

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. 20.

CHICAGO, ILL., NOVEMBER 12, 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,
Editor.

O. F. L'AMOREAUX, Ph. D.,
Associate Editor.

C. J. MACLAUGHLIN, - - - Managing Editor.

The Only Salvation of our Politics will be the Purifying Influence of the Holy Spirit.

The republican party has controlled our national politics for about thirty years. It has been a party of taxation and profligacy. It is claimed by republicans that great prosperity has attended our progress, and that it is due to what the party is pleased to call protection. Ours is a country of unexampled resources, and it would be a very difficult matter for any party, watched by an opposing power, to so prostitute, pervert and corrupt the avenues of exchange as to render it anything but prosperous. Under thirty years of free trade the nation might be ten times as prosperous as in the past thirty, and still furnish no proof that prosperity does not depend upon the conspiracy of many other influences. Taxation and prosperity, while concomitants, are not necessarily interdependents.

England is a "free trade" country, but cannot be accused of not being a prosperous one. Her commercial interests and powers are second to none. No nation can boast of greater prosperity than England, unless it be the United States. What is it that gives to England her commercial greatness? Her free trade unquestionably comprises one factor of her unbounded commercial success and power. "But," say the republicans, "England's industries are not protected; therefore her working people are impoverished." The laboring masses of England are impoverished because

they are robbed of the proceeds of their industry by the men in England who—like those in our own country—cry "protection," not because they are interested in the wage worker, but because, through their robbery of the wage earner, they can fill their coffers. If England has vast accumulations of gold, let her distribute her wealth. The products of nature and art should be equitably shared by the people of a commonwealth. This is the principle into which the masses are being educated.

The campaign just ended, a campaign attended with some surprises for the tax collectors, (re)-publicans, and sinners (pirates), is a demonstration that the hypnotism of high taxation for the benefit of feeders at the public crib, which had its culmination in McKinleyism, the last straw under which the camel groaned, is about to be substituted for equitable distribution. The leading democratic papers have been reading the FLAMING SWORD. They have resounded its declarations without knowing what they did. Democracy has made, to the people, the promise of improving their conditions. This can be done only in one way. If the democratic party will initiate the movement toward the reduction of the hours of labor and the general distribution of the wealth that labor has amassed, through the robbers of their industry; if the successful party will fulfil its pledges to the voters who have taken it at its word, it will perpetuate itself. It must revolutionize its methods. Its corrupt political rings must be annihilated. The people expect something of this administration. If the results are commonplace, it is the end of democracy as a party of promises. The republicans have promised for thirty years to perform something good for the people. They have lied, and are rebuked. The people know they lie. The party is around inquiring, "What did it?" and the old hen that has been trying to hatch the republican egg, but couldn't get a chick, awakes to the response from democracy, "I cannot tell a lie; we did it with our little hatch-it." The "common" folk did not understand the virtues of the McKinley bill, and they thought they would vote for something they could understand. They will teach the democrats in another four years that if their conditions are not improved there will be a smashing up of another hen's nest.

One step is taken toward the introduction of the entering wedge for equitable commerce, as taught by the Koreshan Unity. We have no hope in the corrupt leaders of "democracy," but we have abiding trust in the Spirit of truth about to sway the masses of the people. For thirty years they have been building upon empty promises; for four years they will struggle through another emptiness. They need yet this coming lesson, and in the lesson of the next four years they may learn that the same leaders in a new party, under

another name, furnish no better promise of alleviation. The central principle of the coming successful political power will be universal demonetization, the destruction of the love of money, which is "the root of all evil," by the eradication of the necessity for the use of money, in the inauguration of a system of distribution which will yield to the creator of wealth the returns of his productions.

Any medium of exchange called money is given a *valuation*. Its *intrinsic value* depends upon its natural relations to all other things which conspire as a whole to make up all the parts of an integrality. Thousands of influences may conspire to render the substance useful in commerce, and give it a commercial valuation. There is nothing so great in its influence upon the metallic substances to create a market as (for instance, upon gold and silver) the government fiat or stamp. Because gold, as a metal, is comparatively rare, the stamp places a greater proportional amount of fiction upon it than it would upon paper, because the quantity of paper would scarcely be affected by the monetization of paper. The monetization of silver adds valuation to silver in the mines, and makes them more profitable to work. The demonetization of silver diminishes the valuation (it does not affect its intrinsic value) of silver in the mines, and makes them more unprofitable to operate. If such an effect obtains with silver, it obtains also with gold. Gold being a rare metal, its monetization gives it a marketable valuation, in its use for money, rendering it more rare for other commercial purposes, hence its valuation is increased. The capitalist takes advantage of this principle and hoards the gold, thus making the medium upon which depends the exchanges of commerce so expensive, by cornering it, that it cannot be obtained by a modicum of labor effort. The government fiat on gold diminishes the purchasing power of labor.

