

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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Purchasing Power of Labor Destroyed, and Trade Thrown out of Balance by a Fictitious Exchange called Money.

All men perform the uses of life (which have become drudgery, labor, through perversion,) for the products of use. Originally, uses were performed for the necessities, comforts and normal luxuries, but now, through the impulses of competitiveness, for the purpose of self-aggrandizement, and the abasement of the neighbor. The laboring man is the wealth producer. He performs uses for food, clothing, fuel, shelter, etc. The laws of economy provide that the greatest accretion for the least expenditure of energy is the most conducive to organic growth and perpetuity. Common sense dictates that if products are inexpensive, a small amount of labor is required to procure the essentials and even luxuries of life. But shrewd, conscienceless dogs have discovered that if they can dictate terms to the masses; if they can keep them in ignorance,—this can be done only through excessive labor depriving them of opportunities to cultivate themselves—they (the dogs) can control the wealth that the laborer produces, degrade the working masses, and, upon such degradation, exalt themselves.

Let us suppose a case. I need some flour. How shall I obtain it? My labor is money, that is, it contains a certain amount of purchasing power. But to obtain the flour I

must buy some gold, that I may take the gold and buy the flour. I must purchase a thing I do not need, that I may buy the necessary things of life. But when I get the gold I find that somebody has been monkeying with it. I find a stamp on it. I find that this stamp gives it an unwarrantable valuation. I find that the stamp creates a market and a demand that the gold, without the stamp, does not possess. I find that the stock has been watered; that the speculators have been tinkering with it. Instead of a par value, its cost is five times as much as when in its natural state.

"Oh no, you are wrong here," some one replies. "The gold ore is worth almost or quite as much when dug as it is in the mint." But why is it worth so much? Because its use as money has made the market for it, and as rapidly as dug it finds its way through the mint to its market. I find that some power has placed a tariff upon the gold, and I am compelled to work many hours for this watered stock that I may purchase other stock, the price of which is fixed by the fiction on the gold, through the so called government stamp. This stamp is Shylock's plan of controlling labor. This is protection. It protects the gold from the lawless and ruthless hand of the degraded laborer, who could purchase all the gold in the world by his labor were it not guarded through skillful manipulation.

Protection, so called, never did nor never will, protect any working man, on a small scale, but in a circumscribed way it does protect the pirate who manipulates his labor to the protected man's advantage, and the employer's disadvantage.

What robs the farmer? Suppose the government (so called) says it will depreciate its real estate, by implying that it is not good security for its obligations! Or, to simplify the proposition, let us suppose I have a large amount of real estate, and, upon the strength of it, I negotiate a loan. My credit is perfectly good for five hundred thousand dollars. But I say to the capitalist, "Now I will purchase five hundred thousand dollars worth of gold, as the basis of security for this loan, in addition to my otherwise great wealth." But he says, "No, that is not necessary, I am satisfied." But I insist, and at the same time say, "You will feel more secure, and there might be a little doubt about the real estate." What would be the effect upon the real estate, or upon that man's mind about that security? The same that it has upon the valuation of land throughout the country, through the pretense of government that it desires gold in its vaults to secure its loans. The gold is in the vaults, as a basis of monetary security, for just one purpose; that purpose is the robbery of the people.

We repeat; kill the golden calf, and the great step toward the liberation of humanity from its thralldom has been taken!

ARBOR VITÆ,—TREE OF LIFE.

"So he drove out the man; 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." If the Lord God placed cherubim and a flaming sword at the east (rising) of the garden of Eden to keep the way of the tree of lives, it is because there is no other means of keeping the way; therefore to know the signification of *cherubim* and *flaming sword* is to comprehend the law of the perpetuity of the tree upon which the fruit of immortality develops and matures.

Over the ark of the covenant, upon the mercy-seat, sometimes called the chariot of the cherubim (cherubim is masculine dual, that is, two cherubs), were placed two figures of cherubs. These images were merely representatives of the principles and forms of the communication of the Word, or powers of perpetuation. Cherubs were carved on the decorative work of the temple of Solomon, and the curtains of the temple, that were placed before the holy of Holies, were ornamented with cherubs. The temple was a type of the human form and function. This is true, both as to the universal and the vidual man. The veil of the temple signified the pure flesh of humanity, the product of purification from sensual desire. The common mortal flesh is the veil and *nexus* of the psyche (soul) realm and pneuma (spirit) realm, and these two realms, invisible to the natural or unclairvoyant eye, correspond in quality to the character of this nexus.

The material in humanity is morally and socially corrupt, selfish and sordidly animal. The corresponding soul and spirit worlds or spheres are of the same character. The purification of the flesh, resulting from obedience to the law of God, changes this corruptible to incorruption, and this mortal to immortality. This attained, the body is immortal, like the body of Christ the Lord; man becomes clothed upon with the new and incorruptible flesh, and enters the veil of the temple, which is to say, His flesh, in contradistinction to the corruptible flesh of sensualism. The veil of the temple conjoins the holy with the most holy place. When man, through the process of overcoming, is transposed from the state of corruptibility to that of incorruption, he is transposed from the nexus of the two corrupt general spheres to the nexus (conjunction) of the angel and spirit spheres of the divine order, and becomes the flesh or veil of entrance to the sphere of sonship into the most holy place.

This subject may be studied, in its correspondential and physiological aspects, through a scientific knowledge of the anatomical construction of the human brain and body. The encephalon—cerebrum and cerebellum—comprises a distinctive general division, the larger of which, the cerebrum, is composed of gray and white matter, cortical and medullary substances, cells and fibre, divided into lobes and convolutions by fissures and sulci. The coronal circuit of the cortical area of the cerebral mass has twelve natural divisions, with six fibral axes, the continuity of which extends into the cerebellum, the smaller of the two departments of the encephalon, culminating there in what has been denominated the arbor vitæ, the tree of life. The entire encephalic mass is covered with three membranes; the interior one, covering the cortical area, closely adhering to the gray or cellular sub-

stance, and dipping down into the fissures and furrows. One fold of this enters the interior of the brain through the transverse fissure, meeting the fimbria of the fornix (arch), and is bordered by what is called the choroid plexus. This fold is called the velum interpositum, the interposing curtain. It divides the two general compartments of the brain, above mentioned; but more than this, it is the elaborator of the substance which goes to make up the flesh of the body.

A dip or smaller fold of the pia mater and a part of the velum interpositum, invests the conarium, the pole of the cerebro-cerebellar axis. The conarium, or pineal gland of the brain, is the polar point of the fibres of the cerebrum, which extend beyond the cavities or ventricles, and is also the terminal point of a line of fibres extending to it from the arbor vitæ. It is one pole of the longitudinal axis of the encephalon (brain), including cerebrum, large division of the brain, and cerebellum, small division.

The *processus e cerebello ad testes* (fibres of connection between the arbor vitæ and conarium), through the corpora quadrigemina (four twin bodies), is the medium of interchange of the most subtle essences of the cerebrum and cerebellum; the conarium (pineal gland) being the pole (*epiphysis*) of their conjunction. The conarium is the masculine pole or center of commerce, the north pole of the solar axis. The cerebellum is the seat and reservoir of co-ordination, the holy of Holies. In the common sensual brain there is a perversion of the uses of life; the functions of the cerebrum and cerebellum are inverted and prostituted to sensualism. This inversion and prostitution will remain and continue till the seven environments of the *chit* or vitellus of the conarium are removed through mental excision (circumcision) of the heart of stone—the conarium. The conarium is the pivot of the six cerebral axes, hence it involves the function, in addition to its constituting the pole of the twelve cortical areas of the cerebrum, of the co-ordination of the six axes of these twelve areas. The removal of the pineal gland is the extirpation of the seven terminations of fibre which now constitute the egg of generation, but which will become the zone of celestial respiration. This anatomical and physiological transformation will insure that mental and physical equilibrium of the beam of commercial energy, essential to the formation and perpetuity of organic progress.

