

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. 17.

CHICAGO, ILL., OCTOBER 22, 1892. A. K. 54.

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.

DO NOT send remittances or business communications to the editorial department of The Flaming Sword. Checks, money orders, express orders and postal notes, must invariably be addressed to The Guiding Star Publishing House.

MAKE ALL MONEY ORDERS PAYABLE AT THE "COTTAGE GROVE POSTAL STATION," CHICAGO, ILL.

ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

KORESH,	O. F. L'AMOREAUX, Ph. D.,
Editor.	Associate Editor.
C. J. MACLAUGHLIN,	Managing Editor.

McKinleyism a Bad Thing, According to the Tariff Argument.

If it be a fact that the "McKinley tariff" has succeeded in destroying (or in threatening to destroy) the prospects of industry in England and the British provinces generally, it is as certainly true that our trade with England must soon or later cease; for the cessation of trade with England must inevitably follow the destruction of industry. The republican argument, that for the American workman to succeed, the prospects of the foreign workman must be destroyed, if not Christian, would be ingenious were it not unmistakably short-sighted. So called "protection" to any species of industry can have but one effect, namely, to bring a spurious article into the market, not in competition with a good one but to compel the purchase of a poor article because the superior one is forced out of the market, or, if brought into the market, brought there at a fabulous price.

If the "McKinley tariff" has the effect of destroying industry in England and other countries, as the republicans aver, then it will have the effect of driving workmen from other countries to America, and thus swell the ranks of those who seek employment. This is the prospect, from the tenor of the protection argument. It may look encouraging to the American workman, providing he is inclined to catch at the bait thrown out to him. The truth is, that no sensible republican or democrat believes a word of the argument

to influence the workingman's vote. The common voter is the mere tool of the politicians, none of whom have a particle of interest in the welfare of the poor toiler except to perpetuate his slavery in the interests of the monkey using him for a cat's-paw. If so called protection is so destructive to foreign industry as the politicians of the protection stripe pretend, the conclusion is inevitable that we are inviting to our domain a horde of malcontents having no conception of the principles of republican government, but who, dissatisfied with the millionaire employer's methods of distributing and dividing his gains, will, in the near future, become an ungovernable mob.

There are some dangers threatening the stability of our nation, the basis of which resides in the fact that the two great parties are blinding themselves to the true national welfare through their efforts to influence votes for party control, to the end that they may divide the spoils; for the spoils is the main thing after all. It was the greed for spoils that rendered Cleveland unpopular with a portion of his party. He was too honest for the political ring under whose control he gained the presidential office. If he had not been more faithful to the national trust than to party purpose and policy, he would have been his own presidential successor. If the people are wise enough to perceive that an honest man is a more serviceable one to the public interest than a dishonest one, Cleveland will be the next president of the United States. Not that he is always correct in his judgment, but that he is honest. He has not yet discovered that the stamp on gold is the basis of all the disturbance in the commercial world, but he is more liable to perceive the truth because of his public integrity. He is not a religious bigot; his political rival is the candidate of, and belongs to, as persecuting a religious power as ever existed in the so called dark ages. May we be delivered from the control of the modern church in politics, whether led by or impulsing a corrupt political ring.

Advice to the Farmers' Alliance.

To the Farmers' Alliance we would say that the unlimited coinage of silver can never, by any possible prestidigitation, manipulate the railroad monopolists and produce speculators from the control of the right of way between the farmer and the people, who, third or fourth-handed, consume his products. The free coinage of silver can never, by any artful dodge of the small farmer, enable him to compete with the great land monopolist with whom he is brought into competition. The free coinage of silver can never, by any system of legerdemain, be made to determine labor toward the farms, while the tendency for higher wages and shorter hours is toward manufacturing interests.

The theory of the tariff advocates is, that protection enhances the value of labor. Admitting this to be true—it can be taken *cum grano salis*,—its possession by the farmer does not enable him to employ labor at reduced rates, and the advantage of the bridge monopolist, who spans the chasm between the farmer and the consumer, is not diminished. If protection is an advantage to the manufacturer, and increases the wages of the artisan, it diminishes the chances of the farmer to produce his crops, because the inducement to secure farm hands must be proportionably beyond the possibility of the small farmer to meet.

In addition to the farmer's demand for unlimited coinage, he must borrow his money directly from the government without the intervention of the bank. We reiterate; the money lender, even at one per cent, is the money maker, and the money borrower is the money loser. This law is inexorable. The farmers comprise a portion of the government. What do they propose to do? To create a price for silver bullion at a ratio of fifteen or sixteen per cent to one of gold, at a standard of valuation upon gold, fixed by government fiat, which enhances the valuation of gold four or five times its intrinsic value! They propose, *as government*, to purchase silver in large quantities, then borrow it of themselves through their agents at Washington at a small per cent of interest.

If the labor organizations in the United States could by any process be made to drop out of existence, where would drop the price of labor as ostensibly dependent upon so called protection? The only hope of the farmer is through the destruction of monopoly. The first attack to be made is the destruction of all fiction upon money by the demonetization of gold. Demonetize gold, and one great decisive blow is made for the dethronement of the plutocratic king. Let demonetization of gold constitute the war cry of the Farmers' Alliance.

The Special Benefit of "Protection" to the American Purchaser.

Russian stove pipe is quoted at about thirteen cents per pound. Wood's planished iron pipe, worth about one fourth as much, is quoted at nearly the same price. The Russian pipe is durable, while the planished iron is comparatively worthless. We have recently been informed by a stove dealer that one hour's exposure to wet weather will destroy the planished iron pipe, while at the same time it would have been to his interest to sell the same. The application of a principle that will so protect the manufacture of a poor or spurious article and increase the price of a good one may be correct, but we fail to reconcile it with the laws of righteous economy.

Free trade is the divine law of commerce. Protection of the tyrant and aristocrat, and the slavery of the masses through so called American protection, *may* be enjoyed by the laborers of the country; it certainly *is* enjoyed by the men who tyrannize over the laborers and rob them of about three fourths of what they earn, first, by pocketing about two thirds while they put one third into the pocket of the employee. Second, by compelling them, through "protection," to pay a high price for articles they had created for a small price. But such is the deceit of riches!

LIFE VS. DEATH.

[Koresh, in Guiding Star.]

Man is educated, both by observation and ecclesiastical culture, to expect the common corruptible termination (death) of the body. He is born into the inheritance of desire not to die. In other words, the inherent and innate proclivity of human desire is to live. The belief that man must die, is in direct conflict with his desire not to die. This conflict is the prime factor in that process of disintegration which consummates in corruption. Is it possible for man to live forever in the body? Or, can the body be changed, corrected, and improved, so as to perpetuate it as a material immortal structure? It cannot. Then the desire to live in the natural world is not the highest desire to which man may attain. Man desires natural life, because it is the only life with which he is acquainted. His experiences and observations are in connection with natural and material existence. All the joys with which he has made himself familiar are related to natural existence. How, then, can he desire to enter upon another existence with which he has had no experience, and of which he has had no observation?

Man must be cultured into the experiences of the divine life before he knows whether he can enjoy them or not, and thus desire such a life in preference to the natural one. Such experiences can only come through his development into the higher relations. How can the experiences essential to the formation in man of the higher aspiration be augmented? In no possible way, but through man's regeneration (reproduction) from those very experiences. The Lord Jesus Christ, the Savior of men, came down from heaven with all the experiences and loves of the heavenly state. He was planted in the race as the seed of reproduction, reproducing in man what he himself had enjoyed, thus engendering in man the desire to return to the heavenly ecstasies. If man ever attains to a desire for a heavenly life in preference to the natural, it is because he has had implanted in him the germs of that life, which, when approaching maturity or fruitage, incline him to return to their former joys; these germs of the higher life being, in the involved forms, the aggregation of previous evolutions in the higher degree.

When regeneration approaches maturity in man, he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state. By the science of immortal life, we mean the science or knowledge of what it consists, and how acquired. The science being in agreement with the new desire, there obtains a reconciliation. The conflict between the love of life and the conviction of death ceases, and man comes into his state of rest. Immortality cannot be insured except through equilibration of the desire and the conviction. The desire must be in concord with fact as inhering in immutable law. This is obvious from the fact that the laws of being are not the arbitrary creations or productions of a voluntary energy, but obtain as inherent properties of life itself. Laws exist because of Being itself. God himself could not, either by voluntary or involuntary act, annul or violate them.

The desire for life in man is innate. He naturally longs for continued existence, but because his culture from every source leads him to the conviction that the death of the body

is inevitable, he regards the immortal state as beyond, somewhere, and believes it is entered upon only at and through the death of the body. There is obviously something radically wrong in the common human conviction as acquired through ecclesiastical education, for to believe in a glorious immortal state, transcendently ecstatic, and at the same time desire to remain in the mortal state in preference, is, to say the least, very irrational and inconsistent. Jesus, the Messiah of the Christian age, came to bring life and immortality to light. He came not merely to teach "The new and living way," but to plant the germs of immortality. He said, "I am the way." This being true, the way He finally went is the way which all the sons of God must go when life is actually entered. The first step toward the new order must be a correction of the desire for life. The mind must be taught to incline toward the divine condition, both in natural as well as spiritual qualities, and to turn from the sensual natural. The higher life must be desired through a correct knowledge of divine uses, and how they are to be applied.

