there were only 55 Japanese returned under that census.

"The civilized Indians have decreased during the past ten years 7,601, or 11.45 per cent, the number returned in 1880 being 66,407, as against 58,806 returned in 1890."

—Ex.



## SWORD THRUSTS.

The news comes from Buffalo that John F. Hurst, a Bishop of the Methodist church, is to marry. When we note this fact concerning one of the pillars of a church professing to teach Christianity, we are reminded of the words of Paul: "I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." When the bishops of a professed Christian church cannot abide as did Paul, what can be expected of the church itself and of its power to regenerate the world?

\* \* \*

Henry George's *Standard* has at last breathed its last. As an excuse for its suspension we are told by the apostle of single tax that his pet theory has become so engrafted in journalism as to render the further continuance of a special organ unnecessary. This is a clever way to slide out of a losing fight, but the fact remains that the *Standard* was continued as long as the money was forthcoming to publish it. Progressive economic thinkers have long since discovered that Georgism put into practice would breed a worse form of feudalism than was ever known in the red-letter days of the feudal lords. Goodbye, Henry! You have had your little say, but as a social reformer you are something of a fiasco. Study the Bible a little more carefully, and you may glean from its pages a better system of economic reform than was ever conceived in your finite brain.

\* \* \*

THE FLAMING SWORD has been saying for some time that woes were coming to the earth and to the inhabitants thereof. It takes no delight in making these statements; but, claiming to be able to interpret the Bible for this age, deems it its duty to state that which must come to pass in the last days of the dispensation. America is not going to escape these woes. They are a part of the program associated with the dissolution of the old church and state, and they will perform their part of the work well. But the world is not "coming to an end." It, that is, this cellular universe, always has and always will exist. We are simply on the verge of the new order of things in humanity when all things shall be made new. Made new *here*, not in the other world, but right here *in earth*. The kingdom of heaven is to come in earth through the appropriation by humanity of the great truth that God is man and man is God; that the Gods are to be evolved from the race as the product of the God seed planted in the beginning of the age through the theocrasis of Jesus Christ the Lord. C. J. M.

## NOTICE.

Be sure to make all money orders payable at the "COTTAGE GROVE STATION," Chicago, Ill., and thus save us much annoyance.

Letters of inquiry constantly reach us without an address to which answers may be directed. Always affix the full name and post-office address. This will insure prompt attention.

## Platform of the Papal Party.

The freedom of thinking is simply nonsense.—*Mgr. Segur*.

When Rome has spoken that is the end of the matter.—*Augustine*.

In the Catholic church no one is ever allowed to trust himself in spiritual matters.—*Cardinal Wiseman*.

The church has the power to apply external coercion; she has also a temporal authority direct and indirect.—*Jesuit Schrader*.

It is time to define our position more accurately, and to let our enemies feel our strength and the utter impossibility of engaging us in any compromise.—*Jesuit Weninger*.

The church of Rome has a design upon that country (the United States of America), and it will, in time, be the established religion, and will aid in the destruction of that republic.—*Duke of Richmond*.

The Roman Catholic religion assumes, as its point of departure, that it is instituted, not to be taken care of by the people, but to take care of the people; not to be governed by them, but to govern them.—*O. A. Brownson*.

That we may in all things attain the truth, that we may not err in any thing, we ought ever to hold it as a fixed principle, that what I see white, I believe to be black, if the hierarchical church so define it.—*Jesuit Loyola*.

Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the holy father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so.—*Cardinal McCloskey*.

The church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe.—*The Shepherd of the Valley*.

Suppose it be said, "I acknowledge the spiritual authority of the holy father; but why am I, an Englishman (or an American, we may add), to come forward in a political way, and use all my exertions to protect the temporal rights of a foreign prince?" My answer at once is plain. The pope is not a foreign prince to any Christian, to any human being.—*M. I. Rhodes*.

We do not hesitate to affirm that in performing our duties as citizens, electors, and public officers, we should always and under all circumstances act simply as Catholics; that we should be governed and directed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public and political conduct.—*The Catholic World*.