The Jewish nation sustained the same relation to the mass of mankind that the cerebral zodiac sustains to the mass of the brain and the body. The twelve tribes were the twelve coronal areas of the cerebrum of the grand man, and their coat of arms corresponded to the signs of the zodiac in the physical heavens. There were four orders; the royal, sacerdotal, collegiate (prophetic) and lay. The priesthood comprises the order of conjunction between God and man, and from the nucleus of the conjunctive sphere (the order of Levi) there obtained ramifications throughout the twelve orders or tribes, Levi being distributed to all. With the priesthood (the Levitical order) rested the power of co-ordination. With the order of Levi was the sphere of intermeditation between the animal and the man life. The sacrifices were made by the priests. Animal life was taken by the priest in the preparation of animal flesh for use as food. The tabernacle and tent was the location of the heart of the priest's function, and the holy of Holies was entered once a year by

the high priest. The prophet was the great teacher, and constituted the terminal pole of the cerebrum of the grand man. The priest was the dispenser of life through the sacrifice of life, and was the terminal pole of the cerebrum of the grand man.

(CONTINUED.)

The Law of the Resurrection.

(*Koresh in the Guiding Star.*)

So long as man is in the natural body, that is, while he is passing through the process of regeneration, and before he reaches the degree of sonship toward which the regenerating man is merging and the point to which he finally arrives, he is a receptacle of influx from two sources; namely, from above and from beneath. The ego of the man is the mediator between these two origins of the forces which flow into him. This proprium or selfhood is a center of both centrifugal and centripetal tendency and activity, and is capable of choosing from the one or the other of the influxes, and appropriating for good or for evil. In proportion as the one or the other is rejected, the man rises into or sinks under the power of the influxes.

If in man's free determinations he puts on the forces flowing into him from the source of love and wisdom, he gradually makes for himself a divine proprium, and, in the culmination of the conflict, becomes separated entirely from the nature derived from below or from the animal life. In this he eliminates by successive degrees his lower selfhood, his sensual proprium, and thus gradually transforms himself from the animal man to the divine man.

At no time during the stages of transformation can he declare of himself, "I am the Son of God," because during the process of change from the old to the new state, he is the partaker of both evil and good. During the progress of the processes of metamorphosis he is dying daily, and the death is not complete till the last act in the transformation is accomplished, when the old man is wholly eliminated, eradicated and destroyed. Then the man (animal man) is dead; but the new man lives because now wholly created from God, both in his image and in his likeness. None of the angels in any of the heavenly degrees have reached this stage of development. The angels of all the heavenly degrees are receptacles of divine wisdom, which is the light of the sun of the heavenly states. None of them have arisen to the altitude or heights of that glory to be attained to by the sons of God.

The heavenly angels of all the heavenly degrees are receptacles of the various degrees and qualities of love and wisdom, while the angels of the infernal regions are the receptacles of influxes from the reflex center, the antithesis of love and wisdom. Man, in the natural world, is the receptacle of influxes from both centers till the separation in the natural takes place, which is the consummation of judgment in the natural or outward degree. Judgment is consummated at the end of every dispensation, but it is not the final judgment. This occurs only at the end of a series of dispensations or ages, a series which completes an entire grand cycle. We are now on the verge of such a judgment. In fact, we have entered into the very activities of the forces now operative for the disintegration of the old order of things. The old church and state are rapidly going to decay. The processes

of disintegration were never more active in any domain, than the spiritistic and materialistic forces now energized for decomposition preparatory to the ushering in and establishment of the restoration with the new order of things, which means the setting up of the divine government in the earth.

The harvest is now culminating (ripening), the seed of which was planted in the beginning of the Christian age of the world. The Lord Christ and the church established at the end of the Jewish and the commencement of the Christian age, constituted the fruit and harvest of that period. At that time the seed was sown for the harvest which is now ripening. During the intervening time the processes of regeneration (reproduction) have been operative, and consequently there has been no fruit gathered, nor should any be expected till the completion of the cycle.

THE HARVEST OF THIS AGE IS THE RESURRECTION OF THE DEAD.

The firstfruits of the Jewish age was the manifestation of the personal Jehovah, the Messiah or Christ of that dispensation. He was therefore declared to be the firstfruits of the resurrection, the first-born from the dead. How did this firstfruits, in which the house of Judah culminated, become the first-born from the dead? The student of prophecy should make no mistake in the differentiation of the law of the generation (production), that is, the law of development as applied to the generation of the Christ, the God-man, and the more external crucifixion which constituted only a type, figure or symbol of the esoteric crucifixion (crossing) of the divine nature with the human, by which the human is regenerated (reproduced). I mean to say, do not mistake the death, (apparent) burial in the tomb of Joseph, and the coming forth from that tomb, for the real birth of the Lord Jesus from the dead. He is declared to be the first-born from the dead, and this entrance into complete life from the hells, into which the Lord had descended in previous generations and out of which he merged when born of Mary, was at the birth of Jesus, and not at the tomb of Joseph.

As before stated, this burial in Joseph's tomb and the resurrection of Jesus was a mere symbol of the real burial which occurred subsequently through the shedding of the Holy Spirit and its descent into the race, in which the Spirit passed through death, a death consummated through the declension of the church and age of the world. When Jesus came forth from the womb of Mary he was born from the dead, and not when he came out of Joseph's sepulchre. His burial in Joseph's tomb (Joseph of Arimathea) was symbolic of the burial of the substance of the divine nature (by the operation of the Holy Spirit) in the posterity of Joseph, for it was the posterity of Joseph which became receptive to the Christian influence, through the operation of the Holy Spirit. That is, the Holy Spirit, which was the real substance of the Lord's body, descended into the people who had descended from the Aryan people into whom the ten tribes were carried, and into whom they were infiltrated, mixed by intermarriage, and finally lost or obliterated as Israelites.

Joseph's posterity, the two tribes, Manasseh and Ephraim, was lost with the ten tribes, and the people with whom they were mixed in subsequent generations, became receptive to the Christian doctrines. Through the posterity of this people must come the restoration, the true resurrection of the

dead. The doctrines of Christ and the teachings of his apostles all revolve around this central thought, namely, the resurrection. Do away with the doctrine of the resurrection (*anastasia*, Greek, or *resurgo*, Latin), and the entire gospel of Jesus the Christ loses its significance. The word *resurgo* means to stand or rise up again; to rise again; to come forth again. The Greek *anastasia* means to rise up, to come up again, and there is nothing more plainly taught in Scripture than the doctrine of the resurrection. It is mere nonsense to talk of a resurrection if it does not mean the manifestation of the physical form and structure. If it does not mean this it means nothing, and if the teachings of the Christ and the apostles he chose and sent forth to declare his gospel after him did not expressly declare the resurrection of the dead as a fundamental and central doctrine, then the whole system is a batch of unphilosophical and unreliable nonsense, a mass of jargon not worthy of any consideration. "If there be no resurrection of the dead, then our hope is vain, and our preaching is vain."

The preaching was to the end of the resurrection, and the hope was in the final resurrection at the last day or end of the Christian dispensation. Then comes the question, "How are the dead raised up, and with what body do they come?" What is the answer? "O senseless man" (thou fool) "what thou sowest is not made alive unless it die, and as to what thou sowest, thou sowest not that body which will be produced, but a bare grain, it may be of wheat, or of some of the other kinds, but God gives to it a body as he designed, and to each of the seeds its own kind of a body." These quotations are made from the original Greek text. Now it is evident that Paul, in his teaching, presented the law of growth or development as the law of the resurrection of the dead. The seed that was sown was not to come again in the same body, but in a body like it, or of the same kind. If a kernel of wheat is put into the ground, the kernel dies or it could not reproduce; the same kernel does not come again, but the same spirit in another kernel, like it, and reproduced by the same law which governed the coming of the first kernel. This is unquestionably the doctrine of Paul, as it most certainly is the doctrine of Jesus.