No person can normally desire such a world or condition as the heavenly world and state is pictured by modern Christian theology. The heavenly state is a state of uses, performed on the basis of love to God and to the neighbor as the incentive to all human activity. Death has been the common channel of departure from the world of materiality and form. The Lord Jesus Christ came to bring life and immortality to light, and eventually, through regeneration (reproduction) from himself, as the germ of life, to effect immortality in the race. He overcame death as the great High Priest of life, and life must come to the world as the consequence of his power to impart it. The germs of immortality were planted in the church through the theocrasis of Jesus, his transition to Holy Spirit, and his reception by the church. The dispensation, from the time of the planting of the germs of life to the present (the end of the age), was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, we look for the harvest. It must come through the destruction of the last enemy, namely, death. If death is not to be destroyed, as the final consummation of the Lord's power to save, then the Christ came to stimulate expectations that were never to be realized, and the Christian system is a mere farce.

It will be said by those who object, that it is appointed unto man once to die, and after this the judgment; that the Lord himself died, was buried, and raised as a type, and that therefore all men must die and go into the grave, in the likeness of his death and resurrection. The appointment to die was fulfilled in man's death in the Adamic fall. "If all died in Adam, then were all dead," and because all are dead in Adam, all must be made alive in Christ. Jesus did *not* die as other men do. His body never saw corruption. He was the living, vital spirit. He came to quicken the race in fulfilment of a perpetually operative law, recurrent in the manifestation of the God-man at regular intervals. He went into the tomb, but his body could not pass through corruptible disintegration as do the bodies of those who die the common death consequent upon the fall of man. When in the death of the corruptible man the body is laid in the tomb or grave, it passes through corruption and is reduced to the elements, rudiciples and forces incident to such corruption. The Lord Jesus died

his death that men need not die. But the death he died was not merely the temporary death upon the cross of wood, (this was a symbolic portrayal of the real death of the Christ,) but his entrance into the church through the operation of the Holy Spirit—which was the substance of his own body descending into man, and becoming by such descent the substance of man's body and nature—comprised the actual death of the Christ in man. In consequence of this descent and influence, man must arise at the proper time out of his own corruptible nature by virtue of having appropriated the life of the Christ in the beginning of the age, passing through the processes of regeneration (reproduction) during the age, and terminating in the fruit at the end of the age, as taught by the Lord Jesus.

If immortal life is something to which man attains through the efficacy of regeneration from the regenerator, that is, if this corruptible (dying) shall put on incorruption, and this mortal shall put on immortality through the power of having appropriated the immortal substance, and if the demonstration of life by the God-man is an assurance of man's possibility to overcome death through having conformed to the divine life, then in man's obedience to both spiritual and natural law may he attain to the consummation of life. This consummation must come through the discovery and application of the science of life. The doctrine of the gospel is that man is corruptible, mortal, and that through Him who only hath immortality the corruptible nature is to be transformed. Redemption is salvation from death to life, not a change from one immortal state to another. Modern Christianity says the soul of man is immortal. The Bible says, "The soul that sinneth it shall die."

How Millionaires Are Made.

"During one hundred years of African slavery in America, no slave owner was able to amass a fortune valued at \$1,000,000; but in twenty-eight years of financial slavery we have made over forty-five hundred millionaires, some of whom are worth from \$80,000,000 to \$250,000,000."—*The Sentry*.

In a great hardware store in this city, owned and run by millionaires, one man puts handles in axes. When you consider the price of axes and handles as they are sold by the same house, the man earns for the establishment just twelve dollars per day; of this sum he receives two dollars, and his millionaire masters pocket ten dollars. The best hand in the packing department of the same store, while in the performance of his work, stepped on a nail and run it into his foot. This injury incapacitated him for labor for a few days, during which time his wages were stopped, the firm assigning as a reason that they could not afford to pay for labor which they did not receive; yet they employed no hand to fill his place, compelling the other workmen to do for nothing the work he was unable to do. Such is the unconscionable thievery practiced by the rich upon the poor, in every department of human effort.

Under such a labor system, what wonder is it that the number of millionaires is daily increasing and a much larger number of paupers and tramps is being turned out? But these are not all the ways in which millionaires are made. The enormous amount of stock watering and swindling by means of the gambling operations of banks and boards of trade, and various forms of usury, rents, profits and dividends

make millionaires by the thousand, and paupers and tramps by the million. Mr. F. J. Shulte of this city, as we learn by an editorial item in the October *Arena*, has issued an Economic Chart, illustrated in colors, in which he shows that twenty-one cent's worth of meat to the farmer, after it has passed through the hands of the monopolist, becomes worth, to the consumer, one dollar; vegetables that bring to the producer thirty-three cents, cost the consumer—after the monopolist has taken his toll—just three times that amount; thirty-six cent's worth of coal at the mines, after it has crossed the monopolist's bridge, requires the expenditure of a dollar by the consumer.

Of the business of the country, ninety-two per cent is done on credit, and but eight per cent in cash. "Our population in 1866 was thirty-seven million; two billion dollars were then in circulation. Our population today is sixty-three million, and the money in circulation is one billion, six hundred million dollars. With all the money in the land, the banks could pay their depositors but ten cents on the dollar, or in gold only two cents on the dollar, or in gold and silver only three cents on the dollar." The worst phase of the whole business is not given in the above. In 1866 our industrial people were mostly out of debt, and such as were not had constant employment at high wages, received high prices for what they produced, and of course were able to pay their debts; whereas now the vast amount of the indebtedness into which the producer has been forced must be increased yearly because of the low price of his products. The larger amount of money, at that time, was mostly in the hands of the people, hence they were mostly exempt from the vast amount of usury which the use of money now implies, since the most of the money supply is controlled by banks and private usurers. But a still more oppressive and destructive power wielded by these usurers is the power they always hold to make the available money supply large or small, at their own sovereign pleasure, thus putting up or putting down prices, legally robbing and ruining thousands.

Every nation in the past—and there is no reason to expect a different result now—that has permitted its producing classes to be thus robbed by its idlers, has gone to the wall, and justly. Despite the special pleadings of an apostate church, God has no attributes which can take sides with such monstrous injustice.—O. F. L.

The Source of our Economic Fallacies.

It is certain that, at the present moment, America is the most prosperous country in the world, despite our assertions that protection is ruinous. If I had been an American I should have advocated protection. "The proof of the pudding is in the eating." Protection pudding has proven a more plentiful meal for the Americans than free trade provides for us.—*Labouchere, in London Truth*.

The errors into which a belief in the competitive system has led men who, for some unaccountable reason, have established reputations for intelligence, are so palpable as to cause many, nowadays, to make a thorough and independent examination of the whole economic system at present in vogue, both in Europe and America.

The editor of *London Truth* looks at free trade England—with a population greatly in excess of our own, in pro-

portion to her territory—then views the United States where a protective policy has been saddled on a people who have not felt, as yet, the full force of its direful influence, owing to the fact that they are living in a new and comparatively undeveloped country, and hence he sees this country, fresh from the axe of the pioneer, in a more prosperous condition than his own, despite the robberies perpetrated on us by a high tariff, and concludes that protection is, after all, a more desirable policy than free trade. Superficial, in the extreme, are such conclusions; yet Labouchere, in common with many others of seeming intelligence, reaches such a point in all sincerity. He, like thousands of others on our own soil who would feel highly indignant were they branded as fools, actually believes that we owe our prosperity in this country to the influence of a protective tariff!

We have here a fair illustration of how the principle of selfishness, inherent in the race, makes an idiot of a man. All such false and groundless conclusions as this one, arrived at by the editor of *Truth*, are the result of a dogged adherence to the competitive system, to which the majority of mankind cling as fondly as they do to the sensual indulgence (for pleasure) of the sacred, procreative function; this indulgence is daily killing the millions and filling the human organism with disease and misery. Humanity hugs its misery. Who can deny it? A horse turned loose from a burning stable longs to turn and dash into the flames; so poor, benighted and blindfolded humanity rushes with frantic eagerness into the fires of selfishness and lust which have consumed it with their hellish embrace for ages.

The competitive system stands tottering in the balances of a cycle, without a single philosophical tenet to support it. Uneconomical, unprofitable to the mass, a breeder of vice and a despoiler of virtue, it stands, today, amid the shrieks and moans of starving men, wretched women and despoiled maidenhood, the greatest monument erected by the imps of hell wherein the devil and all his angels revel, the distant mutterings of a coming judgment accompanying their hideous revelries.

Sin has so stultified human reason that men in high places, bound by its shackles, have been rendered incapable of adhering to the simplest logical principles.

A high tariff will cause the United States to be prosperous when the law of supply and demand ceases to regulate the scale of wages, but not before. If England with her free trade policy had been a new and undeveloped country with a population not in excess of its natural resources, instead of being the old and thickly populated country that she is, she would have been vastly more prosperous under her present tariff system than the United States with her unexampled opportunities could ever hope to be, burdened with a high tariff. England is over populated; as a result her people are poor because her industries and agricultural resources are not sufficiently extensive to sustain her large population at a decent rate of wages.