The mists from the mantle of night are clearing away and we begin to see *men* as trees walking, this night of the twelfth month of the ages.—*A. E. B.*



## 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, Ill.

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.

### God Is Love.

It is often claimed that love rules the world. Let us see if this be true; and, if so, why the ways and rulings of men are so at variance, each with the other. Let us see if peace and harmony, the sequences of love, are observed, and if a brotherhood of good and truth obtains in humanity. "Come, let us reason together!" "Love is the fulfilling of the law." What law? Why, the law of God. What is the law of God? It is the perfection and fruition of divine reasoning; the very essence of divine wisdom, which must be understood and obeyed by all flesh; by all who would see God and walk with him. All must therefore know God if they would have life eternal. Knowing our Creator, Ruler and Sovereign, and abiding in his commands, will insure the higher life to such as can, with the sweet love of obedience, follow his divine authority.

What is God? He is the center of divine love and wisdom, into which all things merge; his law must be the ruling of the whole universe in its immensity. All other laws must consequently be suspended, that is, the laws of man must yield to the central, focalized prerogative of our King, our Redeemer. What is love? God is love. If he is the source or center of all things, then love must be the same. If he rules the universe in its entirety, so also does love; but, as he is divine and is all powerful, all potential, it necessarily follows that the quality of love that could also be the "fulfilling of the law" must be the divine love—not its antithet, animal, sensual love. God gave his instruction to a humanity, weak and fallen, that they might be again restored to the condition of divine mankind. Upon Mount Sinai, amidst its roaring, deafening thunders, he gave these commands to Moses, his chosen prophet, that Israel might be saved. Israel constituted God's chosen people, and his love for this race was evinced by his desire to give them such law as would, in the yielding obedience to and the abiding in it, bring them to the promised land. God loved Israel, so his first command was: "Thou shalt have no other Gods before me;" calling, appealing, from his divine Fatherhood of authority, that they forsake their sins and Gods many, and yield submissive, loving obedience to his first and great command to love him and him only. God also loved humanity, loved the world, and "gave his only begotten Son" that all might be saved; but giving this divine Prince of Peace, sending him to rescue the lost, still does not obtain, only as the law is fulfilled. Jesus the Christ, in his loving wisdom and personality, understood the fulness of his mission in earth, and told his disciples that if they inherited eternal life they also must keep the commandments. He reduced the decalogue—the ten commands of God as given to Moses—into two. He said: "Love the Lord thy God with all thy heart, might, mind and strength; this is the first and great command-

ment, and the second is like unto it: love thy neighbor as thyself, for upon these two commandments hang all the law and the prophets." If the first of these is kept, the second is surely kept, for the last is but the absolute result of the first.

Love is the first word of each of the sacred laws—pure love that knoweth no evil, that is all sacrifice, all self abnegation, that yields all other loves or affections to this, the highest, purest, most powerful. Divine love is therefore embodied and essential in the restoration of mankind from his sinful, selfish, greedy nature, to the perfect life, the beauty of holiness, taught by all the prophets and by Jesus the Christ of God. Thus we may prove that God is indeed Love; love all excelling, and *that Love will rule the universe* when man has acquired a conception of the divine character of his Creator, and ceases to pervert and distort all that God in his wondrous plan intended for him. Thus will come the exaltation of the race, through the baptism of the Holy Spirit, which cannot then be grieved away. All lustful loves will be supplanted by the uplifting strength of chastity and celibacy. The molten fires in the furnace of a wicked and adulterous generation will separate the dross from the pure metal, chaste love will stand forth to govern the universe, and when God sees his own image and likeness once more reflected in his people, *his chosen people*, the work of redemption, through patient heroic sacrifice, and loving obedience, will then be complete, and the prayer of Jesus answered: that the will of God be done in earth as it is in heaven. Love will be the fulfilling of the law, for God is Love.