The law of the *anastasia* or *resurgo*, that is, the resurrection of the dead, is the doctrine of the reproduction of the man through the law of propagation in man, corresponding to the law of propagation in the vegetable kingdom. This is the natural way, the rational way, and the way indicated by Jesus and the early Christian teachers. Jesus said, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." By this he means, that by the introduction of his life into the world, that is, that part of the world, namely, the church, receiving his life, he would accomplish the resurrection at the end of the age or dispensation. It only remains for us then to inquire into the processes through which the resurrection (rising again) is to be accomplished. Let me repeat here that the birth of Jesus from Mary was the real resurrection of the Christ of God. The Spirit in Jesus had been perfected by a succession of embodiments, the last of which, namely, Jesus, being the first and only one which had reached the perfect state.

Man has two origins; one is from below, from the animal and sensual nature, the other from above. The one

originating in the nether world is put off by degrees, as I said, by successive embodiments, till the perfect manhood is attained. The God-man, Jesus the Christ, was no exception to the law. The generation (production) of the God-man and the Savior of the world was through the development of the perfect Godhood through successive degrees of the animal-human life, neither the spirit nor the body of that development being perfect till the final incarnation of the Logos in the Christ of God.

"The word of the Lord came to Nathan the prophet and said, go and tell David he shall not build me a house to dwell in. I have not had a house to dwell in since I brought Israel up unto this day, but have gone from tent to tent, and from one tabernacle to another." This means that the Spirit of the divine development, which was to culminate as the Savior of the world, had not dwelt in perfect embodiment or incarnation from the time of Israel's bringing up or inception, and that David himself, though the one who should first reach the perfect incarnation in Jesus the Son of God, was still so much in his own proprium, inherited from beneath, and so little in the divine proprium, involving from above, that he could not establish the perfect and immortal (incorruptible) body. It follows, from the fact that Jesus, in his birth, was the resurrection from the past, this being the law of the resurrection, that those who are to come into newness of life in this age of the world are embodied through birth in the line and order of the law of propagation.

There are two lines of seed sowing through the human cycle. One is the line of animal propagation, and belongs wholly to the system of animal life; the other is the divine impregnation, and belongs to the system of organic life. Man is responsible for the one, and God for the other. Yet the two systems of seed sowing apply to the same ground; that ground is man, and whether we take the vidual or the collective man, it is the same. If the vidual man or the garden in its least form is the type, we find the two cycles—that of animal life, and that of organic life. We find the good seed and the bad seed in the same structure.

When the husbandman sowed seed in his field, and the blade developed, the servants of the master came to him and said, Didst thou not sow good seed in thy field? How, then, hath it tares? The Master replied, an enemy hath done this. Shall we pull up the tares? No, let them both grow together till the harvest. When the harvest is ripe (at the end of the age) gather out the tares and bind them into bundles to be burned, and gather the wheat into the garner. In man (the church) was sown the good and bad seed. The divine or interior nature sows the good seed, and the lower external and animal nature sows the bad seed. The divine cycle embraces a long duration of time; the animal cycle embraces many shorter ones, some of which are accomplished within the divine cycle.

The good seed, sown in the beginning of the Christian age through the operation of the Holy Spirit, passed down into the human soul, and there commingled with the animal soul and with the human seed. It was thus made subject to the animal soul and its desires, which were toward the flesh. Thus the divine life, in which was the power and possibility of the resurrection of the dead, was made also to determine toward and into the animal desires, and, through those desires, by

virtue of the animal determinations, to bring the divine life again into embodiment, and finally into a multiplication of incarnate beings, that is, the sons of God, the product of the planting in the race of the one Son of God.

Who Knows, Jesus or the Modern Theologian?

Reunion of Earthly Families Scattered by Death the Greatest Incentive to Christian Effort.

Jesus, when told that his mother and brethren, those of his earthly family, stood without, desiring to see him, "stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Luke's more abbreviated account reads, "And he answered and said unto them, my mother and brethren are these which hear the word of God and do it."

There is not a particle of evidence in the Bible to show that Jesus ever taught any other doctrine with regard to the earthly family relation than is contained in the above quotations, but there is much more evidence that is in the same line with them. What right a modern professed Christian minister, who claims to get all his theology on this subject from the teachings and life of Jesus, has to put forth any other view of the earthly family relation than this (which not merely ignores, but pointedly denies, that any consideration connected with earthly relationships has anything to do with the incentive to an active Christian life, that is, a life like Christ's, and none other is a true Christian life,) and to say that the expectation of seeing members of one's earthly family—who have been scattered by death—gathered together again in some imaginary heaven, is the highest incentive to such life, is one of the mysteries of modern orthodoxy. Such, however, was the emphatic declaration of an aged orthodox minister in a recent sermon.

There is not a single syllable in the teachings of Jesus which indicates that members of an earthly family will see each other after death. The only family relationship that Jesus recognized as of any consequence to him (and hence to his follower, the Christian,) was not that of natural relationship, but that of brethren in the faith which he came to establish. To one whom he had bidden to follow him, but who said, "Lord, suffer me first to go and bury my father," Jesus said, "let the dead bury their dead: but go thou and preach the kingdom of God." Not only is there no teaching of Christ to the effect that members of an earthly family will recognize each other, in some spiritual world called heaven, after their physical dissolution, but there is no teaching of his that any one, after physical dissolution has taken place, will recognize any other person until in the harvest in the end of the age when death is finally conquered and the resurrection to eternal (age-long) life takes place. Not even then does Jesus declare, except by necessary inference, that people who have lived in the earth will know each other, but he does declare that then there will be an age-long separation not according to earthly relationship, but according to whether men have done the will of God.

Only those can perfectly do the will of God who have Christ—he who was that will—"formed" in them by an age-

long process of re-generation or re-production from Jesus Christ, the divine seed. In this reproduction they have been re-embodied, that is, been born of earthly parents, forty-two times, with broken continuity of consciousness, corresponding to the forty-two encampments of the children of Israel in their journey out of Egypt into the literal Canaan. Paul is explicit in speaking of that time when the divine seed, sown in humanity in the beginning of the Christian age, will finally be perfectly re-produced, re-generated, perfected, in the end of that age. "But when that which is perfect is come, then that which is in part shall be done away." "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me;" and that the man who would be his disciple and receive the benefit of his coming, that is, eternal life in the resurrection at the last day—end of the Christian age—must follow him, have the same motive, "incentive," in life that he had, namely, to do the will of the Father who, he declared, was in himself, and was the one the Jews called their God.

In no utterance that Jesus ever made, or that the Bible contains, is there any room for the avowal that the selfish desire to meet those scattered by death, in any *post mortem* spiritual world, real or imaginary, is "the highest," or any incentive to a real Christian life. It is about time that tens of thousands of professed Christian pulpits in the land ceased to belch out such inanity upon the world, and label it Christian.—O. F. L.

Hypocrisy Come to Judgment.

LONDON, Oct. 6.—The serenity of the church congress in session at Folkestone was somewhat disturbed today by the discovery that before the day's meeting began every delegate's desk had been supplied with a copy of a socialist leaflet commenting upon the choice of "Thrift and the Poor Law" as one of the subjects for discussion by the body. The writer expressed curiosity to know whether any one would have the decency and manliness to protest against the incongruity of well fed bishops with huge incomes lecturing workmen upon the subject of thrift; or whether any one would suggest that it might be desirable to reduce the salaries of the bishops and devote the proceeds of this economy as the nucleus of a fund to support workmen in their old age and hopelessness. Ten thousand of these leaflets were scattered throughout the town, being handed out to pedestrians in the neighborhood of the hall where the congress is being held. Besides this disagreeable episode, there were a number of wrangles during today's debates to mar the harmony of the meeting. It does not appear that the congress will be likely to result in bringing about a higher degree of harmony among the heads of the church in regard to the view to be taken of disputed questions of policy.—Ex.

From this out, gowned and surpliced hypocrisy, in its mock sacred robes and gilded trappings, must expect to be disturbed and shocked by frequent reminders of its base betrayal of Christ in the person of his suffering poor. In this time of reckoning, only real Christianity, that makes all men equal sharers of the bounty of the common creator and Lord, will long be allowed to go unchallenged, and hold up its head in the face of a world come to judgment.—O. F. L.