Her people have the benefit of the products from foreign ports, without being burdened with an import duty. That is to say, the English people can buy goods at a lower figure than we can because we prefer to enrich a few manufacturers and temporarily sustain among a few thousand workmen a scale of wages but little in excess of that adopted in a free

trade country for the same kind of work. The English tariff system advocates the policy of the greatest good to the greatest number, while we—living under a democratic government—enforce the doctrine of special privileges to a few; yet England, Labouchere tells us, notwithstanding an adherence to such an indisputably correct economic principle, is not as prosperous as the United States. We cannot deny the truth of the statement, but we can seek and find the cause. England has a land system which is owned and governed by a few titled personages. This is one great cause of the misery of the English people; but, as feudalism sprung from human selfishness, it is not the underlying cause of the poverty of the English masses.

The direct and immediate product of the supremacy of selfishness in the race—through the prostitution of the office of the serpent (symbol of commercial wisdom), and the consequent loss of the principle of balance or justice in the administration of social affairs—was the competitive system, which signifies a love of self, a lustful, unrighteous desire for the accumulation of the products of industry for self. This deplorable condition obtained in the race as a concomitant of the fall of man (eighteen thousand years ago) from a legitimate and righteous application of the law of interchange in the domain of sex, which commercial wisdom declares should be limited to use—not indulged in to gratify desire or lust.

The doctrine of the limitation of the procreative function to propagative use is a very unpopular one in our day, for which reason we are treated, or ill treated, to the greatest bosh and nonsense on economic questions by men who scoff at such a doctrine, and who dissipate the secret of wisdom, in every domain, for pleasurable indulgence. No wonder that we have so much discord; no wonder that strikes and riots are of daily record in the industrial problem; no wonder that adulterers in and out of the marriage relation—for adultery can be committed as well with the one in wedlock as with promiscuity without—have become atheistic or hypocritical, and turn a deaf ear to fundamental social law and the precepts of Christ, declaring with the false teacher of the modern gospel, "they cannot be kept." These men have lost their sense. They have wasted their substance in riotous living. They have sacrificed the hidden manna, and have become shallow, although the average mind of the day fancies that it knows more than did Christ and all the prophets.

Men will never discover the truth on economic questions until they *live the truth*. Labouchere and his kind will continue to believe as they do; the blind adherents to a ruinous party policy in this country will still hug their idols until—overtaken by disaster as the inevitable consequence of their own folly—they at last are willing to sit at the feet of him who hailed from Nazareth, the commercial power of the world, who demonstrated that he was the king of men because he *kept* the law which he inculcated. That law, summed up in the injunction to love God with all the heart and the neighbor as the self, is the foundation stone of a firm social structure, and can never be displaced by man's weak and sensual inventions. It is exacting, but unimpeachable. It knows naught concerning competition, fallacies, or misery of any kind. It is the very essence of all life, all truth.

When the competitive system under either a high or low tariff has run its course—and it hasn't much further to go—when men see the folly of longer attempting to provide all with the products of the soil and muscle (which belong to all) under a system of capitalism where a few unjustly obtain the bulk, while the increasing thousands starve, being provided with but a pittance in return for their labor—the only actual capital there is—they will revert to primitive doctrines for a solution of their woes. The law of Christ will then be obeyed. Christian communism, which alone contains the possibility of human perpetuity and peace, will prevail, and men and women will lead lives of purity. That true wisdom which cometh from the divine, will obtain in the race; society, reorganized and rejuvenated, will blossom as the rose. Drudgery will be supplanted by a pleasurable performance of use; wage slavery, capitalism and trades-unionism will be succeeded by the brotherhood of man; tariffs and robbers will go; the products of industry will flow as unobstructed as the blood that courses from the heart to the extremities of the healthy body, and the divine kingdom of uses will have come at last.—C. J. M.

A Religion of Common Sense.

Koreshanity (from Koresh, Hebrew for Cyrus, meaning source of life,) is eminently a religion of common sense. For this reason it is sure to attract all classes of people. We have reached a period in the world's history when common sense—like the honest man whom Diogenes in his day failed to discover, even in daylight with a lantern to add to the scrutiny of the search—is difficult to find. It is not in the study of the philosopher, in the chancel of the preacher nor in the laboratory of the scientist. There is nothing so uncommon as common sense.

The political economist has failed to hit upon the simple solution of the social problem, which when applied will blend humanity in a common brotherhood. The theologian preaches about Christ's saving men, but he cannot tell how the unfortunate millions who were born in the fallen state before the Prince of Peace appeared in earth are ever to escape eternal damnation, which fate, should it be their lot, would seem, from a rational standpoint, to be the meting out of injustice on the part of Deity. The scientist sees man evolved from atoms, but is at a loss to explain how those atoms took upon themselves motion. He also thinks he sees our earth revolve around the sun, yet cannot explain why that sun, unlike our earth, has not cooled, although thrown off from another sun; yet such foolish hypotheses are accepted today by so called educated people, and are taught in the great colleges of the land.

These theories of modern thinkers—whether pertaining to sociological, theological or scientific investigation—are bereft of common sense, and we are forced to conclude that the people accepting them do not possess any more of this rare article than those who promulgate the theories. Common sense, then, cannot be an attribute inhering in a fallen race. It must belong to God, and can only be communicated to man through his conjunction with Deity. That this principle inheres in Deity was instanced by the life, character and speech of Jesus Christ who was, as Paul declared, "the

fulness of the Godhead bodily." *He lived what he taught.* This fact would indeed indicate that he held the attribute of common sense, for of what profit can it be—the modern clergy to the contrary, notwithstanding—for one to teach that which he is unable to live? Yet that is the common every day practice of modern teachers; surely a clear indication of their lack of common sense.

Now at the end of the Christian dispensation, while the sign Aries is passing out of the constellation Pisces into Aquarius, Koreshanity—a scientific religion, primitive Christianity revived—is instituted in fulfilment of prophecy, to restore Israel and to institute the religion of common sense in every day life. It has no sympathy with a church that preaches charity from the pulpit, and then takes from the pew money made by schemes, entirely dishonest, which produce the condition called poverty. This condition necessitates what the world calls charity, which in reality is not charity at all but simply a weak device to perpetuate the condition of want created by its inventors. There is no common sense in this. Let men and women *live* a religion that will not permit poverty to exist; thus the religion of the Lord Jesus Christ, applied to the life, will wipe away all suffering, for it will cause every communicant at its altar to love the neighbor as the self.

A religion of common sense does not see Jesus ascend in the physical clouds any more than it anticipates the second advent through his descent from the physical clouds. The common sense of the Nazarene was clearly portrayed when, to his disciples, he made that beautiful illustration of the manner of his departure from them by taking the bread and breaking it into twelve pieces, telling them to eat, that it was *his body*. How then, when his body disappeared, could he do else than go into the twelve apostles who appropriated the bread? This, of course, he only could do by theocrasising his body, that is, converting it to Holy Spirit that the spiritual substance might be absorbed by the church.

A religion of common sense will also harmonize sociology, theology and science, for this triumvirate is inseparable where the humanity is in harmony, which it is not today. No such union can occur, however, so long as the present system of science—eminently at war with common sense—prevails. A convex cosmogony, evolution without involution, and modern chemistry must first be overthrown, and demonstrated facts, or *common sense*, substituted as scientific premises.

The world is looking for such a religion. It is tired of the old, which cannot meet the demands of progressive and honest thought, and is looking for the new. Chicago is the birthplace of the religion of common sense, and KORESH is its Founder.—*C. J. M.*

Give the Farmers a Chance.

Suppose we demonetize corn. Wheat is a better cereal, and if we were to pass a law prohibiting the raising of corn, wheat would go up and the Minnesota and Dakota wheat lands would advance in price. True, the corn lands of Iowa might depreciate, but then if we are going into the business of favoritism, why not favor at least a few farmers?—*Iowa Farmers' Tribune.*

Sent the Apostolic Benediction.

The Pope was deeply interested in the illness of Mrs. Harrison, and expressed much sympathy for her in her sufferings. When the gravity of the malady was declared, his Holiness sent to the distinguished patient the apostolic benediction. He was much grieved when he was informed of her death.—*Ex.*

His so called "Holiness" has about as much interest in Mrs. Harrison, who has passed away, as he has in any other woman of prominence whom he has never met, and who pays no allegiance to the Catholic hierarchy. But he has great interest in America, in that he would like to see the ancient glory of the church re-established on the soil of the greatest country in the universe. Leo and his active and astute co-workers—the Jesuits—would like to see church and state united in the United States, with the pope at the head and front of the whole business. In this connection Leo—like a good many more pontifical lions who have been laid on the ecclesiastical shelf—will be doomed to disappointment, not, however, if the politicians running the republican and democratic machines, who are willing to make any offering at the expense of the people for the sake of power, can arrange it otherwise. But they will never be able to so arrange, for the reason that Catholicism, like Protestantism, does not contain the elements essential to a reorganization of society in an age where progress in every line leads the way.

A strange contradiction of the tenets of the church is contained in the intelligence that Leo has sent his apostolic benediction to the President's wife, who has just been laid to rest. The Catholic church distinctly declares that none can be saved who are beyond the pale of the church; how, therefore, can the pope consistently send his apostolic benediction to a Protestant? And what efficacy, in the light of the Romish creed, can there be in such a benediction? Surely Leo is passing all bounds in his efforts to ingratiate himself into the favor of the American people, previous to his formal declaration of divine sovereignty over them, backed by thousands of bayonets furnished by the cunning of Jesuitism.

Leo, it will never do, thou art a back number!—*C. J. M.*

Foreign Creditors.