### "Who'll Stand by his Colors, Who is on the Lord's Side?"

This is the question of the times, although not a new question, for it was asked by Moses more than three thousand years ago, who found—while he was on the mount, forty days and nights, receiving the law from the Lord God—that the Israelites became impatient and corrupted themselves by worshiping a golden calf which Aaron made for them, by their desire. When Moses came down from the mount and stood in the gate of the camp, he uttered these words: "Who is on the Lord's side? Let him come unto me," and all the sons of Levi gathered unto him. There was a similar instance when David went to meet the mighty men who were coming to him as helpers. He said: "If ye come peaceably unto me to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." The chief of the captains answered: "Thine are we, David, and on thy side, thou son of Jesse."

We feel the *time* is at hand, when it must be known, positively, "who will stand by his colors." The lines are being drawn closer and closer; the time for *talk* is past; it is action that is now necessary. We should solemnly ask ourselves, "Will I stand by my colors?" Before we can answer rightly, we must understand what we mean by "our colors." Color, in the physical, being the product of the blending of light and heat, we mean by "our colors," the result of the blending of the correspondences of light and of heat—wisdom and love, faith and charity, truth and good. We are



known to the world at large as Koreshans, followers of one called KORESH. What is a Koreshan? It is one who, having heard a *message* from a *messenger*, receives *both as truth* and makes, as far as in his power lies, the application of this truth to the *life* in spite of all opposition of relatives and friends. Being true to these principles that we have received, the truth—as we see it—must be applied to our lives, let the consequences be as they may. We must say, “Thine are we, and on thy side,” standing by our colors. This we know makes us a peculiar people; but what of that, if as a peculiar people we will show forth that we will live “soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God?” The Israelites were looking for a “blessed hope” when they were led out of Egypt, bound for the land of Canaan, but the journey was longer than they supposed, and Moses stayed longer on the mount than they thought he should. Although they had chosen him as their *leader*—believing when they started from Egypt, that he would bring them to Canaan—they yet wanted things to culminate according to *their* time and in *their* way, notwithstanding the fact that they never would have attempted the journey trusting to their own knowledge, but chose their *leader* whose knowledge they knew was far beyond their own. Still they lost sight of all this, and when Moses was absent so long receiving the law from God, whereby they should be governed, they must have a golden *calf* to worship. The calf represents the desire for life, a desire all have, but as yet have not known. A messenger comes with a message that they believe leads to life; they follow this messenger or leader a part of the journey; then they feel that their own knowledge is best, and they take from their ears their golden earrings (symbols of obedience) and make of them a calf, which they worship, thus breaking the commandment—“Thou shalt not make any *graven image*.”

Jesus said, when asked what to do to attain eternal life, “*keep the commandments*.” If we know the truth, we should *obey* it. *Impatience* will not avail. A temple is to be built; the foundations are being laid; in rearing the superstructure, *perfection* will not be visible until the building is completed. The stones, as they lie, are not smooth and white nor fitted to their places, but rough and unfinished. Chippings lie all around. To an inexperienced vision all is confusion and disorder, but not so to the *architect* and *builder* who—having all the plans, knowing the result—sees the perfected temple in all its beauty and grandeur. He will not reject the stone that is to be the chief stone of the corner. A sower went forth to sow his seed, and as he sowed, some fell by the way-side, some on the rocks, some among thorns, but *some* fell on *good ground*. As Jesus said, the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. These are they “who will *stand by their colors*.”—*Elizabeth*.

Dear Lord, our High Priest, come Thou quickly for the harvest is full to ripeness; the heads are bowed with the weight thereof. The sickles are glistening with their brightness, and the hands cannot much longer be stayed, for the power thereof is mighty.—*A. E. B.*