An Apostate Religion Corrupts Politics and Destroys Justice.

It is asserted that all the presidential candidates are religious. Perhaps this is true; at any rate, we know nothing to the contrary. There is another truth that should go along beside this, namely, political parties and politicians were never so corrupt and degrading as at present. The conclusion, therefore, is that the injection of religion into politics does not purify it in the least.—*Independent Pulpit.*

As long as priest and politician are mutually dependent upon each other for favors, as at present, there can reasonably be but little hope of purity in the church or justice in the state. "How can ye believe, which receive honor" (Greek, opinion, judgment, glory)," one of another, and seek not the honor which cometh from God only?" Nothing corrupts like a rotten and apostate religion. In speaking of its devotee, Isaiah says, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Out of the heart are the issues of life, as we learn from the wise man, and the heart is the commercial center and principle in every domain. As we see in the present corrupt, divorced condition of church and state they act in concert, but, as we would naturally expect, that concerted action is not for the purification and elevation of either church or state, or for the restoration and enthronement of right and justice, but for the very opposite; so when we learn that this corrupt, united action of professed Christian and politician is not accidental, but is the result of such divorced condition, we may be able to apply the remedy, which is a re-marriage of God and man—a new re-ligion, and hence a re-union of church and state. Without the former the latter would not be possible, and, if possible, would not better human conditions. We are living in the times which John saw in the end of the Christian age of which he said, "And I John saw the holy city, new Jerusalem," (doctrine of the new age) "coming down from God out of heaven, prepared as a bride adorned for her husband." "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife."

As man's interests are one in church and state and not two, (according to the present perverted view, brought about by an apostate church,) so their government always has been one, when there has been a pure church and a just and righteous state, and will be again after the end of the present corrupt and unrighteous divorced condition of church and state, which the prophet Isaiah characterizes as one in which God's "people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure." In the same connection he notifies us that it is also a time in which the "Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness;" that is, when, after a period of judgment in which hell shall be forced back into its own borders, the kingdom of righteousness, for the coming of which in earth Jesus taught us to pray, shall be established in its stead.

A government under which God and man—and hence church and state—are divorced must always be a corrupt and oppressive government, in which priest and politician will play into one another's hands, and, while professing to act separately, will in common oppress and rob the suffering masses for their own individual benefit. Only with a new marriage, re-ligion—rebinding of God and man—will come the kingdom of heaven in earth, a reign of righteousness, of "peace on earth and good will to men."—*O. F. L.*

ERRATUM.

In the article entitled "John, Jonah, Dove, or Holy Spirit," which appeared in No. 13 of the SWORD, the word *lehain* in Italics, in the fifteenth paragraph, should read *charis*. It is a Greek word usually rendered grace or favor.

THE PEOPLES' BATTLE HYMN.

(JAMES G. CLARK.)

The following grand lyric, by James G. Clark, has been set to stirring music by its author. It is arranged as Song, Trio and Chorus, and has been copyrighted and issued in sheet form by Oliver Ditson Company, Boston. Price, 40 cents. Gen. James B. Weaver says of it: "It is the song we have been waiting for. It is an Iliad of itself."

There's a sound of swelling waters,
There's a voice from out the blue,
Where the Master His arm is revealing;—
Lo! the glory of the morning
Lights the forehead of the New,
And the towers of the Old Time are reeling.
There is doubt within the temples
Where the gods are bought and sold,
They are leaving the false for the true way;—
There's a cry of consternation
Where the idols made of gold
Are melting in the glance of the New day.

Chorus.

Lift high the banner,
Break from the chain,
Wake from the thralldom of story.
Like the torrent to the river,
The river to the main,
Forward to Liberty and Glory!

There is tramping in the cities,
Where the people march along,
And the trumpet of Justice is calling;—
There's a crashing of the helmet
On the forehead of the Wrong,
And the battlements of Babylon are falling.
Oh the master of the morning!
How we waited for his light
In the old days of doubting and fearing;—
How we watched among the shadows
Of the long and weary night
For his feet upon the mountains appearing.

Chorus.

He shall gather in the homeless,
He shall set the people free,
He shall walk hand in hand with the toiler;—
He shall render back to labor
From the mountains to the sea
The lands that are bound by the spoiler.
Let the lightning tell the story
To the sea's remotest band;
Let the camp fires of Freedom be flaming,
While the voices of the heavens
Join the chorus of the lands
Which the children of men are proclaiming.

Chorus.

"Excessive drinking is a devil of devils. Moderate drinking, a little devil paving the way for the larger one.—*Ex.*

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.

IT'S A MISTAKE, THE "CARRIER DOVE" IS A GOOSE.

The fact that spirits exist, and that through all ages there has been intercourse between the natural and the spiritual domains, is not denied by the Koreshans. The Bible is not only teeming with the recognition of such intercommunication, but specifically differentiates the two general phases, the divine and the diabolic interchange of thought. Modern spiritualism, characterized as it is by the supremacy of the atheistic idea, most naturally abominates the very allusion to God or the Bible.

An article has just appeared, in a spiritistic paper of San Francisco, ridiculing a statement of Koresh regarding the Godhead and his personality. It enters upon a great play of words about "Mother Goose," etc. While it *fails* to logically meet the issue, it does not succeed in being very funny further than to present Mr. Slocum in the ridiculous light of demonstrating the complete absence of the fool killer from his immediate vicinity. In the article, the terms natural and spiritual are used to distinguish the two distinct phases of life, but it proceeds to say that spiritual things are just as natural as natural things. We know that natural things *are* natural, and that spiritual things *are* spiritual, but we fail to see how spiritual things can be natural. We might as well say that Mr. Slocum is a summer squash; a summer squash is a winter squash, therefore, *Mr. Slocum* is a winter squash. If we may say that spiritual things are natural, we can as truthfully say that natural things are spiritual. We prefer to have language imply something. If natural things are governed by natural law, spiritual things are governed by spiritual law.

The Carrier Dove is soaring too high, but with all its flights it cannot prove, from diabolic spiritism, that there is no God.—*Victoria*.

To Teach or be Taught; that is the Question.

In, "The Indian Who is not Poor," (September *Scribner*) we find the following:—"The Pueblo had invented Woman's Rights before *any* Caucasian acquired that social insomnia, and it remains one of his fundamentals. He has never used his wife as a pack beast. He is not hen-pecked, but just. The spheres of the sexes are clearly defined. The woman is complete owner of the house and all it contains, save his personal trinkets. She has no other work than the housework. Should her husband ill-treat her, she can permanently evict him from home, and will be upheld in so doing. The man tills the fields, and they are his; but after the crops are housed she has an equal voice in their disposal."

Shall we teach, or be taught?

Woman's Relation to the Labor Question.

"*Labore est orare*," sang the old Catholic Fathers, and this is true. Labor is prayer in its best and highest sense—the sense of serving the neighbor—of using all that is in us of good for the comfort and happiness, not of our own kith and kin alone, but for all the world; our nearest and dearest neighbor being of the household of faith. But we are not now able to labor in healthful conditions; we are not yet free from the curse entailed upon Adam,—that he should eat his bread in the sweat of his face. This curse has followed down the centuries until we are now in a most woeful state of bondage to labor—not in the cheerful contented performance of use that proclaims the free man, but in brutal toil that belongs alone to serfdom. Historians tell us that in the early days of Greece men went singing to their work, with springing step and happy faces. Do we ever hear that song now—the song of joyous labor? No, never! We see instead sad, morose and careworn faces; backs bent and misshapen by the brutal slavery of their never ending degradation, while the days are begun and ended with a curse. In this woeful waste of human energy there is no greater sufferer than woman. Burdened not only with the toil and privation of her class, she has the further curse upon her of multiplied conception. With care and wretchedness she brings into the world beings for whose welfare she is held responsible; yet she has no more control over them, nay, not so much even, than as if she had not had the formulas of the church read over her to give the sanction of law to her state of spiritual and bodily slavery. When will woman see that she should be the most interested party in the labor struggles of the times; that better and purer social and political conditions are never to be obtained till she manifests her thoughtful interest in the improvement of the national conditions?