Competent persons who have thoroughly investigated the matter agree that American citizens owe aliens \$11,000,000,000. They also agree that the annual interest is not less than 7 per cent. Estimating our population at 64,000,000, the annual interest on this debt is \$770,000,000, or \$12 per capita, or over \$60 for each voter.—*National Watchman.*

How Would the Privates Have Voted?

The old party press is printing in flaming head-lines, with apparent great glee, that Lieutenant-Colonel Streator, who hung Private Iams up by the thumbs, was, at a recent election, unanimously re-elected to his position. They do not state that only line officers participate in the election, and that they are the same class of men that Streator is. We would like to know how the privates would have voted.—*Plow and Hammer.*

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.

"The Fool Hath Said in his Heart, There is no God."

The man who says there is no God, is, according to this Scriptural quotation, a fool. The man who does not *know* there is a God, is not much wiser than the fool. Of all the men in these modern days, the most conspicuous in his dogmaticisms, the most persistent in his assumption of authority to educate the world, the most intolerant of other men's views, the one who prides himself in not having an opinion, is the agnostic. Of all competitors, *he appropriates the desert.*

Our consciousness of God and his existence does not arise so much from the fact that the physical universe must have been the result of creative genius, with conscious and voluntary power, as that mind or function, with its concomitant form, together comprising creative genius, must have originated in both form and function. To conceive of the possibility of the human mind, with its voluntary and involuntary energies, originating in unconsciousness, is to think in violation of every principle of reason. If such were the logical sequence of human thought, then the methods of logical thought must be substituted for a rational application, heretofore unconceived and, to us, inconceivable.

Our hopes of a final unity of thought concerning creation, and the part which the human mind has to play in the great drama of progress and destiny, do not rest in the mere force of reason to determine the status of the finally settled convictions of men. There is at work an under-current of modification and metamorphosis, having its impulse in the primal germ of consciousness; whence the consciousness of man originated; and the very genius of nativity will finally assert itself in the fruitage of Divinity, which, despite all tendencies of atheism, will tell the story origin. As the wheat kernel can only evolve from seed of its kind, so the consciousness of man, either true or false to reason, can proceed but from its kind. If true, from the consciousness of God; if false, from the consciousness of the principle and power of evil.

The uncertainty of the church and its contradictions concerning Deity is no doubt in great measure responsible for modern infidelity and atheism; and if in any way the atheist is a fool, the source from which his education concerning Deity is derived, is a consummate exhibition of fooldom. If man is making progress toward a greater perfection in knowledge and ability to control and direct the forces of being, he does this because, in the order of development from his germinal beginning, he must progress to a capacity equal to the fountain-head of his creative origin. That is, having sprung from Deity, he progresses toward the fruitage of his kind.—*Victoria.*

The Eighteenth of October.

To those who are "of us" but not "with us," so far as bodily presence is concerned, some account of the manner in which we observed the eighteenth of October—Cyrus' natal day—will possibly be of interest.

As all the newspapers proclaimed abroad, last week was a very full and busy week for Chicago; but in no place was the work accomplished so thoroughly a work of love, as at Beth-Ophrah. For the people at large were decorating and embellishing in commemoration of the hero of the dead past, while we held the knowledge of the living present and of the great and glorious future,—the central spirit of which we believe we have with us. No more gracefully draped bunting did I see than decorated the piazza and bay-windows at Beth-Ophrah, while from the tower on the roof floated out the stars and stripes, bearing the record of the past and promise for the future. On the sloping lawn in front—where "he who runs may read"—large letters of sparkling stone form the name "Beth-Ophrah," a conundrum to the passers-by, one of whom came and inquired its meaning, for he "had looked the dictionary through and could not find it." On the lawn directly in front of the house, under the sheltering arms of our triunity oak, the platform was built for the exercises. Such a pretty booth it was, with green boughs and foliage—covering every trace of the skeleton frame-work—forming with the cardinal sumac leaves a brilliant combination. Above, a beautiful frieze was arranged with the palm leaves brought from the Pacific coast. Without premeditation they were draped and intertwined with a large seine from the Atlantic coast. Thus the products of the two extremes were brought into unity, here at Beth-Ophrah—the center!

Our gathering numbered one hundred and fifty Koreshans. Many friends desired to join with us, but from lack of space we were compelled to be exclusive. Numerous letters of regrets were received, accompanied by warm expressions of interest and affection. The gifts were also indicative of the esteem and regard which is entertained by our people for their Shepherd and Head.

The orchestra discoursed sweet strains during the supper hour and at intervals throughout the evening, making us quite proud of our boys' musical ability. Some of the recitations were unusually fine, surprising us that such dramatic talent and power had been slumbering unsuspected in our midst. Part of the program was rendered out of doors, but the evening growing cool we adjourned to the brightly lighted parlors, and the warmth of the open fire.

Victoria, in response to an earnest call, alluded, in a few well chosen words, to the occasion, as one dear to the Koreshans, made memorable by reason of its fulness and its promise.

Cyrus' address was of course the crowning glory of the day. In tones of suppressed feeling he alluded to our gathering, not so much to celebrate a special personal birth as to celebrate the birth of the reign of righteousness, the day marking a most important era in our work, and fraught with more significance than we dreamed. At the evening's close, the words of parting benediction were spoken, and another marked page was folded away in our memory.

The souvenir programs, which are gems in their way, give some idea of the literary treat arranged, though a few musical numbers were, for lack of time, omitted.—*Virginia.*

PROGRAM.

Fifty-third Anniversary of the birth of Cyrus, Beth-Ophrah, October 18, 1892.

AFTERNOON.

MUSIC.

GLORIA IN EXCELSIS - - Mozart.
Orchestra.

SHAKER HYMN.

SWEET ANGELS - - Full Chorus.
PRAYER - - - - Victoria.
ADDRESS - - - - Cyrus.

HYMN.

JOY TO THE WORLD - Full Chorus.
Orchestral Accompaniment.

RECITATION.

CHARIOT RACE (Ben Hur) Viola Marshall

RECITATION.

THE DEVIL - - Lucille Currie.

VIOLIN SOLO.

TANNHAUSER MARCH - Henri Ernst.
Will Morgan.

RECITATION.

THE MARIGOLDS - Lulu West.

RECITATION.

ABSALOM BESS - Sadie Mealy.

MARCH & PRAYER SONG By the Children.

EVENING.

MUSIC.

GLORIA - - - A. Andre.
Orchestra.

Quarrel Scene from "Julius Caesar."

Brutus - - Myrran Lane.
Cassius - - Lela Williams.

RECITATION.

Biddy O'Brien's Trip to the Dentist,
Lucille Currie.

MUSIC.

Piano Solo - - Selected.
George Ordway.

Forest Scene from "Marie Stuart."

Marie Stuart - Viola Marshall.
Queen Elizabeth Elizabeth Robinson.

ANTHEM.

But the Lord is Mindful of His Own
Orchestra - - Mendelssohn.

HYMN.

The Resurrection (words by Cyrus)
Full Chorus.

Address - - Cyrus.

HYMN.

Coronation - Full Chorus.

Orchestral Accompaniment.

BENEDICTION.

Indian Celibates.

[Written by Granville Sproat, late Missionary (for many years) among the Indians, and a member of the Canaan family of Believers several years previous to his demise.]

The question has often been asked, "Are there any celibates among the Indians?" From the most remote period to which their traditional history extends, there has been a class of prophets among the Indians, held in great reverence by the tribes. They are regarded as having special intercourse with the Great Spirit, and as receiving gifts from him not granted to others of the race. They are celibates—living retired from the others, in a separate lodge in the depths of the forest—and in a great measure sway the destinies of the nation. Chiefs and warriors all bow to their behests as to the voice of the Great Spirit. It is believed that they have great influence with all good and bad spirits; that they can send blessings on the heads of all those for whom they invoke them; that they can give them success in hunting and fishing, prevent disease, accidents, and disasters, and grant success and victory over enemies; that they can also, if their counsels are not obeyed, smite with sickness and famine, send a wind to break the fisher's nets in pieces, and send their deadly influence through the air in such a way that all the wild beasts will flee from the hunting grounds, leaving the hunter to return faint and unsuccessful from the chase to his starving ones at home. Some of them are believed to hold intercourse with the dead, having in the wigwam the skeleton of some wise man of the tribe who has passed away. This skeleton they consult with unearthly mutterings, heard by the frightened women and

children outside, who speak of it in whispers one to another. These incantations are listened to with awe and reverence by the warriors and old men of the tribe. Such a one accompanied Black Hawk, held him in his power, and urged him into his disastrous war with the whites, promising him success which never came. Hence he was ever afterward called the "Lying Prophet."

There are also prophetesses; they are celibates, and preside at the *Mitawa*, or Sacred Dance. It is their office to bless the worshipers, more especially those who have held out longest in the dance; for such are considered as having special strength given them by the Great Spirit. The prophetess places her hands on their heads, while they kneel before her, and invokes a blessing on them; she also chants a song of thanksgiving for the gift of strength which they have received from the good Spirit. They believe themselves strengthened by the ministration received through her invocation, and go forth prepared to fight the battle against *Mujimanito*, the Spirit of Evil, and the whole class of lesser evil spirits; for the Indians believe there is an evil spirit for every crime and for every disease incident to the human frame. There are very many of these evil spirits. They believe the spirit of lying is a miserable little hobgoblin with sharp, crooked talons, and beak like that of an eagle, who skulks into the wigwam and whispers into the ears of children, also of adults, tempting them to tell lies. Theft they believe to be a more abominable little imp, with cunning, sneaking face, and eyes like those of a snake, who hides himself in a corner of the wigwam, and tempts foolish ones to steal. Sickness is produced by evil spirits entering into any one, producing pain and terrible distress which can only be cast out by invocation and help from the good spirits. These prophetesses also live in solitary wigwams, in a remote part of the forest, and are consecrated to a celibate life.