### THE CHURCHES OF OUR LAND,

Loud ring their bells, and loud their organ tones  
Pour the grand anthems that by art were given.  
Wealth, learning, eloquence, their proud dominion hold:  
But what of God, of Life, of Love, of Heaven?  
A seeming fitness blends all outward things—  
Concordant sounds and softly mellowed light;  
We almost list the rush of angel's wings,  
And watch for saints in radiant robes of white.  
Can heap'd-up shams the Infinite allure,  
Or flatt'ry charm the all-embracing mind?  
Can systems that oppress and spurn the poor  
Be brought to God, and His acceptance find?  
Is He deceived by fashion, pomp, and show?  
Can grandeur hide disease, deceit and sin?  
May every wickedness the heart can know  
Come to these temples and gain entrance in?  
If stern, misguided hearts go forth no more,  
The Martyr's unrelenting fire to light;  
If ruthless persecution cease to pour  
Its venom'd darts with wild inhuman might,  
Does there abound that precious gift of God—  
Faith in the good that is, and that which yet may be?  
Is Christlike charity their basis broad?  
And is their focus—*Truth*—unmarr'd and free?  
When youthful manhood, full of noble zeal,  
An offering makes of his unfolding life,  
Is there an inspiration he can feel,  
To meet his ardor and award his strife?  
And does the soul of woman bear no fruit,  
Nor spread its branches like the olive tree?  
Beneath the ban that bade her to be mute,  
Must her expanding powers forever be?  
Alas! alas! the altar's fire is dead!  
God's Spirit meets the soul no longer there:  
But canting mockery gives stones for bread,  
And scorpion answers, to the cry for care.  
Our prayer ascends, O be it thus no more;  
Come, sweet refreshing from the Source Divine,  
And spread true Brotherhood “the wide world o'er,”  
Which poet-prophets saw in “*auld lang syne*.”  
Let Truth reveal to science, Nature's laws,  
Let faith not die mid superstitions dim;  
For truth and science both shall seek the Cause  
That gave all souls one universal hymn.  
Write God, write Goodness, on the nation's heart,  
Not with a legal pen by man's decree;  
But let iniquity the land depart,  
And make the young Republic *pure and free*.

Mount Lebanon, New York.

Cecelia Devyr.

### Glimpse of the Dawn.

Faint voices float upon the breeze,  
Through waving grass and sighing trees,  
To fill the world with prophecies  
Of changes to be born.  
The discontent in rural life,  
The growing wail of city strife,  
Are both with deepest meanings rife,  
Prophetic of the morn.  
The State ideal will only be  
When men with one accordance see  
The oneness of humanity,  
In pleasure and in pain.  
Oh, haste the day when through the world  
States into war shall not be hurled,  
And over all shall be unfurled  
A flag without a stain!

—Myron H. Goodwin, West Newbury, Mass., in *Twentieth Century*.

The genius of the age is he who solves the mystery of Godliness.—*A. E. B.*



### Who are the Stundists?

The Stundists are members of a Russian body of Christians, originating about 1860. They are peasants. Being comparatively a new organization, there is not much history connected with it, nor are they as a people very much known to the world at large, nor do books which *we* have seen—printed twenty years since they became established as a religious body—mention anything concerning them; however, from a few papers at present in circulation to which we have access, and which have given them slight notice, we have been able to make a small collection of facts.

The movement was started through contact of some of the degraded serfs with certain simple, God fearing German colonists settled in the government of Kherson since the reign of the Empress Catherine, and with the new translation of the Bible into modern Russian, decreed by the Czar Alexander on the day of his coronation in 1855, and completed and published in 1861. The first leader was Onishtshenko, of Osnova, in Kherson, who from being a disreputable tramp, became a sober, honest and industrious shoemaker, and an earnest teacher of the gospel.

Stundism was at first a spontaneous reformatory movement within the bounds of the orthodox church, but as those simple Christians rejected forms and ceremonies, took only the Bible as their guide, and required of their adherents a sober, industrious and right life, they were soon subject to persecution (dating from 1867), and finally obliged to break with the Greek church and organize as a religious body. It has now a membership of from one to two millions, and is exerting a powerful influence in favor of vital piety and against the formality and corruption of the national church, and the idleness, dishonesty, drunkenness and brutal degradation of the peasantry. The lofty morality of the Stundists, even the orthodox declare to be marvelous. They are a most industrious, honest, sober people; crime among them is unknown. They are charitable and kind to the homeless, needy and sick. Their family life is exemplary; indeed they are said to be ideal citizens from every point of view except that of the intolerant and persecuting priests, who in every land substitute, when they can, the rule of antichrist for the authority of the Nazarene. It is said that all religions which do not violate public morality or good order are tolerated in Russia; not to profess the orthodox Greek faith—the national religion—does not disqualify for the enjoyment of any civil rights. This is proven by the fact that in the year 1871 there were in European Russia, exclusive of Finland and Poland, nearly 1,000,000 orthodox Greeks, nearly 100,000 Raskolniks, over 37,000 Gregorian Armenians, more than 2,000,000 Roman Catholics, Protestants exceeding 2,000,000, well on to 2,000,000 of Jews, 2,358,768 Mohammedans and nearly 300,000 heathens; but these sects have been *tolerated* and that is all that can be said, for one of the most cherished objects of the imperial policy of Russia has been to effect a uniformity of religious profession throughout the empire, which they have sought to accomplish, not through any benevolent and reasonable means, but through the exercise of the tyrannical powers of repression, oppression and severe persecution, in spite of which, this diversity has thus far prevailed. The law imperatively disallows those who already