Just two things have operated to defeat Harrison, the republican candidate, and to elect Cleveland. The gold power on the one hand, and the deception of the people on the other. They are undeceived so far as republican promises go. They expect a fulfilment of promises made by the corrupt democratic ring; in this they are deceived. They need this one more lesson. We rejoice in the democratic victory, for it is an indication that the masses of the people begin to think.

In a recent trip from New York to Chicago, we discussed the financial question with intellectual men, both democratic and republican. Both the republicans and democrats took the ground that gold should be the standard of valuation, or the standard of *value* as they termed it, because its *monetary value* was its *intrinsic value*. "Gold," they said, "had an intrinsic metric value, and upon its weight depended its monetary value, and *not* upon the government stamp." They argued that the stamp did not alter its valuation either way. "Take a gold coin," said they, "of the denomination of five dollars, with the coin stamp upon it, but diminished in weight, and it will not be taken at the mint as five dollars. But take the gold metal without the stamp, and with the full weight of the gold coin, it will be accepted. Now this proves," so they argued, "that it is not the stamp of government that determines its valuation." We attempted to show that the valuation of the unstamped metal was determined

by the valuation of the metallic gold in use as coin. That the stamp of governments, recognizing it as money, did affect the valuation of that which was not yet coined, and we instanced the controversy of the gold and silver men, the monometallists and bimetallicists, and the argument of both the silver and gold men, to show that government stamp, or the monetization of a comparatively rare metal, enhanced its valuation but *not its intrinsic value*. We attempted to show that the stamp placed a tariff on gold, and that this tariff enabled the plutocrats to gather and hoard it as money, thus to corner the medium upon which the laborer depended for his daily supplies. The blockheads could not see the point of the argument. Our eyes were opened further, if necessary, to the importance of more effectually wielding the club of demolition. Paul had to be knocked down by the Almighty before he could be convinced that the Lord was around in his day.

Stumps cannot and do not reason. It is a waste of energy to talk to stumps, but they can be reduced to fuel. Humanity shall be consumed by the fires of regeneration. Equitable commerce shall be instituted! Selah.

The Cause of the Republican Defeat.

It Needs Explanation.

The republican explanation of the defeat of Harrison is not true. Its too many. One great cause of his failure to carry the election was, that there were too many votes for Cleveland. This is self-evident. It requires no proof. The main, and we might say *the* cause of so much voting for the president elect was in the man himself. Every public office that Mr. Cleveland has occupied has been regarded by him a public trust. This the people all know. He split his party, to be sure, on the question of civil service reform. He did not turn the rascals out and supply their places with another set of worse ones, and the democratic leaders did not like it. Tammany cooked his goose for the time being, but the people resented it.

It cannot be denied that for thirty years the robbers have been promising a reformation that would improve the condition of the working populace. The promises have not been kept. The party has been tried long enough. Nearly nineteen hundred years ago there were publicans who were always coupled with sinners. These were tax collectors. Now, at the end of the dispensation, we have re-publicans, which means publicans again, and these are tax gatherers. In every age of the world and among all nations the tax gatherer has been the bane of the people.

The democratic party has promised the people that taxes shall only cover the necessities of government, and that there shall be no taxation of the people for the special benefit of a rich class of thieves. They have taken the party at its word, and have given their votes. It remains to be seen whether the democratic ring is a better one than the thieves who have manipulated the wires for thirty years. It remains to be seen.

No man can get religion any faster than he will use it.
Ram's Horn.

The Railroad Gibraltar of the World.

The following extracts from a letter from "Brick" Pomeroy may furnish something of an idea of the facts regarding an operation in which we are greatly interested, while it only hints at the advantages to accrue to the people, not merely of this, but of every other country.

New York, November, 1892.

Dr. C. R. TEED:—

My dear sir: The cut at the head of this letter shows what is to be, and what will be, accomplished. We have driven the idea into the minds of men and women quite well, and have driven the tunnel into the east side of the range about one mile, to about where I have marked a cross, and in the west side about seventeen hundred feet, where I have also marked a cross. We have now discovered, and have, thirty-five veins in the east side, and four veins in the west side. Thus we have proven that the veins are at the depth we are working. As they *come up from below*, they could not be otherwise than in our way. As they trend in one direction, and we cut them at nearly right angles, once we find one, we have something that is an enduring asset of the Tunnel Company, and one that is valuable. Aside from what we have already discovered, we have three fine properties at the east end of the tunnel—purchased two years ago—known as the Wisconsin Central Group, three patented properties all valuable, and adjoining our original possessions as purchased in 1880, when we started the work of going straight through this little obstruction that can be *cut through* easier than it can be surmounted, or climbed over by the millions who in time will *pass through* this gateway that God and man are opening through the continental divide. Then we own on the Blue River, thirty-eight miles to the southwest, in Mount Quandary, eight miles up stream from Breckenridge, the county seat of Summit County, the group of four mines known as the Monte Cristo Mines. They comprise the largest body of low grade ore, silver and lead, there is in the state; patented properties, so there is no conflict as to title. We bought the Monte Cristo mines in 1882, and paid one hundred and ten thousand shares of the Tunnel Company and about twenty-five thousand dollars in cash for these Monte Cristo mines, and then had to conduct litigation clear into the United States Courts for them; last year we obtained from the United States the last of the patents, three out of the four having been obtained previously. I had contended from 1880 that the titles were in the persons I named, though there were more than a score of contestants; the decision of the courts and the issuing of patents to the Tunnel Company as the owners by purchase, proved the correctness of my legal opinion, following careful examination.