Traveling one day in the region that lies north from Lake Superior, I suddenly struck upon a path that led to a solitary lodge, having over the door the sign of the white dove, or pigeon, the emblem of a prophetess. I entered it, and found, seated within, a very aged woman, her head white with the snows of a hundred winters. She said that she had been a prophetess of the tribe for three generations, and had talked with the Great Spirit ever since she was a child of seven summers. She asked me to read to her from the *Muzeniagun*, or sacred book of the pale faces. I read to her a portion from Christ's Sermon on the Mount. I had not proceeded far, when, starting up, she lifted her hands toward heaven, with a sudden burst of inspiration, exclaiming: "He has come *again!* the White Spirit has come *again!* I know his voice! 'tis the same! he is speaking to me just as he did before!" She then told me that when she was a child, about seven years old, the White Spirit came down through the opening in the top of her father's wigwam, and sitting by her bedside, in the silence of the night, spoke to her the words I had just read. "There were many wigwams around," she said, "but to mine only did the White Spirit come, and speak to me these very words. 'Tis he! 'Tis he! He has come *again!* 'Tis the voice of the White Spirit, my son!"

The literal Word, as to truth, is its science. As to its life, it is the manifest and formate God-man.

Suffrage In New Zealand.

It seems certain now that the Legislative Council of New Zealand has passed the bill conferring the Parliamentary Suffrage upon women, which was sent up to them from the Lower House. This bill has twice been carried in the popularly elected chamber, but up to this time it has failed to pass the Council. Evidently the popular demand has become too strong to be resisted. The bill has passed, and only awaits the signature of the governor, which there seems little reason to doubt will be given.

A very unnecessary amendment to the bill has been added by the Council, viz., that women may vote without going to the polls. Very likely this was proposed with a view to make it easier for women to vote at home, if that is the way it is intended that their voting shall be done. But this is not stated. To us, who are accustomed to see women in all kinds of business and fully equal to its demands, it seems odd enough that any such provisions should have been suggested. It certainly gives opportunity for endless cheating. How is the woman who gives her vote to another to cast for her, to be sure that he will put in the vote she gave? These New Zealand legislators have no doubt done what they thought the best thing, but their action furnishes new proof that each class needs to legislate for itself.

The passage of this bill is the great event of the year. It opens a large territory to equal political rights. While the women here in the United States, except in Wyoming, are still disfranchised, we rejoice with the women of New Zealand, and we congratulate them. Their gain is the gain of all women. The bill passed there will aid the women of every other country. The other Australian colonies are even now getting ready to follow the good example of New Zealand.—*Lucy Stone.*

National Religious Liberty Association.

When, and for What Purpose Instituted.

This very important organization commenced its existence in 1885, under the management of C. Eldridge, Pres., and W. H. McKee, Sec. Its purposes are set forth in the following declaration of principles:

"We believe in the religion taught by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government, that we and our fellow citizens may enjoy the inestimable blessings of both religious and civil liberty."

This association differs from others of like purpose in its freedom from materialistic sentiments, having pronounced religious and theological opinions, prominent among which

is their adherence to Saturday as the Scriptural sabbath, and the correct day for religious observance. Its mission is to present to the world the principles of civil and religious liberty in a Christian spirit, and with the utmost care, so as not to wound the feelings of those for whom they work by expressions of disrespect for the honest convictions of those differing from them in opinion. They consider their work a labor of love, and strive to so conduct it that even their opponents may realize their sincerity, justice, and generous recognition of the individual right of all others to the same freedom they ask for themselves. Among the leaders of this association are very able representatives, thoroughly acquainted with the laws of our National Constitution, and with the history of all church and state combinations. They are on the alert for every opportunity to secure a hearing; they send speakers to set forth the principles of their association in meetings called for the enactment and support of "Sunday Laws," or other encroachments on the liberties of the people.

At present this organization has offices in five different states. Under its auspices are edited and published three papers, the most important of which is *The American Sentinel*, a weekly journal now in its seventh year. It is uncompromisingly opposed to the union of the civil with ecclesiastical power. It is worthy of its name, being ever on the alert for the enemy. With ringing tones it sounds the alarm of the Nation's danger. Although published under the auspices of the Seventh Day Baptists, it does not in the least degree savor of sectarianism, but is a fearless, earnest and consistent advocate of religious liberty, boldly denying the right of civil power to require of them, or any citizen of the United States, the slightest measure of religious observance. It is dignified in bearing—no sarcasm, scorn or ridicule for the beliefs of any other sect ever mars its pages. Its arguments are clear and cogent, and based upon correct principles universal in their application. To "live and let live," is its out-breathing sentiment.

Looking backward (over the centuries) at the terrible facts in the history of the so called Christian religion, written in blood, disgraced by the most atrocious crimes and horrible cruelties of which it is possible for the human mind to conceive, it is with no uncertainty we read the meaning of all church and state combinations. They can never be aught but alliances of force and fraud to degrade the nations. Legal creeds can only create hypocrites and an irreligious people; it matters not how plausible the excuses, nor how perfect the creed, the result of religious legislation cannot be other than detrimental to the interests of religion. In the persistent efforts of the church to again unite herself with the forces of the state, she not only acknowledges her present weakness, but cripples herself for future power by not understanding that until "holiness shall be her law, and the Lord her glory," triumph can never be written on her banners.

Today petitions are not only being constantly urged for religious legislation, but many have already been granted. In utter disregard to the Declaration of Independence, and the Constitution of the United States, it is the recent decision of the Supreme Court that this is a Christian nation, having been thus designed by those European sovereigns who claimed this country by right of discovery, and who, in

giving grants and charters, sought to extend the church and state regime of their own blood-stained lands. To prove this, the musty records of that period have been referred to, and the celebrated compact, made by the Pilgrims in the Mayflower, Nov. 11, 1620, with some of the "Blue Laws" of the Puritans, which soon followed, are cited as having greater weight in the decision of our constitutional rights today, than those which were the result of the Revolution, wherein Washington, Jefferson, Madison and others decided that in no sense was this a *Christian* nation—they being careful to specify between religious rights and religious toleration.

In the decision of Judge Brewer of the Supreme Court, Feb. 29, 1892, and the later act of Congress in the Sunday closing of the World's Fair, the principles of the Constitution have been subverted and overridden, thereby making religious liberty in the United States a blessing of the past. With a few more Comstock and Wanamaker bills, such as have already been enforced in the trial and imprisonment of E. H. Heywood, Moses Harmon, and other brave souls, we shall have no "free press" through which to proclaim the testimony of truth against the corruptions, social and political, that are sweeping with destructive force through all the avenues of society.

It is with deep regret, yea, with consternation, that we behold the rusty chains brought forth from the dark ages, to be welded to that fair form which is our nation's pride, the beautiful Daughter of Liberty. We gratefully acknowledge the worthy efforts of the National Religious Liberty Association, whose vigilant "*Sentinels*" tear off the mask from persecution's black and hideous form, which, in the guise of religion, enters our conventions, our churches, our legislative halls, pleading with oily tongue, and writing upon our statute books with the blood of martyrs!—*Catherine Allen, Mt. Lebanon, N. Y.*

Woman's Executive Power.

Mrs. A. J. Pyle, of Richmond, Va., owns and manages the largest dyeing, scouring and carpet-cleaning establishment in the South. Left a widow nine years ago, with a family to support, she undertook the conduct of the business formerly carried on by her husband, and has managed it with such success that the custom of the firm has more than doubled. She has moved into a large new building erected for the purpose, and has extended her business throughout the Southern States, including Florida and Texas; Mrs. Pyle has received diplomas from several State Fairs and from the last State Exposition, for superior work. The *Richmond Times* says: "In Richmond, and wherever she is known, she has won the respect of all, and her reputation for business qualifications and integrity is not excelled by any business firm."

Mrs. C. H. Wilson, of Cleveland, O., is one of the most successful florists in the country. She took up the business more than ten years ago, when she found it necessary to increase her income. Having a large collection of plants in her own home, she turned to these as a means of income. In order to improve her methods, she went to a floral establishment to learn the business. Her first greenhouse was very small. Now the total glass area of her greenhouses is about ten thousand feet. Mrs. Wilson's specialty is decorating;

she is now the recognized floral artist of Cleveland. The largest part of her work is done by girls. She has inaugurated social clubs for them, and often places the reception rooms of her office on Jennings Avenue at their disposal. Among other women who have succeeded in this business are Miss Eadie, also of Cleveland; Mrs. H. H. Berger, of San Francisco, and Mrs. A. B. Nickles, of Laredo, Tex.—*Ex.*

Where There's a Will There's a Way.