The condition of woman has always been the standard of civilization everywhere. The higher and more enlarged the sphere of woman, the higher the mental status of that people. No country in the world today compares with America in this respect and yet, even here, a loftier height must be attained before the long last struggle ultimates in victory. Our past century of education has filled us with a desire to remedy the evils of government which are multiplied on every hand; evils which men seem powerless to remove because they are held by prejudice and self-seeking, or are so tied by party lines that they are not able to truthfully discriminate. In this line woman will fail also unless she calls to her aid—in the formulation of all reforms—the power of true religion.

The very foundation of all good government is involved in the ten categories, summed up in the two great commandments: Thou shalt love the Lord thy God with all thy heart, might, mind and strength, and thy neighbor as thyself. Love for the neighbor as for the self can only be exemplified in the communistic form of government. In that alone does every man stand equal before the Lord. Competism is of the devil, and from the devil. Jesus instituted a common treasury among his followers, and with such success that all had enough and in abundance. Just such a reign of plenty would again obtain under just such a law, for the treasures of the earth are poured forth by a loving Father, with a most generous hand; only the desperate greed of man,—made ef-

fective through the spirit of competition pervading every law and regulation in the land—prevents each child of God from having and enjoying the bounty of his heavenly Father.

From this evil spirit—the spirit of competition—are born all the laws that bind the hands of producers, and prevent them from dealing in any and every market of the world. Free trade, or freedom to exchange, belongs by right to all, and only an unrighteous adjustment of law could hamper the world in its interchange of products. Communism is the most absolute free trade, and under its divine auspices each man may enjoy the products of his own labor, of which he is now deprived by tariffs and taxes.

In the philosophy of Jesus the Christ, communism was the key-note of his entire system of reformation—the one point of doctrine driven home and illustrated by actual daily practice. With communism our present mad race for money would be unnecessary; our labor would buy more of the necessities and luxuries of life, and there would also be time for the cultivation of all the higher qualities of man's nature, from which he is now debarred by the struggle for bread. We hear of free land and free men, but until women are free we can have none of these, for in the relation of the sexes centers and crystallizes all there is of good government. The absolute ownership of her own functions, as constructor and organizer of life, will bring to woman and to man the rest from toil and drudgery for which we all long.

Through the combined communistic and celibate life we can realize the meaning of the invitation of the Savior when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*M. C. M.*

It is Her Era.

Victor Hugo's prophecy that this was to be the woman's era finds realization even in remote centers of Old World conservatism. When the Emperor of Japan gave a new constitution to the people in '89, he paid a tribute of honor to women by placing his wife beside him in public. In the school system of Japan equal provision is made for boys and girls. Japanese women are interesting themselves in making opportunities for the advancement of women, and occupying places as teachers, interpreters, post and telegraph operators.

In Sweden the universities have been open to women for some years, and they are allowed full privileges and scholarship. Commercial colleges, post-offices, banks, railway and telegraph offices, accept women as students or employees.

In Denmark, women are distinguishing themselves in literature and medicine. At the University of Copenhagen, several women students hold honorable place in the classes.

In Vienna, the government granted to women the privilege of practicing medicine in Bosnia, where the subjects are Mohammedans, who do not allow their wives to be visited by men.

In Bucharest a young woman has been admitted as a barrister to plead at the bar.

In Russia a bill has been laid before the government to reopen the courses of medicine for women at St. Petersburg.

In Kharkof, where a Sunday course for the instruction of adults was opened, over four hundred women attended, their ages ranging from seventeen to forty years. Russian women, too, are being recognized in literature and science.
—*A Woman's Journal.*

DEATH OF THE PHARISEE.

Pastor and deacons, and members were there,
The church tower was just in sight,
And the pharisee gave them his last proud prayer
From lips that were deadly white.
He spoke of the good that the blood had done
That was spilt upon Calvary's tree,
Of the godly race which his feet had run—
Of his deeds of charity.
And he thanked the Lord again and again,
With a pious befitting look,
That he was not like unto other men,
But was led by the Holy Book.
And pastor, and members, and deacons groaned,
To God let the praise be given!
The Crucified also for us atoned,
And we shall be with him in heaven.

But the pharisee saw through the veil of death
An angel of truth draw near,
And he wildly struggled and gasped for breath,
For his soul was struck with fear.
And the angel said with a startling voice,
Do you think that your shams will win?
Can your spirit in light of life rejoice,
When yours is a burden of sin?
But they tenderly bolstered the pharisee up
To give him the holy bread,
And they brought him with care the communion cup,
And then stood amazed at his dread.

Oh, why do you bring me the wine? he said,
For drunkards my eyes can see,
That unto its treacherous tide have fled
From a woe that was wrought by me.
They were the hopeful, trustful men,
Who thought my profession true,
But just by the turn of my crafty pen
Black ruin their fortunes knew.
Oh, take from my sight the children's food
That I stole from the widow's hand;
Their father had call'd me his kinsman good,
And left me his helpless hand!
Now I must meet with that humbled face,
Distorted by want and crime.
Their mis'ry, their deep hidden anguish trace,
As I pass from the shores of time.

And look! do you see in your crowded street
The outcasts that wander there?
Do you know their young hearts, once pure and sweet,
Were wreathed with parental care?
But I gathered them into my lustful arms,
By wiles that a fiend might hate;
And I robbed them of more than youthful charms,
But repentance has come too late.
And the angel said with uplifted hand,
Let all be warned who hear,
For that is the guilt that gives the brand
Which will hardly disappear.

Then the pharisee raised his dying head,
And said in a bitter tone,
To those who were shrinking around his bed,
Can any one cast a stone?
We are alike in our worldly pride—
Alike in the angel's eye—
Alike in the sins which I strove to hide,
And alike we all must die.
Then give to the flames my pompous will,
And know you are dispossessed,
For gain, that was gotten by means so ill,
Belongs to the sore oppressed.

And pastor, and deacons, and members said,
With many a knowing shrug,
Our brother is fevered—out of his head—
Physician, where is thy drug?
Or, where thy balsam of acid and gall
That was a last drink of old?
But, ere he could answer their urgent call,

The pharisee's heart was cold.
And they gave the pharisee burial grand,
As griefless as ever was given,
And published his righteousness over the land,
Yet knew he was far from heaven.

Mount Lebanon, N. Y.

Cecelia Devyr.

The First Woman Stenographer.

There lives at 24 Clinton Place, this city, one who enjoys the distinction of being the first woman in America to learn and adopt short-hand writing as a means of earning her living!

The first woman stenographer was Eliza Boardman, now Mrs. Burnz. She learned the old curleykew system of Isaac Pitman, in 1847.

It was Mrs. Burnz who first suggested to philanthropical Peter Cooper the idea of establishing a free school of short-hand writing, phonography and stenography for women at Cooper Union.

The idea was rejected for three elaborately specified reasons. First, the art was difficult and complicated, requiring a long period of study and practice to use it successfully; second, the places where short-hand was practiced were not suitable for the presence of women; third, the business was a very limited one, and already fully occupied by competent practitioners.

She got the opinion of the famous stenographers on these objections, and C. C. Hine, Thomas D. Stetson, "Ed." Underhill, the "Grandfather of Stenography," "Bob" Bonynge and other short-hand reporters whose names are known to everybody, wrote a unanimous opinion that the blue-eyed Mrs. Burnz was right and the honorable trustees were wrong.

Then Peter Cooper said he'd set aside a room for a class if Mrs. Burnz would teach the pupils free, and in 1872 the strong hearted little woman began this work of love, to continue it for seventeen years.