When we find a vein we have the right to fifteen hundred feet along that vein to the right, and fifteen hundred feet along it to the left from our tunnel, which in the law is counted as a discovery shaft. Then when we have drifted into the vein to the extent of the fifteen hundred feet that constitutes a mining claim, we can claim another fifteen hundred feet along the same vein; so every time we gain fifteen hundred feet we are rewarded with an extension of property. Thus, as we are in the mountain, out of sight and

of danger, we can honey-comb the range and legally hold greater treasures and greater opportunities to there—under cover, winter and summer,—employ tens of thousands of men to the profit of all concerned. This is the work to which I wish your attention, and the co-operation of all who are willing to co-operate, not to steal from each other, but to open the way for a great trans-continental line of railway and for the carrying on of legitimate mining for gold, silver, copper and lead in a wholesale manner, and thus to the largest degree of profit for the investors.

In the seven co-operative families you spoke of there is means enough to carry this work on without asking for, or receiving from any other persons, even one dollar of money, beyond what I have already obtained from the progressive band of about five thousand men and women who are now interested as owners of the tunnel so far as it is made and of all the rights, titles, franchises, properties and profits, from whatever sources arising, to the Atlantic-Pacific Railway Tunnel Company. I can present this matter to the seven societies, but I wish you to have the credit of the suggestion you made, and to be one of the parties interested as a director. I wish to have at least three of the brainy men of the societies as directors, yea, four, if they wish. The total board is seven. I would like the societies to have the contract to complete the tunnel for railway purposes, and to permit me to arrange that the societies can hold the majority of the stock, and have the credit, and the majority of the profit, of the work.

We have one million and a half of eight per cent bonds yet for sale out of our total of \$2,000,000. They are too high in the matter of interest. I prefer, as manager of the work, and the one to whom is given the work of obtaining the cash means to go ahead, to borrow money at four or five per cent, using the money so borrowed to push ahead, than to sell the bonds. We have now ore in sight that we can take out and sell to meet the interest on all we have borrowed, on all we will borrow, and also to pay the principal. * * * We will supply the company with new machinery and a new mill in which ore now on hand can be treated to a profit. * * * We will expend all money in a mill, machinery for tunneling at greater speed, and in the payment for supplies and labor to be used only in this connection. * * * We expect the Tunnel Company will be in receipt of five hundred to fifteen hundred dollars daily from the sales of ore from its various properties, the same being the mineral veins it has already reached, and other veins which it cannot get through the range without reaching, to the number of at least two hundred beyond its present discoveries and owning. Here is a matter worthy of your attention and thought-work with those who are intent only on the honest accomplishment of one more of the great works of the world.

Come and see us when you are in New York. You are ever welcome. Kindly let me hear from you soon, as time is of too much value to be wasted.

With good wishes, busily and faithfully thine,

M. M. Pomeroy, President.

The Mount Kelso tunnel is the railroad Gibraltar of the world. A six track road, five miles long, through the backbone of the continental divide of America is the key to the

solution of the railroad problem. It should, and will, constitute the entering wedge to cleave in twain the gigantic railroad monopolies of the world, now used to defraud the people of their liberties. Here is the prospective hole, through the Rocky Mountains, to constitute the channel of transcontinental rapid transit which—once in full operation with the improvements to rapidly succeed the present cumbersome methods of railroading—will so shorten the distance and time between the East and West as to bring New York or Boston within two days of San Francisco.

The objects of the projectors of this great enterprise embrace the use of a railroad communication that cannot be diverted from its purposes as an instrumentality of utilitarianism to the world. It is to be a great railroad monopoly by the people and for the people, to offset the railroad monopolies for great corporations against the people.

While we cannot now enter into a detailed account of the great undertaking and its incalculable value to the people as against the present gigantic frauds of the railroad monopolies now controlling legislation in the interests of corporations, we will enumerate some of the more prominent features of the influence this tunnel will exert upon the commercial direction of the world. It not only brings New York and San Francisco into juxtaposition, but it will so shorten transcontinental communication as to make San Francisco the port of the western world, rendering San Francisco a port of a hundred-fold more importance than at present. The company owning this tunnel can dictate terms to the railroads, both east and west of the Rocky Mountains, because as this is the rapid transit route it will control the central passenger, freight and mail traffic of the world.

About two years ago KORESH declared his purpose to build a six track railroad across the continent. It seemed to those—outside of Koreshanity—who heard the statement, like the wildest Utopian vision. Our declaration was made before we knew of or were interested, in this way, in the Pomeroy tunnel. The building of the Mount Kelso tunnel is one of the gigantic operations of modern times, and the name of Pomeroy, as the projector of the scheme, will go down to posterity as a benefactor of the race. Our interest in the enterprise is but hinted at in the accompanying letter from M. M. Pomeroy.