The Texas commissioners (men) for World's Fair Work decided that, as they had no appropriation, they could do nothing. They gave up all hope of having a state building. After they had held the matter *in statu quo* for more than a year and done nothing, a woman—Mrs. Wm. H. Tobin, of Austin, Lady Manager for Texas—took the matter vigorously in hand and said, "It can be done." She has raised \$30,000, and has it in the bank. The contract is let, and Texas will have one of the most beautiful state buildings on the grounds. In recognition of her efforts, the commissioners have voted that Mrs. Tobin shall have entire control and charge of the building.—*Ex.*

Lift Up Woman.

Every nation that has weakened its women, narrowed their sphere of action, and crippled their opportunities for usefulness and power, has, by so doing, introduced an element of weakness into its government, blocked the wheels of advancement, and deprived itself of a great element of strength.—*L. F. Wilbur.*

Curious Coincidences.

We note below some correspondences which a writer in the *Philadelphia Ledger* claims to have found between the dates of the discovery of America by Columbus, and the Jewish anniversaries. We give it for what it is worth, with the object of demonstrating that the people are beginning to take some interest in the tribes of Israel. Before many years it is quite likely they will take considerably more interest in this wonderful people who are about to bring their eventful career to a culmination.

"Discoveries anent the voyage of Christopher Columbus in 1492 seem to be multiplying every day. All, perchance, may not be equally worthy of acceptance, and yet some are remarkably borne out by history. Jewish savants, among others, have diligently searched into the circumstances bearing upon that first voyage of the Genoese admiral, and have brought to light some very interesting particulars. Among these are evidences that Hebrews were among the sailors that composed the crews of the three vessels under the direction of Columbus. That this circumstance is not regarded as unlikely, is shown by the difficulty Columbus must have experienced in persuading even sea-faring men to venture upon unknown paths in the trackless expanse. It is regarded as quite reasonable that a few members of that stock which Spain exiled during the same period, gladly chose to sail on an unknown voyage rather than submit to the perils attend-

ant upon banishment from the Iberian Peninsula. That Luis de Torres, a converso, or converted Jew, was of the crew of Columbus, and that, by reason of his knowledge as a linguist, he acted as an interpreter to the expedition, and performed other labors in the newly discovered continent, abundant testimony has already established. But more recent researches have brought to light curious coincidences in connection with the date of the sailing of the fleet from Palos, and the date of the first sighting of land at San Salvador on this side of the Atlantic. Dr. Moses Kayserling, of Buda-Pesth, Austria-Hungary, a Jewish scholar of renown, whose studies in the history and literature of the ancient race have earned for him a deservedly high rank, verifies the assumption of some writers that the 3d of August, 1492, and the 12th of October, 1492, correspond with special events in Israel's history, as do those same dates in 1892 correspond with Jewish anniversaries. The argument is as follows: The fast of the ninth day of Ab—marking the worst disasters in Israel's history, the destruction of both holy temples at Jerusalem (hundreds of years after each other), and the dispersion of the Jewish nation—occurred in 1492, on Thursday, August 2. History shows that the exile from Spain also happened about the same period of 1492, but later evidences prove that it occurred on the very identical date and day—immediately preceding the sailing of Columbus' three ships.

"Columbus' diary starts out in these words, quoted by Dr. Kayserling: 'In the same month in which their majesties issued the edict that all Jews should be driven out of the kingdom and the territories, in the same month they gave me the order to undertake, with sufficient men, my expedition of discovery to the Indies.' What must be considered, however, as of equal if not still greater importance is the additional discovery that October 12, 1492, occurred on Wednesday, and, as this year, on the seventh day of the Jewish feast of tabernacles, 'the day of the great hosannas,' when the Hebrews, with praises and hymns, joyfully thank God for his divine protection. Dr. Kayserling and others, by means of their investigations, have established, it seems beyond doubt, the correctness of this double correspondence of days and dates.

"These discoveries may, indeed, be regarded as remarkable. Columbus sets sail just at the period of Israel's suffering, to arrive at what was to be, through divine providence, the haven of rest for the persecuted, and the true refuge for the oppressed, just at the time when the Jewish people throughout their dispersion are declaring amid psalmody and thanksgiving their love of, and dependence upon, him whose word determines the destinies of all nations as of every individual."

Montana's Exhibit.

Montana will exhibit at the World's Fair a statue in silver, eight feet in height, costing \$50,000, and standing upon \$250,000 worth of gold compressed into a pedestal. The pedestal will represent the largest lump of solid gold ever seen. Sculptor R. H. Park will receive \$10,000 for the model. Miss Ada Rehan has consented to be the model for Mr. Park's statue. The figure will represent Justice standing on the globe. In her left hand she holds balances equally poised, one side filled with gold and the other with silver coin. In her right hand she holds the sword with arm extended.—*Ex.*

INDUSTRIAL DECADENCE IN GERMANY.

Recent observations in Germany under conditions which brought me into more or less intimate contact with manufacturers have led me to the conclusion that the danger of industrial paralysis is much more serious and more imminent than that due to the supposed alliance between France and Russia for her overthrow and humiliation.

Circumstances which diplomacy cannot at present alter, and which are likely to continue operative for many years to come, compel Germany to maintain a military establishment out of all proportion to its population and natural resources. It has been the battle ground of Europe for centuries, and from its geographical position must take the brunt of any war which may result from the unceasing friction of the Great Powers. William II. came to the throne fully imbued with the spirit of his warrior ancestry. But, however pacific his disposition or conservative his policy, he could not for a moment disregard the fact that not only the existence of the empire created by his venerable grandfather, but the security of his throne as King of Prussia, demands that the German military establishment shall be as extensive and perfect as possible, and that all other considerations shall be subordinated to the maintenance of an army sufficiently formidable to hold in check the forces tending to remodel the map of Europe. However disastrous as affecting the economic interests and industrial development of Germany these gigantic war preparations may be, they are at present necessary. Public opinion demands and approves them, and to expose Germany to easy invasion, or even to the loss of her newly recovered Rhine Provinces, would invite revolution. Even those who feel most keenly and deplore most loudly the burdens entailed by the system of national defense admit that it is a necessity, and applaud the policy which seeks to make Germany the greatest military power of the world.

Meantime the fact must be recognized, that to maintain her present military establishment is straining the resources of Germany to the breaking point, and that of the many resulting evils, heavy taxation is perhaps the least. "Ill fares the land to hastening ills a prey," where the soldier is honored and the mechanic despised. Incidentally this is the condition of Germany today. Every German of average physical and mental development, not a convict, is a soldier between the ages of seventeen and forty-five. During this period of twenty-eight years, he is not, of course, continuously in active service, but he is through it all a soldier, and his chances of becoming a good mechanic are small. At seventeen his liability to active service in the ranks begins, and between that age and twenty-one he must give three consecutive years to military duty as an enlisted man. Every boy, not so fortunate as to secure admission to a military school whose graduates are commissioned and who thus make the army their profession, looks forward to enlistment under conscription or as a volunteer as the first important event of his life, and shapes his plans in accordance with it. Unless imbued with the military spirit and desirous of wearing a uniform, he will, if possible, leave the country before he is called upon to serve.

If, on the other hand, the young man has good abilities and advantages, and can command an education, he has every incentive to qualify for a professional career. By attaining

a standard of scholarship which will enable him to pass an examination entitling him to enter a university, he may return to his studies after one year of service in the ranks. The only other class enjoying this privilege of brief service is the graduates of normal schools who wish to pursue the teacher's calling. From neither of these two classes would the manufacturing industries be likely to draw apprentices. The average young man who would naturally gravitate to the workshops has his tastes formed in his first three years of service; he is proud of the privileges and immunities which his uniform secures him, and looks with contempt upon the mechanic.

If the soldier when discharged has any political or social influence, he uses it to secure a civil appointment, and not until he finds the quest hopeless is he willing to give it up. Those who come from farming districts and return to homes practically outside the sphere of military influence, are more easily and naturally absorbed into their wonted occupations, but the young men from the towns who, apart from military influence, would have been skilled workmen and mechanics from choice, enter such employments unwillingly and are all their lives handicapped by the pernicious influence of military tastes and associations. At a careful estimate, seventy of every one hundred eligible young men serve out their three years' military service, and of these probably not twenty elect to become skilled mechanics.

It is easy to get capable and educated clerks and engineers in Germany, but it is very difficult to get a good master mechanic. This lack of skilled labor is a serious discouragement to German industry, and the tendency of the present military conditions is towards industrial paralysis and national impoverishment.—*James C. Bayles, Ph. D., in the October Engineering Magazine.*

The Co-operative Movement In Italy.

The advocates and defenders of the co-operative movement, as one means of alleviating the social evils, and assuaging the social discontent of our time, have paid slight or no attention to Italy. It is true that the co-operative movement makes little noise in our country, and that for a very simple reason: those concerned in co-operative societies in Italy think it prudent to keep as quiet as possible, lest they attract the attention of the government, and thus have laid on them new taxes. The administrators of such societies wisely prefer a tranquil obscurity, to notoriety accompanied by vexations.