belong to the established faith to secede from it, and if, in a household, either of the parents is a member of the Greek church, all the children must be brought up within that communion. Dissent in all its forms has not only been discouraged, but in many cases vigorously and even cruelly punished.

Roman Catholics constitute by far the most numerous and formidable class of dissenters and they have been the objects of especial severity; believers in all other religious systems but those of the Greek church are at present being persecuted most outrageously, as is shown in the cruelties perpetrated upon the Jews. The Stundists, as before indicated, are dissenters from this church and of course they could not expect to escape the penalties of such action. In order to suppress Stundism, a fine of \$7 a head was inflicted for each attendance at a prayer meeting, while both men and women were from time to time flogged. After the Bishop of Kherson had failed in an attempt to send Ratvoshny, the chief of the Stundists, to Siberia, he undertook to bribe him by offering him a living if he would become a priest of the orthodox church. When that failed, he prosecuted him for apostasy and proselyting, crimes classed in Russia under the same category as murder. He was fortunately acquitted.

A council of the clergy, assembled last July (1891) at Moscow, projected a law which they drew up and submitted to the government. Provisions are to be made by which no work of any kind may be given to Stundists, nor are they to be allowed to purchase land under any pretext; all their families are to be ruthlessly broken up. Any Stundist found reading a Bible or praying with one or more of his co-religionists, or one who presumes to preach to, or teach others—an act reckoned along with high treason—is liable to be arrested and condemned by the government to penal servitude in the mines of Siberia, driven as penniless wanderers over thousands of miles across the country. The state is levying heavy fines, inflicting eight months imprisonment as a minimum punishment for joining the sect.

It is very apparent that Russia is committing suicide. She must in time die from wounds of her own infliction unless she changes her mode of action; she is depopulating her own country through her own ignorance, superstition and intolerance; revolution lies in the line of her future; she already totters to her foundation. She may live if she will agree to let live, but the signs are that she will learn only by what she will suffer.

It is said it was from the Stundists that many of the doctrines of Count Tolstoi's "New Christianity" were derived; among others, the necessity of manual labor, which they regard almost in the light of a religious act.—*Lucy S. Bowers, Mount Lebanon, Columbia County, N. Y.*

The world is crying for truth. It is dying for the light of life. O ye sepulchers of the past ages, yield up your dead! The spirit of truth is resting over your entombed bodies; the mildew and dust must be lifted that the divine fire may kindle the flame that shall burn the old church and state—the old heavens and earth—that the new church (New Jerusalem) and new state (kingdom of righteousness) may obtain in earth as in heaven—the fulfilment of the Lord's prayer as given to his disciples.—*A. E. B.*



## 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.*

## A RECORD OF ROGUES.

Every political leader is first filtered through a political caucus, and General Slocum, our Congressman-at-Large, admits that the word "Politician" has become synonymous with "Public Thief." All men know this to be true. Is it also true that every man in office—from policeman to president—obtained his office because he was a politician? These politicians are exclusively the men who govern us, and here's an outline of how they do it:

When the war broke out in '61, all true men were looking southward at the changing fortunes of the war. "Now is our time," said the thieves of both parties in congress; "Nobody's watching us, let us begin." And their brother politicians rushed into Washington, and the rogues outside and the rogues inside of congress stole and divided 200,000,000 (two hundred millions) of acres, and 100,000,000 of dollars, on pretence of building railroads. Built by the nation—owned by the corporations. And "as a blind" they took a first mortgage on the roads and rolling stock as security for the hundred millions of dollars, and at the next session changed it into a second mortgage not worth a cent. They drafted the citizen to carry on the war by fronting Confederate bullets, and instead of drafting the millionaire's money to carry on the war, they borrowed from him at 50 cents a dollar, and paid him 100 cents in gold. And to get him the gold they refused their own greenbacks at the Custom House, while they paid their soldiers and sailors with the 50 cent paper. From '73 to '79 they screwed down the currency—stagnated manufactures and trade—left the laborer with half work, and even that less than half paid for. All men who built a house with \$500 of their own savings, and \$500 borrowed, were foreclosed and thrown out homeless. Distress, starvation, death—even by countless suicides—prevailed during the six years of contraction, that the bondlords should get their gold.

Who committed those enormous crimes? Both parties formed into one body with two heads. When Queen Vic demanded five millions for mackerel, supposed to be hatched off Canada and Newfoundland, the two rogue parties voted it to her. In the Senate, Blaine denounced it as "unjust, unlawful, and dishonoring to us," and then turned round quietly and voted for it. There was no division. The two political parties accepting the "dishonor" were unanimous in this disgraceful vote. They have—that is the Rogue parties have—created corporations all over the nation. And it is notorious to all men that these corporations control the legislatures, state and national—that in the courts they get just such decisions as they will pay money for—that under these decisions United States troops are called out to evict the settlers, and shoot them down if they attempt to defend their homes—homes, settled twenty years before, under the pre-emption laws of the United States. Settlers in Colorado did so resist, and seven of them were shot dead by the United States troops;

the rest were captured and sent to prison under President Hayes; and their lands, through a most foul decision of the courts, given to the railroad. These are samples of the crimes committed by the double-headed party. To go into a detail of their villainies would fill countless volumes.

Domestic swindlers and foreign syndicates are now seizing upon all our public lands. Who enables them to do so? Who but the double-headed thieves that now are asking a new lease of power—of power to disinherit, rob and murder us with their regular army and street firing drill. And finally, does not the least one of the crimes committed by those politician robbers outweigh all the crimes charged in the Declaration of Independence against George the Third?

The audacity—the "cheek"—of those public traitors is almost incredible. How dare they come before an American citizen, either native or naturalized, to ask him for his vote to endorse these crimes?—*Thomas Ainge Devyr, Brooklyn, New York.*

The above article, from the pen of Thomas Ainge Devyr, though not of recent date, fits well the present time, as to principle and fact. The causes then operating to swindle the people through organized monopoly, the purchasing power of government, have augmented ten fold, and thus we are in ten fold danger.

## Trades-Union Tyranny.

Here is a little incident of a recent occurrence in New York which is illustrative of the methods of the walking delegate.

An artist, a member of the National Academy of Design, had undertaken the decoration of a private residence. He engaged a fellow artist and academician to paint pictures on the walls of one of the rooms. While this painter was at his task a walking delegate came up to him, and this colloquy occurred: "Do you belong to the union?" "What union?" "The Fresco Painters Union." "No, I am not a fresco painter; I am an artist." "Well, if you don't join the union I shall order out every man at work in the house."

Under that threat, and because his fellow artist, who had agreed to complete the decoration, would lose money if such a strike occurred, the artist was forced to join the union, pay the dues, and put himself under the authority of the walking delegate as an artisan slave!—*New York Sun.*

## Abundance Before Their Very Eyes Unobtainable.

God's providential abundance is spread upon the luxurious table of the world's extravagance, in the very eyes of the starving multitude, deprived of that they have produced.—*Koresh.*

## Increase in Divorces.

In the last quarter of a century there have been more than one-third of a million divorces granted in this country. And yet silly girls continue to marry dissipated young men, hoping thereby to reform them. The inevitable result is unhappiness and divorce. Probably two-thirds of the divorces are caused by intemperance.—*Ex.*