We propose to aid in the progress of the work. To this end we call upon every person endorsing the Koreshan System and interested in its religious and commercial undertakings to come to the help of the Lord against the mighty. We will not only honey-comb the backbone of the American continent, but we will fill it with honey for the hungry, famishing multitudes, and by its instrumentality will break the backbone of the railroad monopolies of the country.

This is the people's interest; let the people put the hand to the plow that shall strike this furrow for a level transit across America's broad domain.

Just before election the *Chicago Tribune* said: "THE FLAMING SWORD is an ardent advocate of Cleveland." It was a joke.

Whatsoever THE FLAMING SWORD ardently endorses is sure to win. This is not a joke.

How does the *Tribune* feel today?

The Worse Than Brutality Of Monopoly.

A London dispatch printed in that organ of monopoly, the *Chicago Tribune*, says that Kier Hardy declares there are one million two hundred and fifty thousand men now out of employment in Great Britain, "yet workmen everywhere have strikingly long hours. The railroad accident at Thrisk, Wednesday, where ten people were killed outright, was plainly due to this. The man who set the signals worked twelve hours at a stretch. Just before going on duty, the day of the collision, he had had no sleep for practically two days, being kept up with his sick child, which died. He said he was worn out and not fit for work, and begged for a day off, but the railway company would not relieve him, so ten lives were sacrificed in the effort to save sixty cents." Could heathen savagery match a case like this?

From the same source we learn that one S. Thomson—a rich man, and one of the stockholders of the Aerated Bread Company, which owns scores of restaurants in all parts of the city of London—upon the declaration of a dividend of thirty-seven and one half per cent at the annual meeting held last Monday, raised a "wild uproar and howl of dissent" by a proposition to raise the beggarly wages of from two to three dollars per week paid to the waiter girls. Mr. Thomson alleged that the wages were undesirable and forced the girls to make marriages with undesirable men; yet his just and reasonable, but "revolutionary," proposition was voted down in a twinkling, one of the clerical stockholders shouting, "Bosh and rubbish." "Everybody," says the dispatch, "is commenting on the queer case of this 'revolutionary' stockholder, and he is looked upon with distinct disfavor as an undermining foe to British institutions."

In this age of boundless greed, it is nothing less than unbusinesslike to give employees anything beyond starvation wages, since—thanks to a heartless and terrible competitive system—in every great, so called prosperous, country of the world the ranks of laborers can be more than twice filled, even at such rate. Professed Christians and Christian ministers that will greedily pocket an annual dividend of thirty-seven and one half per cent (legally stolen out of the earnings of poor helpless girls) and "howl" down a proposition to pay them more than starvation wages out of their own earnings, are a burning disgrace to heathendom itself, and would discount—as heartless oppressors and enemies of God and man—even the devils themselves, yet such facts have come to be of every day occurrence, causing little or no comment.

To suppose that a God of justice—when the time of judgment arrives, which time is just at hand—will not utterly destroy nations which permit such monstrous injustice, is preposterous.—O. F. L.

The Western Union telegraph company, after swallowing up all competing lines, has watered its stock until it is now capitalized at \$80,000,000, thus enabling it to draw dividends on at least four times its valuation. Yet there are men who hold up their hands in holy horror at the idea of government ownership of telegraphs.—Lucius Goss, in *Clarendon, (Tex.) Traveler*.

"All They That Take the Sword Shall Perish With the Sword."

Within a very few months of the passing year, there have been various typical takings of the sword; at Homestead, by private mercenary forces in the employ of combined capital; in Tennessee, by the state, by state militia, in the interests of capital against the mining laborer; in Wyoming, by the United States, in the interests of millionaire cattle men seeking, by fire and sword, to perpetuate their unjust and unlawful possession of the people's heritage—the public lands—as against the rights of actual settlers who were seeking to become small farmers; in Idaho, by the state, in the interests of unlawfully combined mine owners, who were seeking to break up labor organizations, so that they could more easily rob the laborer; at Buffalo, by the state, in the interests of a monopolistic railroad company.

In most if not all of these cases, capital was the aggressor, the first to causelessly draw the sword. In some, at least, of these cases, notably in Wyoming, the military, both by the state governor and the Nation's President, were summoned to draw the sword in glaring violation of both national and state law. The time of judgment, of states as of individuals, has come, and it seems that it was necessary for them, before their final doom overtook them, to give the world a marked exhibition of their utter perversion, corruption, and failure to answer the purposes for which they were designed.—*O. F. L.*

Unrecognized Rights.

Notable utterances have been made this summer, especially that brave one by Senator Palmer, that "a workman who has worked long and faithfully for an employer has an equity in the plant." This principle, ere long, will be recognized by all.—*The Dawn.*

If it be true—and it is impossible successfully to gainsay the fact—that the exploiting of the earnings of the laborer by the capitalist has furnished the means by which the plant has been established, and vast sums besides used by the capitalist for personal uses, or to still further enslave labor by usury, it must be true that, whether that right is ever recognized or not, the defrauded laborer still has an equity right in such plant, much as the man whose horse has been stolen still owns the title to the horse.—*O. F. L.*

APHORISMS.