Yet the co-operative movement is much older in Italy than is generally supposed. One of its forms deserves careful study, especially as it arose naturally and not as the result of any socialistic or communistic theories. This form, the only one which had its origin in Italy, has been long established, and grew up spontaneously as the outcome of circumstances. The form to which I allude is that of associated dairies. The beginnings of the associated dairies go back to a very distant epoch. Their first rudimentary form is still in use in some villages of the Alps, where different small proprietors of cows send to some one of them the milk of their animals and work for the joint account, either with tools belonging to themselves individually or owned in common, thus obtaining a better result and realizing a notable

economy in time and money. Sometimes the proprietors appoint a "*casaro*" (cheese maker), who is paid by the day by the members of the society whose milk is made into cheese.

At the present day, for these primitive forms of dairy—forms which are not always either good or convenient—have been substituted co-operative dairies, in the true sense of the word, and dairies under a mixed system. In the former the milk is worked in common. A uniform type is given to the products of the dairy. These are sold to third parties as well as to the members of the association. The members contribute to the expense, and divide among themselves the profits on sales, in proportion to the amount of milk contributed by each.

In the other kind of dairies—that of a mixed system—a distinction is made between the men who bring the milk and the share-holders of the association. The latter put at the disposal of the dairy the capital necessary to provide utensils; and the former furnish the milk, for which they are paid a stipulated price. The profits of the dairy are divided between the share-holders in proportion to the shares they own, and the others in proportion to the amount of milk furnished. Here the co-operative principle is of secondary consideration, risks being compromised, since the share-holders who do not furnish the milk sacrifice to their own interest that of the producers of the milk, for whom principally the association should be created and operated, and this tends to reduce the associated dairy to a simple industrial enterprise of capitalists. Moreover, while the associated dairies offer, among other advantages, that of cultivating a spirit of foresight—by dividing profits at the end of each year, and by exhorting the members of the society to take an active part in its direction—the dairies in which the interests of those who furnish the capital prevail, render those who produce the milk indifferent to the progress of the dairy, by accustoming them to calculate the price of their milk, which is paid to them every day in cash. If, then, particular local exigencies justify the more modern form of associated dairies, in other places the modern form means the introduction of the capitalistic element, destined to absorb all those advantages which, under a better form of association, would turn to the profit of the poor and needy producers of milk.

The question is so important that it was debated at two Congresses of associated dairies, held at Udino and at Treviso respectively, seven and four years ago. At these Congresses were not lacking defenders of the system, which, it must be admitted, is better fitted to bring about good industrial results, but which is less co-operative. Approval was given, however, at these meetings, to a resolution proposed and strongly supported by Doctor Wollemborg, which, recognizing the superiority from a social point of view of dairies purely co-operative over dairies of a mixed form or purely capitalistic, expressed a wish that the first named form be always preferred to the others. The vote of the Congresses has not been without good effect on the associated dairies. There are now 682 of them in all Italy, of which 360 are in Venetia, and 175 in the province of Belluno alone.

While these associated dairies have been founded on various bases, and all of them depart somewhat from the principles recommended by the Congress of Treviso, they have, by their development and diffusion, produced excellent results of an economical and moral order. They have brought about a progressive improvement in the making of cheese, and have rendered its export possible, something of which no one formerly dreamed. They have contributed, contrary to the discouraging prognostications of some persons, to ameliorate the material condition of the share-holders, without taking into account that a feeling of fraternity has arisen among them, and that they have learned all the importance and value of association.—*V. Meneghelli, in the August Revue d'Économie Politique, Paris.*

THE LATEST SPOKEN.

Lord Byron records this: "When I eat meat, it makes me ferocious." He was at dinner one day, I think it was with the poet Southey. "He noticed," said Southey in writing an account of it, "that I was cutting my beefsteak with a good deal of vigor, and he looked up at me and said, 'Southey, don't it make you feel ferocious to eat meat?'" While Byron was engaged on one of his greatest works, he wrote to his publishers saying, "I stick to Pythagoras, and I hope to furnish you some more copy in a short time." He did not fall into dissipation so long as he stuck to Pythagoras. Edison, the great inventor, is sometimes a vegetarian. Horace Greeley was a vegetarian for many years. Wendell Phillips was a vegetarian for about fifty years. He told me personally that he had not tasted meat in fifty years, except on occasional instances when he could get nothing else to eat, and that he knew he was better off without it. Miss Alcott, the authoress of "Little Women" was a vegetarian, as was her father, Bronson Alcott, the famous philosopher. Thoreau also was a vegetarian, and in some of his books he mentions reasons and gives experiences.—*Food, Home and Garden.*

Free trade is natural trade, and on those who propose any interference with this natural condition rests the burden of showing that the proposed interference will be advantageous to the whole people. Having withstood protection sophistry, it is obviously proper to change the method from defense to attack and show the real corruption, fraud and villainy that lie at the bottom and permeate the whole structure of the protective system. How is it possible to avoid the analogy between the course of the slave owners and the tariff barons? A protectionist attempts to show that under the operation of his "American idea" work is more plentiful than under free trade. A free trader, admitting what is not true for the sake of the argument, reminds him that the products of work, not work itself, are desired. The protectionist then explains that under his system work is more plentiful than under free trade, and then is indignant if either his intelligence or integrity is impugned. It is held to be good policy to subsidize shipping in order to develop foreign trade, and then prevent foreign trade by taxation; to tunnel and bridge rivers to make traffic easier, and then to draw a line of custom-house officers across the tunnel or bridge to make traffic more difficult; to maintain that the tariff raises to a paying basis, and that the tariff lowers prices below the free trade level; that the tariff is not a tax, and that the foreigner pays it; that the free trade will take coined money out of the country, and that an increase in the number of silver dollars will be disastrous to our commercial interests. And those who so hold think of themselves as leading citizens and honest men, or at least so pretend. Give the banner of free trade to the free winds of heaven; place your faith in the natural laws of an infinite wisdom rather than in the machinations of designing politicians, well assured that any and every people who depend upon their own powers to meet the battles of life are vastly better equipped than are they who trust to the guidance of conscienceless corporate cannibals.—*Philadelphia Justice.*

We are entering on a great evolutionary crisis. The present civilization has culminated. Progress is no longer possible on present lines of action. We are entering upon a period of unrest, conflict, confusion—a period of social instability. Out of civil and political disturbance will evolve a new social order in which the interests of men will be identical. The growing conflict between capital and labor is not in any sense accidental, or the result of local temporary causes. It inheres in the nature of things, and is the outcome of the system of competition. The labor troubles at Homestead, Tennessee, Couer D'Alene and Buffalo, are only the mutterings of the coming storm. The organized resistance of the workers to the powers that are enslaving them is yet to come.

Competition has culminated in monopoly, in the concentration in a few hands of all the wealth producing forces of the country. This is a step towards national retrogression. A counter movement, having for its object the decentralization of wealth, and its equitable diffusion among the people, has commenced. This will necessitate a bitter and prolonged struggle between the new reformatory forces, and the representatives of solidified, organized social institutions. When progress ceases on one plane of life, it begins its constructive efforts in new directions. The period of transition is one of suffering.—*Sociologic News.*

The great paramount issue, therefore, before the country in the pending political struggle, is in regard to the character of the paper money to be furnished to the people. On the one side, the people's party declares that all money shall be issued by the government direct, and shall be sound money or full legal tender money. On the other side, the Chicago convention has virtually committed itself to the scheme, brought forth in the banking interests of the country, of restricting legal tender money to gold alone, hampering the coinage of silver, and providing for an unlimited issuance of bank money based upon railroad and municipal securities. In our country's history there has never before been exhibited such a complete change of front upon an important issue by any political party as that furnished by the convention at Chicago. Ignoring the most sacred traditions of the party, and wheeling its well drilled columns to the right-about-face, it places itself in alignment with the great banking interests of the country.—*From "Paramount Issues of the Campaign," in North American Review for October.*

One pipe may be better than three, as one cigar may be better than a dozen, but one less than one is still better. We would let some other animal than man have all the tobacco that grows on the earth. We should then be quite sure it would never be touched. We do not see what fun there can be in puffing smoke through the lips, or into other peoples' faces. A smoker presumes upon the good nature of the non-smoker when he deliberately lights a pipe and begins to emit its fumes into the air. Man will never be quite civilized so long as he uses tobacco. We do not deny a man's right to smoke, but we would like to ask if others have not the right to be exempt from a bad smelling pipe or cigar? There may be something worse than using tobacco, but there is nothing so utterly abominable to the person who abhors it. Shakespeare says: "O, thou invincible spirit of wine, if thou

hast no name to be known by, let us call thee devil." If there are two devils, we think the name of the other is tobacco.

We condemn no one for using tobacco in any form; but, as it is injurious to human beings, we believe it to be our duty to endeavor to dissuade those who have not acquired the habit of smoking or chewing from forming this habit. A cigar in the mouth does not improve the looks of a young man, and a quid in the cheek is far from adding to masculine beauty. Then there is the expense of tobacco, which, in a lifetime, is not inconsiderable. Many a man has smoked or chewed up his home, and in his old age been dependent upon others. The use of tobacco never made a man healthier, richer or better.

We advise every young man to let tobacco in every form alone. If women do not need to smoke or chew, men do not. Tobacco has wrecked the health of many a young man, and dug many a grave fifty years before it ought to have been dug. The evil effects of tobacco upon the human system should be taught in the schools, and boys made to abhor a practice which can only bring them to a premature grave.—*Boston Investigator*.

The Pope and the Feminine Heart.