## THE LATEST SPOKEN.

It is all an egregious mistake. Protection does not protect the American laborer. It is a brigandish method of forcing tribute to those who are already so gorged, that evisceration would actually add to their comfort. Think of it! The iron workers of Central Pennsylvania have furnished ninety per cent of the riots in this country. They are striking for bread, at nearly every season. They actually find it necessary to fight for food. Yet iron is the most protected commodity of all. These iron barons, rightly or wrongly, are continually crying for protection, and at the same time seeking to cut down the wages of their employees. If protection protected the laboring man, why this abnormal state of affairs among those most protected? It is a lie. Protection protects the manufacturer. Carnegie is many times a millionaire, and the men who have helped him to become such, with their families, are suffering the pangs of hunger, or living on the bounty of their fellow laborers, who are forced to self-sacrifice, in order to send a loaf to their needy brethren. The laborer does not need protection. He needs justice. Justice to all will remove the barbaric seizures upon the world's commerce, and allow supply and demand to regulate prices. Give us justice! It is time we departed from the robber methods of three thousand years ago.—*Progressive Age*.

A few more outrages of this kind and the people will balk. They will not only balk but they will kick. They will hunt around and find some man who is not a trafficker and a dickerer, and who has the courage of his convictions, and who will lead the way out of this mire and muddle that the political mismanagement of this country has brought us into. As yet the people have placed no such man at the fore, but the time is coming when the opportunity and the man will each come. When the people will get right down to hardpan, and will elect a congress that will make laws that will revolutionize things in this country. The only fear is not that this will not be done, but that the acts of the Carnegies, and other money monsters, will so turn the screws that in a day there will jump into existence a revolution that will demand its bath of blood. To this the Wall Street influence is forcing things as fast as possible. Against this we urge the people to prepare.—*Pomeroy's Advance Thought*.

In eastern lands, when thick clouds gather in the west, when the air is still and heavy, and low thunder is heard in the distance, the farmer knows that a storm is brewing, and, if he is wise, he proceeds at once to make ready to receive it.

Politically, the signs are everywhere indicative that a fierce storm—a very cyclone—is climbing the heavens, soon to rend and drench the political earth as never before. The old parties are likely to be caught up on the wings of this cyclone and hurled into confusion as profound as chaos, and as vast as creation.

Corruption and selfishness can have no other outcome than revolution. Both of the old parties are thoroughly corrupt, a fact which the people are just beginning to find out. Men, honest and incorruptible men, are what the people prefer now, and they care naught for the name they bear. Hence,

let no one be surprised if, in the coming election, there should be such disregard of party name and obligation, such utter indifference to the party yoke and lash, as to work a complete political revolution. Lay low, honest republicans, honest democrats, and witness the glory of the new creation! It is coming as sure as the dawn precedes the day.—*Phoenix, San Jose, Cal.*

Moses Harmon, of Valley Falls, Kansas, editor and publisher of *Lucifer, the Light Bearer*, a journal of humanity, published in the interest of woman—for her emancipation from sex slavery—is the worst persecuted man in the United States, and yet he is as far above his persecutors, mentally, morally and intellectually, as the sun at noonday exceeds in brightness the light from a tallow dip. For publishing the truth in plain, every-day English, regarding the inhumanities and downright murders legally committed by human brutes, under cover of the marriage relation, he has been repeatedly thrown into prison, his paper thrown from the mails, harassed, bulldozed and badgered near unto death, simply to ratify the infernal vindictiveness of slimy hypocrites of the Comstock-Parkhurst breed of scoundrels.—men not fit to touch the hem of Brother Harmon's garments, and who, had they been present when the woman was brought before the Great Teacher, would have nearly broken their miserable necks in their haste to get away on hearing His gracious words: "He that is without sin, let him cast the first stone."