There were not more than six women short-hand writers then in New York and Brooklyn. There were Marion Dowd, Jennie Turner and one or two others in 1874. Soon the school was opened to young men as well, and among its graduates who have since become famous were Mrs. Clara E. Brockway, Alice B. Carmick and A. C. Holloway, court, lecture, and law reporter, respectively; Charles A. Morrison, Peter P. McLoughlin, J. N. B. Rawle and a host of others. Mrs. Burnz has ceased teaching at Cooper Union, but derives a nice income from the sale of her own books on "Fonographic Short-hand."

There are now more than five thousand women, young and old, who are earning wages in New York and Brooklyn as stenographers, a host of them combining the manipulation of the type writer with their short-hand work.

They are indispensable to the business office. They are to be found in law offices, stores, courts, newspaper offices and everywhere else. They are the subjects of flippant jokes, but life is no joke at all to a majority of them.—*New York Evening World*.

There are only three places in the world where women possess all the privileges of voting which are accorded to men; namely, Iceland, Pitcairn Islands and the Isle of Man. *Woman's Standard*.

An American Woman's Experience in London.

An American woman, Margaret Manton, relates that on arriving in London at 8 o'clock one evening, she drove at once to a certain hotel much frequented by Americans, and asked for a room, but that a room was refused her "simply because she was a woman." Miss Manton need not have crossed the Atlantic to experience that treatment. She might have found the same unwritten law in force in American hotels; at least a woman writer in one of the New York newspapers made an experiment a few months ago, which had that result. The law is of Mrs. Grundy's enactment, and its enforcement is due solely to public opinion among women. If Miss Manton desires its abolition, her recourse is not to hotel proprietors, who must do what their patrons demand, but to women, who seem to be not entirely sure of their own honor and purity unless they are safeguarded from even casual contact with possible "adventuresses."—*Twentieth Century*.

O King of kings, come forth!
High on the walls of human hope
Thy banner fling!
O send thy heralds forth!
Dig deep the depths of human hearts
And plant therein!

—Amo.

Woman's Influence.

It is well known that a protest against the candidacy of Sir Charles Dilke was signed by leading women of England, some weeks ago, and sent to Mr. Gladstone, who took the ground that the voters must settle that question. The forces of "applied Christianity" then determined to take the "appeal to Cæsar," thus suggested by the Liberal leader, and so have gone to the electors; among the speakers rings out the clarion voice of one who is rapidly becoming a leader of leaders, Lady Henry Somerset. This is the situation in a nutshell: the husband of Mrs. Crawford secured a divorce from her on Scriptural grounds, Sir Charles Dilke being the partner of her guilt. Her home is forever disgraced and she is banished from society. Meanwhile, good men and women do not propose to sit quietly by and see her partner re-enter Parliament. All honor to them for this heroic crusade. The cause of equal rights between men and women has its Gibraltar in their equal right to be pure, and their equal punishment for crimes that blast the home.—*Union Signal*.

Women in Military Positions.

Seven women now hold the place of regimental chief in the army of Prussia. The present emperor, according to the *New York Tribune*, is responsible for the appointment of five women. The oldest woman-colonel is the Empress Frederic, who was placed at the head of a regiment of hussars, October 28, 1861, the date of the coronation of Emperor William I. Princess Frederick Charles, widow of the famous "Red" prince, ranks second in point of time, having been made chief of a regiment of dragoons in 1871. Queen

Victoria, the third female commander, by courtesy, has been chief of another Prussian regiment of dragoons since 1889. The Princess Albrecht of Prussia, wife of the regent of Brunswick, has been the chief of a regiment of fusiliers since 1889. The Empress Augusta Victoria, wife of his majesty, has been commander of a regiment of the same branch of the service since 1890. The duchess of Connaught, daughter of the red prince, is a colonel of infantry, receiving the honor two years ago. The queen regent of the Netherlands became a colonel a few weeks ago. The duchess of Edinburgh, although not head of a regiment, is attached in the records to one of the regiments of the guards.—*Ex.*

Heredity.

A mother, indignant to find her little daughter low in her class at school, exclaimed wrathfully, "I'm out of all patience with you, Mollie. I should just like to know why Sallie Jones is always at the head of her class and you always at the foot!"

Mollie hesitated for a moment, and then looking her mother squarely in the face, said demurely, "You seem to forget, mamma, that Sallie Jones has very clever parents."—*Ex.*

Another Triumph for Women.

The fair sex has achieved a fresh victory in Michigan, where the supreme court has delivered its decision that a woman may legally perform all the functions of a county clerk. The case was that of Miss Marguerite Burr, of Flint, who, in the usual course of her duties, issued a regular writ of attachment. The legality of the act was questioned on the broad general ground that a woman cannot act as a county clerk. The supreme court, however, holds that the choice of a deputy by a county clerk is not limited by race, sex, color or age, as the office is wholly ministerial.—*Chicago Tribune.*

NOT GOLD, BUT SOULS.

Not gold, but souls, should be first in an age
That bows its head at the Sacred Word:
Yet our laws are blind to a starving wage,
While guarding the owner's sweat-wrung hoard.

"It is not our fault," say the rich ones. No:
'Tis the fault of a system, old and strong;
But men are the judges of systems, so
The cure will come if we own the wrong.

It will come in peace if the Christ-word lead;
It will sweep in storm if it be denied;
The right to bring justice is always decreed;
And on every hand are the warnings cried.

Take heed with your progress. Its feet have trod
On the souls it slew with its own pollutions;
Submission is good, but the order of God
May flame the torch of the revolutions.

Beware with your classes. Men are men,
And a cry in the night is a fearful teacher:
When it reaches the hearts of the masses, then
They need but a sword for a judge and a preacher.

Take heed, for your Juggernaut pushes hard;
God holds the doom that its day completes;
It will dam like a fire when the track is barred
By a barricade in the city streets.

—John Boyle O'Reilly.

Modern Selfishness.

It is frequently alleged by well-meaning men, says the *London Spectator*, that the world is now governed by pity, feeling and consideration for the weak; that the maintenance of fleets and armaments indicates an unwarrantable distrust of neighboring nations, and that the maintenance of a strong police is a great and unnecessary expenditure. We wish all those who believe these smooth things would carefully study the case of the *Normania's* passengers as reported in recent telegrams. The *Normania* arrived in New York with cholera on board, and was placed in quarantine—that is, was compelled to remain in the harbor, without communication with the land, in complete isolation. After the healthy passengers had endured extreme misery, the Governor of New York, a humane and broad minded man, proposed that Fire Island, an islet opposite Long Island, with a large hotel on it, should be purchased as a quarantine station, and the passengers be landed there where they could have some comfort, freedom of motion, and immunity from the danger of infection. He himself purchased the island and the hotel, the healthy passengers were transferred to a small coasting steamer, the *Cepheus*, and it was supposed that their sufferings from imprisonment, at all events, would be happily terminated. Those who thought so, however, mistook their epoch. The reign of the "law of love" has only commenced for those whose sufferings disturb the comfort of the lookers-on. The inhabitants of the shore of Long Island, which is behind Fire Island, rose in arms to prevent anybody from the *Cepheus* landing on the island. They threatened to drown the officer appointed by the governor to look after the passengers, and when implored to allow only the old women and children to land, sullenly refused. Mr. McPherson, a New Jersey senator of the United States, appealed to them in the name of God. "I appeal to you in the name of God," urged the senator, "not to be longer led on to heartless cruelty by this attorney, but to give your consent to the women and children being taken from the boat, where they have nothing to eat, and no place to sleep in, where the common decencies of life can no longer be observed, and where the surroundings are foul from seasickness. Before you answer, think what will be done. Don't bring everlasting disgrace upon your names. Be men."

The appeal was in vain, and although the crowd was assured by competent health officers that there was nothing to fear, they preferred the sufferings of others which they fully realized, to the smallest modicum of risk to their own persons; and it was not until they were overawed by the arrival of the militia that they left the island to the unfortunate passengers. There was no pity for the feeble, while for the sick there was only abhorrence.