We hear that the pope has sent his portrait, framed in diamonds, to a lady of high degree. What a truly magnificent inducement to become a faithful follower! It is surprising that timid, though ardent worshipers of the fair sex do not often employ this honeyed means of making themselves agreeable. A woman who would not prove susceptible to the effect of a diamond framed photograph, for instance, must be exceedingly *difficile*. But who would have dreamed that his holiness understood the female heart so well!—*Boston Herald*.

Was Light-Headed.

Prof. Bishof, of St. Petersburg, Russia, had been one of the loudest denouncers of woman's emancipation and proclaimers of her necessary inferiority because of the lesser size of her brain. The average weight of the male brain is 1,350 grains; the average weight of the female is "only" 1,250 grains—wherefore, etc.,—so was he wont to say. Now, Bishof has died, and his brain has been weighed, and it only tips the beam at 1,245 grains. Wherefore,—but that really did not need demonstration.—*Boston Transcript*.

Learning its Lesson.

Experience is a dear school, but it is the only school that ever did anything for the Amalgamated Association of steel and iron workers, which association paid a lobbyist a yearly salary to pull the wires in favor of Mr. Carnegie's high tariff. *Philadelphia Justice*.

A New System Wanted.

The American people want a new system of finance—not one for the bankers and money-lenders, but one for the entire sixty-five million people in the United States.—*Pen and Plow, Albion, Iowa*.

Note this Fact.

Pick up almost any republican paper in these days of strikes and you will find a statement to the effect that there are plenty of idle men eager to take the places of the strikers. Then turn to the political column and you will find that so great a blessing has the McKinley bill been that workmen are fully employed. A funny old thing is the tariff.—*Journal of the Knights of Labor*.

All the Figures not Forthcoming.

Peck's statistics don't appear to be quite so dangerously explosive as the democrats feared and as the republicans hoped. Figures are all very well, but unless one has all the figures they are not to be relied upon, and there is a strong suspicion that all the figures have not been forthcoming in this case.—*Journal of the Knights of Labor*.

Something for the Farmers.

Farmers should paste this proposition on their farm implements to be seen and thought of every hour. If the Liverpool market controls the price of farm products produced in the United States, are not our farmers competing with the pauper labor of other countries? If this is true, where does the McKinley tariff or any other tariff protect the American farmer?—*Billings (Mont.) Times*.

Regarding a Bad Habit.

The use of tobacco in public assemblies should be prohibited. Why will a man smoke a pipe or a cigar in a room where are men and women to whom the smoke and smell of tobacco are so offensive? Tobacco is very offensive to most people, for the majority are not users of the poisonous weed, and why a minority should so offensively presume upon the majority is a matter of astonishment to us.—*Progressive Age*.

Must Lead to Disaster.

There are luxurious feasts in these days, brilliant with orchids, each spray of which costs more than could be earned in a twelvemonth by the white faced woman who, at starvation wages, made the garments of one of the guests; and the service of silver and gold that gleams on the festal board cost more than two hundred families in hovels of that same city spend in a year. This cannot but lead to disaster.—*Frances E. Willard*.

WHICH?

Which is the more manly, howling prosperity when there is none among the masses, or telling the truth about the mortgaged indebtedness of the country and reciting the increase in the number of tenants and paupers in the land?—*People's Banner, David City, Neb.*

RECIPROCITY.

Vote for Harrison if you can't go Cleveland.—Democratic Leaders. Vote for Cleveland if Harrison won't go down.—Republican Leaders. Reciprocity. See?—*Argus, Chesaning, Mich.*

Challenge!

WE WILL MEET ANY
CLERGYMAN
—IN THE—
United States or the World

—IN A—
PUBLIC DISCUSSION OF THEO-
LOGICAL QUESTIONS.
Taking the Bible as the ground and
premise of our argument, we
WILL DISPROVE,
Without the rejection or misinterpreta-
tion of any text,

✻The Tripersonality of the Godhead.✻

God is one in person, possessing the three primal attributes of perpetuity; namely, the begetting principle (Father, the Lamb of God), the gestating principle (Mother), by which generation (production) and regeneration (reproduction) progress, and third, the principle of being born of the Divine self, and therefore of reproducing the fulness of the Godhead bodily, in the Son, who, when reproduced, is Jehovah, the incarnate God, Creator of the universe, and biune parent of the sons of God—the fruit of the Tree of Life.—
Koresh.

Challenge!

WE WILL MEET ANY
SCIENTIST in America or the World
FOR THE PUBLIC DISCUSSION OF
✻COSMOGONY.✻

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

A NEW VOLUME OF POEMS.

(To Be Issued December 25, 1892.)

Size of Will Carleton's Farm Ballads.

FINELY ILLUSTRATED WITH MANY ENGRAVINGS.
144 Pages, Gilt Edges, Cloth Bound.
RETAIL PRICE, ONLY \$1.50.

POEMS FOR THE PEOPLE

—By—

HOWARD CARLETON TRIPP.

PRESS NOTICES AND PERSONAL COMMENTS.

Howard C. Tripp is a poet of strength, beauty and power. His reputation is a most enviable one and his poetry is destined to become more popular with the people.—*Sunday Telegram, Louisville, Kentucky.*

This is not, as some believe, a dull prosaic age. When a hard working editor like Mr. Tripp will take or find the time to write poetry, an appreciative public is ever ready to read. Mr. Tripp is an Iowa author destined, we believe, to be as popular as Will M. Carleton.—*Success, Rockwell, Texas.*

SPECIAL NOTICE.

Only a limited edition will be printed. Parties ordering the book and paying for the same before December 1, 1892, can have the volume for only one dollar.

Call on or address the author,

KINGSLEY,

IOWA.

✻The Greatest Reform Paper in America.✻

Herewith please find \$.....for.....Subscription to THE FLAMING
SWORD, Commencing.....189

Name,.....

Street,.....

Town,.....State,.....

SUBSCRIPTION \$1.00 PER YEAR.

Out this out and use it to send us either your subscription or that of a friend who desires the paper.

TRUE NATIONALIST.

Advocates the *Initiative*, and *Referendum*. *Proportional Representation* and *Industrial Association* as sound bases for *True Nationalism*.

SUBSCRIPTION, - \$1.00 PER YEAR.

71 Wall Street, and

Cor. Beaver and Pearl Streets,

NEW YORK CITY.

THE * NATIONAL * VIEW!

A weekly journal published in the interest of the industrial people and the elevation of the whole human race.

THE MOUTHPIECE OF THE

AMERICAN NATION,

Containing the leading questions of the day. The workingman's friend and the farmer's companion. It should be

READ BY EVERYBODY.

Now is the time. Send in your name.

SUBSCRIPTION: \$1.00 A YEAR IN ADVANCE.

"MAIN TRAVELED ROADS,"

The great Alliance Story, will be given away with every subscription.

Address,

THE NATIONAL VIEW,

1202 Pennsylvania Ave., WASHINGTON, D. C.

LEE CRANDALL,
Editor.

T. R. HINSDALE,
Business Manager.

MILLS' WEEKLY WORLD

Is trying to help those who are trying to help themselves. Each week its columns are filled with live editorials, and true reformers everywhere are invited to contribute to its columns.

Terms, \$1.00 per Year.

Three months 25 cents. Send for sample copies. Address all communications to

Weekly World,

PARSONS,

KANSAS.

THE Nationalization News.

THE JOURNAL OF THE NATIONALIZATION OF LABOR SOCIETY.

Established to promote the system proposed in *Looking Backward*.

Subscription 6 Pence per Annum,
65 BARBICAN, LONDON, E. C.,
ENGLAND.

There are services every Sunday morning at the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Public invited. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights.

Woman's Mission.

The Woman's Mission meets Fridays at 2:30 P. M., at Sunlight Flats, cor. Wright St. and Normal Park Place; also Tuesdays at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate the doctrines of Koreshan Science.

The Society Arch-Triumphant

Meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

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.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

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.

Ladies are invited to meet with us, and investigate Koreshan doctrines.

ALL GERM DISEASES CURED.

CHOLERA & DIPHTHERIA,
CANCER, CATARRH, DEAFNESS,
CURED.

Daniels' Antiseptic Treatment

Is the most potent and successful remedy for Catarrh, Consumption, Dyspepsia, Croup, Cancer, Erysipelas, Bronchitis, and all diseases of the Throat, Lungs, Stomach and Bowels. For further information and testimonials call or address

THE NATIONAL ANTISEPTIC CO.

146 STATE STREET, CHICAGO, ILL.

A corps of competent medical experts in attendance.

O. W. F. SNYDER, M. D., General Manager.

GUIDING ★ STAR
PUBLISHING

HOUSE,
Beth-Ophrah, Washington Heights,
COOK CO., ILLINOIS.

JOB PRINTING
—AND—
PAMPHLET WORK.

The Best Work for the
Least Money.

Would You Not Like To Act
As Our Agent?

WE WILL
PAY YOU

50 PER CENT

On All Cash Subscriptions.

THE BEST PAPER IN AMERICA FOR
WHICH TO SECURE SUBSCRIBERS.

RADICAL!

ORIGINAL!

CONVINCING!

THE MANIFESTO

is the only periodical that is published by the UNITED SOCIETY OF BELIEVERS. It illustrates the order of

CHRISTIAN COMMUNISM,

and publishes peace on earth, and to all men goodwill.

A copy will be sent on receipt of a postal card.

Address, HENRY C. BLINN,

East Canterbury, N. H.