The culminating outrage against this noble-hearted, whole-souled friend of humanity, has but recently taken place. The last case against him was appealed to a higher court and has been decided against him, and unless something can be done by the friends of liberty throughout the land, Moses Harmon will have to languish in jail five long, weary years for having dared to write and print the truth, and send the same to his subscribers through Pious John Wanamaker's mail. But the outrage against Brother Harmon is only a starter to what Bennie's God and Morality party will do if the American people do not arise in their sovereign might and put a stop to it, by overthrowing the arrogant plutocracy of wealth that has fastened its blasting grip on American institutions.

If any monarchy in the old world can show a worse censorship of the press than we have right here in the United States, the Journal has failed to become cognizant of it. It would be no surprise to us to hear that Prince Wanamaker had promulgated an edict forbidding all papers, books and periodicals not having the brand of Shylock, to circulate through the mails. We are in earnest. As sure as fate, if the American people don't awake to their rights, such a state of affairs is not far distant.—*Chicago Sentinel*.

Believe me, the qualities of a statesman are needed to rule a house well.—*Helen Dawes Brown, A. M., in Woman's Chronicle*.

## CORRESPONDENCE.

"We think the SWORD the most live paper published. May it live forever."—*D. O., Mount Lebanon, N. Y.*



## Bankers as Financiers.

How common is the opinion that because bankers are engaged in the work of handling money they are the best financiers. So general is the prevalence of this idea that the utterance of a man who is at the head of some large banking institution is looked upon as oracular. Close observers, however, are quite apt to consider that the contrary is near the truth. They are quite apt to look upon bankers as men who have a peculiar ability for little else than judging of the value of commercial paper. They may be experts in detecting counterfeit coin or bank bills, yet are almost ignoramuses concerning the real nature and characteristics of money. With them the question of whether or not paper money issued direct by the general government is better than that issued by some banking institution is governed altogether by the selfish consideration of which is the most profitable for the bankers.

In an address before the bankers' association a number of years ago, Mr. John J. Knox, then comptroller of the currency, squarely and pointedly confirms the assertion that bankers are the most indifferent financiers, by the use of the following language—which also, by the way, very properly characterizes the ability of the average United States Senator!

"One of the most successful bankers of the country said to me one day, when I had given him the results of some interesting data which had been recently collected: 'All this is very interesting, but I have no time for the examination of such subjects. While other people are studying your tables I am making money.' On a similar occasion, a leading senator of the United States said: 'This whole subject of finance is to me incomprehensible; I cannot understand it, and if asked for my views upon a financial question, should reply by giving the well-known answer of the Scotchman who, when asked for a definition of metaphysics, said: 'When the chiel wha listens dinna ken what the chiel wha speaks means, and when the chiel wha speaks dinna ken what he means himself, thats metaphysics.'"

We do not believe that Mr. Knox exaggerates the matter at all. In fact if he had gone further and said that not one banker in a hundred can answer off-hand intelligently half a dozen fundamental questions in finance, he would have stated the simple truth.

Let these things be well understood because it will go a great way in overcoming the influence which the "opinion of bankers" has in molding public sentiment upon the money question.—*Chicago Sentinel*.

## IN REVIEW.

"The Free Trade Struggle in England," by M. M. Trumbull. The Open Court Publishing Company. Retail price, cloth \$0.75, paper \$0.25.

A very interesting and valuable book. It graphically and clearly describes one of the greatest conquests of peace in modern times. Every stronghold of privilege under the guise of protection was systematically and persistently undermined by the almighty power of argument and reason wielded by such intellectual giants as Cobden and his compeers, powerfully seconded by the artillery of the Anti-Corn Law League. Every specious argument now used by the devotees of protection in America, one by one, by actual test, was shown to be fallacious, until the great souled prime minister, Sir Robert Peel, was converted, and turned his well-nigh invincible might on the side of right, and none were left to uphold the tottering citadel of wrong and oppression save the utterly selfish and unpatriotic landlords and a few of the more sordid of other callings. It will pay both as a book of information and reference. In a subsequent article I shall give some of its convincing facts.—*O. F. L.*

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Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock at 102 O'Farrell St., A. O. F. Building, room C., San Francisco, Cal.

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The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

THE DENVER BRANCH OF THE WOMAN'S MISSION OF THE KORESHAN UNITY meets every Thursday afternoon at 2:30, p. m. at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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