Money sense is the rarest sense among the men of today. As Socrates found by actual examination of the professed wise men of his time, as a rule, the men who make the greatest claim to the possession of this sense have the least of it, their boasted knowledge being merely a selfish cunning that enables them legally to transfer money, without earning it, from the coffers of the rightful owner to their own.

Of all the forms of lunacy of the present, the most harmful to men financially is that of specie base, which teaches that (in some way its advocates are always the men directly or indirectly benefited by it, or persons deceived or suborned by them,) the small amount of specie, and in some

countries, of gold, in some mysterious way they never attempt to explain, sustains all the values of a country, including its money.

When the neighbors of a man possessed of a vast amount of real estate, and other forms of wealth, gage the value of his notes by the amount of gold or silver, or both, which he may chance to have in his purse, then, and not until then, may we rationally conclude that they actually believe in specie base.

Convertibility of one kind of money into another kind is one of the delusions of specie base, and is just as sensible as the need—so far as sustaining the body is concerned—of converting one kind of corn into another. There is but one kind of money, and that, according to present arrangement, is purely a creation of human law.

The kingdom of righteousness cannot come in earth until the whole false and devilish money system of the present is overthrown and entirely destroyed, according to the type enacted by Jesus in the Jewish temple in the beginning of the Christian age.—*O. F. L.*

The Entering Wedge.

The decision of the people as expressed at the polls last Tuesday is unmistakably against the continuance of a high tariff policy. The man who does not read this fact in the election returns must have an unusually thick head. The breaking away of the western states from the republican column clearly intimates that the best half of the American republic—which is in the west—is forever done with McKinleyism and high tariff taxes. Never, in the annals of American history, did a political issue meet with such an ignominious defeat at the hands of the people. This expression, at the polls, of the will of the people, is the entering wedge that will finally and speedily *cleave the land.*

Protection as a political issue is forever dead; the backbone of the republican party is broken. That party is today without an issue. It has always been the party of high taxes. Bereft of that plank, it must fade away as did the old Whig party from which it came. The old political leaders, too, who have led its hosts will have to retire. The people are sick of them. Blaine, Quay, Platt, Clarkson, Reed and the whole litter of republican humbugs and windbags may just as well take down their signs and go out of business. Blaine, with his scheme of reciprocity, would not have saved the day for his party any more than would any of the other beauties who sprout as fungi on the republican dung heap.

The result of this presidential election is a positive warning of a coming revolution. Not that the tariff question is a real issue—far from it. A reduction of tariff duties will not materially lessen the burdens of the people. The competitive system is the real issue of the economic question, but the people have not yet reached that point. They will get there, however, very rapidly. The defeat of the republican party on the tariff question is the first blow at plutocracy. That is all. Homestead and Carnegie served a good purpose.

They were object lessons that the most ignorant could understand; understanding, they profited by them.

The fight, however, has just begun. With the tariff reduced there comes the money question. It is expecting too much to imagine that the democratic party will antagonize the National bank power on this question. The whole influence of Wall and Lombard Streets will be thrown to induce that party to sustain the gold ring. Cleveland has declared himself in favor of the gold standard, but he may change. Being better than his party he may, or may not, during the next four years cut loose from the gigantic octopus which is strangling the life out of the people. Time alone will tell. The American people have not entered the promised land through the defeat of the protection issue. They have, in fact, just entered the dark valley, and all indications point to the most turbulent four years that we have ever known. Labor is becoming organized and is growing ugly. The labor question—the real political issue—must be solved, but before a solution is reached many strikes and much bloodshed may be expected.

The populists have shown much strength; the latest news, at the present writing, indicates that they will have four representatives in the United States Senate. It is hard to tell what will be the complexion of the horizon in 1896, but present indications all point to the rapid growth and development of this new party. We believe, and always have believed, that it possesses the genius of disruption, without holding the power of readjustment. It is one thing to tear down, but it is quite another to build up. The third party can be depended upon to agitate the money question, during the next four years, in both houses of congress; while it has not advanced on this line beyond bimetallism, yet that is a good point from which to start an agitation of the whole money system. Through the efforts of this party the fact has become generally known that it cost the gold ring \$600,000 to demonetize silver in this country in 1873. Four years more will enlighten the masses pretty generally on the money question, just as the last four have evidently—from the result of the election—opened up to them the truth on the tariff question.

As the democratic party has served the Lord's purpose on the tariff issue so will the people's party fulfil its mission on the money question. Through the triumph of free coinage of silver, Senator Stewart, and a few other silver mine owners, may be greatly enriched; but the passage of such a bill, and its subsequent effect, will not fail to disclose to the people, who are daily becoming more alert to the machinations of selfish politicians, that their best interests lie in the total abolition of a specie basis. By the time they have reached this conclusion they will arrive at another, to wit: that the whole wage system under competition is regulated by the simple principle of supply and demand; that the actual capital of all industry lies in LABOR which can never be properly remunerated by either free trade, bimetallism or greenbackism, but only by the abolition of all fiats causing fictitious valuations. Then the products of labor or capital will belong to the producer; he may exchange them for products of equivalent value. This policy is the only true solution to the money question; Koreshanity and THE FLAMING SWORD will be found to be its peerless champions.