This selfishness is not confined to America. There is hardly a country of Southern Europe where sickness, if it is of an infectious character, is not regarded with angry loathing, leading often to active cruelty. In Hungary the peasants openly declare they will inflict death, rather than incur the risk of it for their wives and children. Even in Germany, in many places, the people absolutely refuse the sick admittance, and drive out crowds of Russian Jews to starve or perish beyond the frontier, because sickness may be among

them. Nor are we wholly exempt from the same selfishness, even here. We do not refuse admittance into hospitals, but after moaning loudly over the oppression practiced on Russian Jews, we, to avoid their competition as well as to avoid their disease, take advantage of the first excuse to declare that they shall not enter our ports. "The law of love" in our minds applies to any but the dangerously miserable. They are below the scope of Christian charity.

The law educates as well as coerces, and the people of Fire Island, who became humane under the coercion of soldiers, will forever after regard their inhumanity with a certain distaste, as a tendency which they are bound to keep down. Their natural instinct was to shoot the weak rather than expose themselves to any risk of danger. Man in "a state of nature" is an exceedingly dangerous brute, quite capable, if his father has scarlet fever, of shooting him down "to prevent the spread of infection,"—that is, in fact, to keep it from himself.

Cholera And Alcohol.

That no pains should be spared to prevent the spread of cholera, every one will admit, says Dr. Lowther, in the *New York Voice*. All the wisdom gathered from past study and experience should be utilized to stay its progress. It is well known that any form of filth is a hot-bed for the breeding of infectious diseases. The places where intoxicating liquors are sold have proved to be generators and conductors of cholera. Not only so, but the users of alcohol are the most ready victims of the disease. This is accounted for by the fact that, by its use, the digestion is deranged, the blood vitiated, the nerves unstrung, and, further, that the presence of alcohol in the system renders it more susceptible to infection. But account for the facts as we may, here are the testimonies of physicians and others during the scourges of 1832 and 1866:

Dr. French, a medical health officer in Liverpool, says: "The outbreak of cholera in July, 1866, in that city, was in a house where a woman died of another disease. They kept the body for three days, during a drunken debauch, in a crowded room, filled with the fumes of tobacco and alcohol. This revel was called 'a wake.' One week from that time forty-eight persons had died from cholera within a radius of one hundred and fifty yards from that place."

During the epidemic of 1832 Dr. Bronson said: "In Montreal one thousand persons have died of cholera, only two of whom were teetotalers." A Montreal paper said: "Not a drunkard who has been attacked has recovered from the disease, and almost all the victims have been at least moderate drinkers."

In Albany, N. Y., the same year, cholera carried off three hundred and sixty-six persons above sixteen years of age, all but four of whom belonged to the drinking classes. Packer, Prentice & Co., large furriers in Albany, employed four hundred persons, none of whom used ardent spirits, and there were only two cases of cholera among them. Mr. Delevan, a contractor, said: "I was engaged at the time in erecting a large block of buildings. The laborers were much alarmed and were on the point of abandoning the work. They were advised to stay and give up strong drink. They

all remained, and all quit the use of strong drink except one, and he fell a victim to the disease." He says also: "I had a gang of diggers in a clay bank, to whom the same proposition was made; they all agreed to it, and not one died. On the opposite side of the same clay bank were other diggers who continued their regular rations of whiskey, and one third of them died."

In New York City there were two hundred and four cases in the park, only six of whom were temperate, and these recovered, while one hundred and twenty-two of the others died. In many parts of the city the saloon-keepers saw and acknowledged the terrible connection between their business and the spread of the disease, and, becoming alarmed for their own safety, shut up their saloons and fled, saying: "The way from the saloon to hell is too short." In Washington, the Board of Health was so impressed with the terrible facts that they declared the grog shops nuisances, ordered them closed, and they remained closed for three months.

A prominent physician of Glasgow reported: "Only nineteen per cent of the temperate perished, while ninety-one and two tenths of the intemperate died." One extensive liquor dealer of Glasgow said: "Cholera has carried off half of my customers." In Warsaw ninety per cent of those who died from cholera were wine drinkers. At Tifels, Prussia, a town of twenty thousand inhabitants, every drunkard died of cholera. Drunkenness itself is a disease. It is a disease mainly germinated in the saloons. It is known to be the cause of many other diseases, some of which are transmitted to the offspring of the drunkard. Since this business costs the United States, in direct and indirect wastes, \$140,000 every hour, and kills in the same time one hundred and eighty-five men, and brings nothing good in return for this waste of men and money, and since it is a cesspool of contagion likely to scatter cholera throughout this nation, endangering the temperate as well as the intemperate, it would seem the dictate of wisdom to follow the example of the authorities at Washington in 1832—declare the saloons nuisances, and close them.

The Supreme Court of the United States has said: "No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them." President Harrison acted wisely in declaring a quarantine of twenty days for foreign vessels coming into our ports. Health authorities of the different cities and towns throughout the Union have power to remove anything that endangers public health.

That's What's the Matter.

A man may be as skilled as he pleases, his skill will be of small value to him so long as he has not free access to the necessary correlates of labor—the earth and its products. If all the men and women in the world were skilled mechanics, but were dependent upon land owners and capitalists for access to labor's correlate, all their skill would do little more than help to fill the coffers of the self appointed captains of industry—the condottiere of our time.—*Prof. Thomas Davidson.*

THE HAZARD CIRCULAR, ET AL.

Their Genuineness Proven by the Logic of Events.

These famous documents are still quoted as a part of the financial history of this country, and they are still occasionally denied by the money power. A friend sends us an article making such denial, and asks our opinion.

We personally have no proof of their authenticity, any more than we have of the authenticity of many other documents that are published without question. They appeared years ago when the financial question first began to be agitated, and they have both fully stood the test of time. At the time of their first publication, Col. Norton, of Chicago, claimed to have in his possession one of the original Hazard letters, but we never saw a copy of it. Certain it is, however, their genuineness has been proven by the logic of events. Everything foreshadowed in those documents has been faithfully worked out and accomplished to the letter. Hence, so far as fact and history are concerned, it matters not whether they are genuine or forgeries. If the money monopoly did not write them it has lived them, and the country is in the condition today that those circulars outline, and the hand that proposed in the circulars to bring about that condition, actually brought it about.—*Progressive Farmer*.

God's Alleged Misbehavior.

That God is behaving in a way that is disgruntling the Catholics of Mexico, or some of them, is evidenced from the following from a late number of *El Pueblo Catolico* of New San Salvador. The pronunciamento is said to correctly reflect popular sentiment in that vicinity.

"The principal Alcalde of the town and Department of Castanas:

Considering that the Supreme Creator has not behaved well in this Province, as in the whole of last year only one shower of rain fell; that in this winter, notwithstanding all the processions, prayers and praises, it has not rained at all, and consequently the crops of Castanas, on which depends the prosperity of the whole Department, are entirely ruined, he decrees:

ARTICLE I.—If within the peremptory period of eight days from the date of this decree rain does not fall abundantly, no one will go to mass or say prayers.

ARTICLE II.—If the drought continues eight days more, the churches and the chapels shall be burned, and missals, rosaries and other objects of devotion will be destroyed.

ARTICLE III.—If, finally, in a third period of eight days, it shall not rain, all the priests, friars, nuns and saints, male and female, will be beheaded. And for the present, permission is given for the commission of all sorts of sins, in order that the Supreme Creator may understand with whom he has to deal."—*Pomeroy's Advance Thought*.

A Pertinent Question.

If this is a government of, by and for the common people, why is it that government troops are always at hand to protect the privileges granted by the state to creatures of its own enactments—corporations?—*Plough Boy*.

Sunday not the Sabbath.

No sabbath was observed by professing Christians of the first century. Sunday was a pagan day on which the Romans held the festival of the sun. Why should the clergy be opposed to recreation and amusements on this day? Why should they refer to it as the sabbath when they have no authority whatever for the claim? They know that Sunday was not constituted a sabbath by divine command. They know that Sunday grew into a holy-day by Christian usage and custom, and, as Neander says, "The celebration of Sunday, like every festival, was a human institution.—*Religio-Philosophical Journal*.

Salaries go up, While Wheat Goes Down.