Does it take long to arouse the people? Yea, like a sleeping lion, they are indolent in action, but when once aroused, *beware!* The people are not fools, and the time is but a few years hence when the money power shall be crushed. Let the *Chicago Tribune*, and all other gold conspirators chew on this awhile.

A few years hence THE FLAMING SWORD, with a greatly increased circulation and influence, will pay its respects to some of its daily contemporaries who have been getting off some alleged wit lately at its expense. We can afford to bide our time.—C. J. M.

“And the Stars Shall Fall from Heaven.”

Every year brings us one step nearer the expected epoch when the meteors in November will fall like the raindrops in a tropical storm, and the heavens will seem to be on fire. The year 1899 is set for this grand celestial illumination, and 'tis not so very far away.—*New York Times*.

There will be an anthropostic correspondence to this physical phenomena upon which the world at large has little reckoned.—C. J. M.

Secret of Literary Success.

Pierre Loti, the distinguished French author and member of the Academy, appears for the first time as a contributor to an American periodical in the October number of the *Forum*, in which he has an interesting paper on “The Literature of the Future.” In attempting to state what the literature of the future will be, Loti declares at the outset, that he has no faith in the school of naturalism; then, through a subtle analysis of literary style and tendency, he proceeds to show that in proportion as literature encumbers itself with “schools,” it gets further and further away from its real inspiration, which in every case is in individuality. The distinguished French critic does not believe in classifications of literary work which lead to the setting up of theories. For the future he predicts simply that the great writers will please and the poor writers will die, just as these have pleased and died in the past. He recommends that if any man have a talent for writing, he do not encumber himself by following any master or the rule of any school—no matter how great the master nor how skilfully devised the rule may be—but that he write what he feels impelled to write and in his own way. He may not always succeed by this plan, but it is by this plan only that he may have hope of success. It is in this way only that the breath of life comes into a literary production; no matter what else a literary production may have, if it have not the breath of life it will not live. “New poets,” says Loti, “will keep coming who will eternally sing for their brother man the song of their souls, their joys and their fears in the presence of life and death, in the presence of love, in the presence of the enigma of the world; and however old the song may be, it will nevertheless be new each time, as smiles and tears are always new though they are eternal.”—*Religio-Philosophical Journal*.

There are people who want religion, but they don't want enough to spoil them for anything else.—*Ram's Horn*.

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.

OBEDIENCE.

Fine phrases are fine phrases, and good intentions are good intentions, but the pith of progress in Koreshanity is obedience. Will we, nil we, submissive to law we must be; and according to the affections of the will, our bent will be, whether upward to the point where the law is our base, our servitor, or downward through the slums of degradation till our cycle of iniquity be compassed.

The key-note was sounded in the beginning of the Jewish dispensation, and the smoke of the substituted offering betokened an ordeal past, a servant of the Most High tested, approved, and his reward foreshadowed thus: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." And so through repeated embodiments went He, completing the work so commended of his Lord; "learning obedience through the things he suffered;" being tried by each principle of the decalogue; being alike adjusted to the service of each principle and to the governing of each principle, and so prepared to become that holy thing, of which it was said, "That holy thing which shall be born of thee shall be called the son of God." Clearly marked is this principle of obedience in Him who sired the race which, within the next decade, shall sing the new song—confession of the law. The fire of love to God lighted the old man's heart before the literal fire burned upon the altar, and the sacrifice was complete. In his ordeal is more than hint of God's purpose with us, and we know that in our love to him becoming supreme, and consequently our obedience perfect, we shall be tempered to His munificence, and shall tarnish no dower by seating the gift in the place of the giver.

Children of lesser years leave their toys, as they develop, for such occupations as mark the stage of their progress, and we consider the step an improvement; but how beyond compare are the blessings in store for us when we achieve the point of casting from our hearts the idols which estrange us from Deity! We come to the work apparently full of promise, and most certainly full of *promises*; but alas! how often the testing marks a failure.

In the integral movement of the animate and inanimate toward the grand finale—the rehabilitation of mankind in righteousness—stands the Christ; but not alone in the remoulding process which eventuated in submission, for in their

degree stood Mary, the vestal, and Joseph, her espoused. The pen of a Ouida, a Haggard or a Hugo would pale before the truthful representation of the repeated natural lives or embodiments of those two who came to so much perfection as to make possible parthenogenesis and a Christ. We are here, hopeful, each, of belonging to that beloved body, that same Christ—hopeful, each, that in that far past we greeted Him a loved friend, and that a germ from that same precious, broken body has within us passed the point of retrogression, and mightily, in its uplifting power, is pressing us toward that ripeness which shall enable us to put forth strong and stainless hands to the aid of crushed and bemired humanity.