Notwithstanding the fact that labor and its products are, and have been, on the decline for the past twenty years, the salaries of government officials, especially those near the top, are continually on the increase. There has not been a salary of this kind reduced this session, while many have been increased. There is never a session but some committee reports in favor of creating new offices at a high salary or recommends an increase in the pay of those already in official positions. Wheat at fifty cents, and an increase of an already sufficient salary do not exactly look well in the same list. Have the farmers noticed this, though?—*Southern Alliance Farmer*.

The Coal Barons.

Coal has "gone up" again. Not because there is a scarcity of it, but because the "combination" orders it. The combines of capital have broken open the treasury vaults of nature, seized upon the geologic treasures where the mighty forests of antediluvian ages are stored away as a ready-made providence for man, and they have said, even this bounty of the Almighty we will dole out, not according to the needs of man or to the cost of production, but according to our extorting power.—*Unity, Chicago*.

Come, Grover! How About This?

While the Farmer's Alliance and every labor organization in this country composed of white or colored people were fighting the "force-bill" solidly and heroically, Mr. Cleveland was as dumb as an oyster; but when they were aiding the democrats with all their power to secure the free coinage of silver, and were on the eve of securing it, Mr. Cleveland wrote letters and used all the influence at his command to defeat it, and succeeded.—*Southern Mercury*.

More Evictions in New York.

There were more evictions of tenants in New York City last year than there were in Ireland. The poor people could not pay the rent, so they were hustled into the street.—*People's Friend, Booneville, Indiana*.

THE LATEST SPOKEN.

"Good morning, Dr. Hammond. Now that the cholera scare is abating, the *Washington* would like to know how much of it you think was well founded and how much was entirely unnecessary."

"It was *all* unnecessary, so far as concerns cholera in this country. I do not hesitate to say that I do not think there has been a case of cholera in New York or anywhere else in the country this summer, excepting, of course, the quarantine stations in New York Harbor."

"Why, what about all the patients, and what of the evidence of the bacteriologists?"

"The bacteriological examinations can only show the presence or absence of the common bacillus. There are several varieties of this bacillus so like the germ of Asiatic cholera that it is impossible to distinguish one from the other, except by the mischief done by the more malignant organism. As for the so called cases of cholera, there are in any season acute diarrhoeal diseases which may be mistaken for cholera if there is a cholera excitement. If Gilmore had died in New York a couple of weeks ago it is very probable that his case would have been diagnosticated as cholera. I do not believe the disease has been in New York this year, because no two cases have been in one place, and only one case of so called cholera has been even indirectly traceable to a possible source of infection."

"You think, then, that the source of true cholera can usually be traced?"

"To get cholera you must drink it or eat it. There is absolutely no danger in any other way. I would be as willing to wear the shirt of a cholera patient, provided it was not soiled with discharges, as to wear my own shirt—except, of course, the sentimental preference for my own shirt over that of any other person. There has been great complaint over the bedding washed ashore from the infected vessels. Undoubtedly you might get cholera from this source; but you would have to lie down on the mattress and put your lips in contact with the soiled spots. You could hardly get it in any other way."

"Then a good deal of this fumigating process has been superfluous?"

"Entirely so. There have been enough beautiful gowns spoiled to drive the ladies of this country to despair. I am perfectly willing to be quoted on this point and to give evidence if any of the ladies want to bring damage suits against the government."

"What about the detention of vessels?"

"Dr. Vanderpool, one of the most efficient health officers New York ever had, considered a detention of twenty-four hours sufficient, in case of a vessel suspected of cholera. When such a ship comes in, the well passengers should be taken from her immediately, and the sick ones put in hospital. The important thing is to thoroughly clean the ship. Not one spot must be left infected with dormant germs which will become active at the first favorable moment."

"Doesn't the cholera bacillus lose its potency with time?"

"It is a curious fact, and very little known, that the fresh dejecta of a cholera patient are not nearly so harmful as after they have undergone fermentation. This is the reason why physicians and nurses of cleanly habits rarely take cholera, even when fighting an epidemic of the disease. I have had cholera patients vomit all over my hands, but I never had cholera."

"Did you ever deal with an epidemic of the disease?"

"Yes, in 1849, when I was an assistant surgeon in the army, I went with troops from Pittsburg to Fort Leavenworth, by way of the Ohio, Mississippi and Missouri Rivers. I had hundreds of cases of cholera, both en route and after we arrived. Then, as we came into higher altitudes, as we crossed the plains on our way to Santa Fe, the disease stopped suddenly and entirely."

"How do you account for that?"

"The lower temperature and rarefied atmosphere are unfavorable to the activity of the germ. They do not kill it, but hold its malignity in check."

"Has there been much advance in the treatment of cholera since 1849?"

"There is very little change. I lost about thirty-three per cent of these cases, and should still think I was doing very well if I treated a cholera epidemic and lost no larger proportion of cases. If I were placed now where I could not get boiled water and carefully cooked food, I would take peroxide of hydrogen. This is simply water with an extra molecule of oxygen. It is fatal to all bacterial organisms, though entirely harmless to the stomach. You cannot carry boiled water around in your pocket, and it is well to have a good preventive of danger when you have lost faith in your water supply."

"What do you think of the policy of suspending immigration for a while?"

"I approve of that on general principles, irrespective of the possibilities of cholera. I don't want any more Huns, Italians, Russians, Poles, Servians or Bulgarians in this country. If the cholera excitement brings about their exclusion, it will have done more good than harm. Perhaps Senator McPherson's late experience will induce him to push the matter when the next session of Congress opens. If he doesn't, his lesson will have been lost on him, and he isn't that kind of a man."

The wife of Pere Hyacinthe, who, by the way, was the widow of Captain Merriam of this State, and a former communicant of Henry Ward Beecher's church, has arrived in this country on a mission in connection with the work of herself and her husband in France. Concerning their endeavor to reform the Catholic church, the lady in a recent conversation said: "Ours is not a new sect; it is far from Pere Hyacinthe's intention to add to the already too numerous divisions of Christians. There should be but one church, the apostolic, not the Roman church. Catholicity has been perverted. The pope and Jesuits have become masters of the situation. We deny the former's infallibility, for the simple reason that the pope was never heard of until many years after the establishment of our church. We recognize primacy, but not papacy. Rome deviates from the principles of catholicity; we deviate from the system.—*Better Way.*"

It is constantly asserted by the stump speakers that the currency is rapidly expanding under the Sherman law. The Sherman law puts out or pretends to put out \$54,000,000 a year. The national banks are retiring their currency at the rate of \$30,000,000 a year. Last year there went out of the country \$68,000,000 of gold, more than came back, through public shipments. It will be a very small estimate to claim that \$50,000,000 went abroad without return through private shipments and in traveler's pockets. As the coinage of silver has been suspended by Mr. Harrison, we have only the gold coinage to meet this deficit, and it is certain that there is a continued contraction of currency going on. Does some man say the Secretary of the Treasury reports differently? The statements of the Secretary of the Treasury concerning the volume of currency have been disproved by an overwhelming mass of reputable evidence.

Mr. Foster must needs accept the alternative of defending his official integrity at the expense of his official intelligence, or defending his official intelligence at the expense of his official integrity. In any case he stands convicted before the whole country, publishing statements utterly false and erroneous.—*National Watchman*.

The Philadelphia Press says: "There is no disguising the fact that the republican vote has fallen off greatly in the localities where the tariff was especially strong since the new ballot law went into effect." Other republican organs also admit the fact, and their only explanation is to advance the humiliating plea that republican voters are too illiterate to make up their ballots properly. For a party which has always claimed to represent the educated part of the community this is quite a come down, but unfortunately it does not explain the situation. Under the old system of voting the voter was under pressure from many quarters. Bribery and intimidation were not only largely resorted to, but the reproaches of friends and social influence of many kinds undoubtedly prevented many from voting according to their honest convictions. Now all this has changed and it is needless to say that the party which least represents moral convictions is the greatest sufferer.—*Philadelphia Justice*.

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