It is easy to talk; it is easier to say than to do; it is easier to command than to obey; but we shall not command in wisdom until we have obeyed in humility—yea, in love and humility. As the heart yearns toward the point where it will not forget, and, under stress of selfish temper, be wayward when the opportunity for a triumph draws nigh—for alway the possible triumph comes yoked with trial, which, if small, can stab, for smallest edges are keenest edges to the exposed—we pray for strength to put in use all the knowledge given us; to respond with submission to the minutest details, nor wait upon the determination of another, who, in turn, may be deciding, "I may as well walk in this coveted and forbidden path as for him or her to do so," or: "So and so does not heed that regulation; when others are made to fulfil these laws, then will *I*, for it is not *just* that I take to myself an unequal lot." *When others are made to obey!* One had as well say, "When there shall shine a light which is *not* a light;" for enforced obedience is not the required; it savors not of Abraham nor of Christ, and just so long as we measure by such a line shall we cheat ourselves of our obedience becoming an ecstasy.

According to the strength of obedience to the ruling power, so has been the success of movements, whether for good or ill. Today the Catholic world is a strong example of this truth, and the political field of our own America, with its outgrowth of want and crime, shows forth among other errors the blasting power of disobedience, for our law-makers, in treachery to the wishes of the masses who have aggregated in them their power of franchise to the end that their groanings find relief, swell their own coffers with the almighty and infernal dollar, each one being a weight to sink the thief still deeper in the sheol of selfishness.

Christ rose above the law, but by obedience to the law. "Though a child of God yet learned he obedience through the things he suffered." Our Master, the prepared of the grand cycle to ripen the fruitage on the tree of life, sways all his plans and purposes to the will of Divinity, in token of which there has sometimes fallen from his lips this sentence, which stands forth in masterful strength and supreme beauty: "HIM TO WHOM I BOW SUBMISSIVE."—*A. M. Potter.*

A church should put no fetters on the man; it should have unity of purpose, but with the most entire freedom for the individual. When you sacrifice the man to the mass, in church or state, it becomes an offence, a stumbling-block in the way of progress, and must end or mend.—*Theodore Parker.*

The Beauty of Nature and the Vileness of Man.

Nature, when adorned in her summer loveliness, is a sharp rebuke to the iniquity to be found in humanity. In fact, in all seasons of the year, even when bush and tree, stripped of their foliage, are bedecked with the snow of winter, we find in them more to admire than in the pomp and splendor of the palaces of princes or the castles of millionaires. In the spring, summer and fall, the earth yields its fragrance and gives to man the richest blessings that plant and tree can afford, but degenerate man sullenly scowls at his fellows, being interested in no aim much loftier than the pursuit of his own selfish ends and the gratification of his lusts. The flower develops from *within*, but what effort do human beings generally make to unfold the hidden forces they contain, which, if properly nurtured, will blossom into the fruit of immortality?

In society we find conditions exactly at variance with the harmony and beauty existing in nature. Animosity, jealousy, selfishness and dishonesty are to be seen on every hand, actuating the thoughts of men. Discord, chaos and hideousness have so warped and polluted the human family that the sins of the race are stamped upon the human face so perceptibly that none who are alive to the degeneracy of mankind can fail to note them.

If the vegetable kingdom can put forth such beauty and loveliness, is it not strange that the human kingdom—much higher than the vegetable—should be chained to misery and moral deformity? Woman, the most beautiful creation—when pure—of the deific mind, seems to be as callous to the degradation of the race as man, who, admittedly, is the slave to his passions. Since woman, then, is the most beautiful of all creation, it devolves upon her as the mother of the race to take the initiative in the great work of moral reform which must soon begin, if the human kingdom is to be lifted from the mire of sensualism and vice.

Woman must revolutionize the world. Woman must restore happiness to the human family and render genuine those professions of culture which today are simply as gild covering putrefaction. Let woman see to it that the humanity, occupying a higher realm in the arena of nature than the vegetable or animal kingdoms, shall send up a mighty voice in unison with the music of the trees and the songs of the birds, which, pitched in a higher key, shall make the earth resound by reason of its marvelous melody and harmony, all humanity being blended in one common strain. Such music will signify that justice has once more triumphed in human conditions, and that every quality of thought existing in entities has been graded in its own order; in short, that the establishment of the kingdom of righteousness in earth has been realized.

However, as all impetus must originate at the centre, we find that the secret of human happiness and peace lies in the function of procreation, the very sanctuary of Being. Here the reformatory process must begin; since woman reigns supreme at this citadel, it falls upon her to guard the office of maternity. Woman suffrage is a secondary matter; woman's pecuniary reward in the marts of competism is also subsidiary, but woman's purity is primal.

When touched by a deific baptism she shall be exalted to a higher plane of aspiration, where the desire to cater to

the passion of man will not obtain, woman will declare her freedom from sexual bondage. As the fair sovereign of her own person, she shall guard with jealous care the maternal function, and dam back the flood of sensualism in man. Then the curse will be lifted. Woman shall arise with healing in her wings; and commercial fallacy—originating in the domain of sex by the prostitution of the life forces for pleasure, and extending to secular affairs—shall be supplanted by commercial truth; wisdom being thus restored to humanity, justice in commerce shall obtain in all domains.—*C. J. M.*

THE WOES OF LADY MANAGERS.

They are Overrun and Beset With Applications for Places.

Mrs. Ives, the secretary of the Board of Lady Managers, has recently had an interview with several of the lady managers on duty at Chicago, and relates the following tale of their woes. Said she: "The ladies in the rooms of the Woman's Board in Chicago would find great relief and many good women would be spared disappointment could the fact be made clear to the public that there are absolutely no vacancies for appointment in that division of the exposition. Much valuable time is at present unavoidably wasted in reading and replying to applications for positions which do not exist. Each communication is attentively received, replied to and filed; the amount of unnecessary labor thereby imposed is past comprehension to those who have not observed it. A large number of the applicants desire appointments as guides, which are to be supplied visitors to the exposition by the lady managers, and almost without exception the writers inquire concerning the salary which will be paid. The Woman's Board has repeatedly replied that no regular salary will attach to the place, explaining that the guides must look to those who engage their services for remuneration. This has been announced far and wide, but the applications and inquiries continue to arrive.

"One source of much inconvenience has been an erroneous statement made by some ignorant or mischievous person to the effect that the lady managers had offered a large prize for an ode. This has been traveling the rounds of the national press, and the consequence is a deluge of poetry which continues unabated. It is certainly harmless enough *per se*, but the situation becomes serious when each poem is to be examined, acknowledged and—necessarily declined, regardless of its merits. Communications of the kind mentioned are annoying because they ask what is impossible.

"But those of another description are ineffably pathetic, portraying with unconscious vividness the necessities of women breadwinners. For example, while possibly only two, and at most not more than four, matrons can be employed for the woman's dormitory, the applications for these positions already number a hundred, many of them being accompanied by a powerful endorsement."—*Albany Letter.*

O then, fair Truth, for thee alone I seek,
Friend to the wise, supporter to the weak;
From thee we learn whate'er is right and just,
Creeds to reject, professions to distrust,
Forms to despise, pretensions to deride,
And, following thee, to follow naught beside.

—Crabbe.

OUR BABYLON.

Oh the bowers of Babylon are rare,
 And the tinkling fountains play
 Over gardens hung in the drowsy air,
 Where the careless youth and maiden fair
 Are dreaming the years away;
 And the kings of Babylon are bold—
 For the realms before them fall—
 And they rule the world from thrones of gold,
 While the people's lives are bought and sold
 Like the herds in the butcher's stall.

Oh the towers of Babylon are strong,
 And their dungeons damp and deep,
 And the rich rejoice in the reign of wrong
 And the princes join in the reveler's song,
 While the toilers work and weep;
 But stern and still, like a troop of fates,
 Round the city's roar and din,
 The invading host of the conqueror waits,
 In the midnight hush outside the gates
 As the feast goes on within.

Oh the walls of Babylon are high,
 And their arches grim and low,
 And the birds of commerce scream and fly,
 While the proud Euphrates wanders by
 In its dark, relentless flow;
 But the river that rolls in Mammon's pride
 Shall the people's servant be—
 By the toiler's will shall be turned aside,
 And the channel surge with a grander tide
 Than the pulse of the Persian Sea.

Grant's Pass, Oregon,

James G. Clark.

NOTE.—King Cyrus conquered Babylon by turning the waters of the Euphrates aside into artificial channels and then marching his vast army under the walls and into the city over the empty bed of the river, thus using for his own ends and his enemies' overthrow the very means which the latter had relied upon for protection and safety. The modern Babylon (the power of the devil in the race) will be likewise subdued by the White Horse Army with the Cyrus of prophecy at its head.

The Eternal Symphony.

Do we answer true when the Master calls
 For a strain of music sweet,
 Listening mute till the cadence falls,
 And giving response complete?
 Or do we each in a selfish way
 Insist that our tones be heard!
 Even should in them discord play
 And never a glad note stirred?

Do we watch for light in the Master's face
 As He marks the golden time?
 Now fast, now slow, with a tender grace
 As the music grows sublime.
 While some are silent with unshed tears!
 Oh faint not, thou saintly heart!
 Though the way is hard,—in the later years
 Thou shalt have the better part.

Do we sometimes list, in the music's flow,
 For the glorious undertone
 Which ever lifteth the spirit's woe,
 —Bearing our burdens on?
 What though at times we may lose the strain
 When the grievous billows roll,
 If at last we join the blest refrain
 That speaks to a ransomed soul!

FANNIE HOLDEN FOWLER, IN WOMAN'S STANDARD.

When your children are doomed to a state of perpetual drudgery and servitude, what excuse can you render them, yourself and your God for voting it upon them?—*Tribune, Prescott, Ark.*

An Excellent Undertaking.

One of the most practical and excellent of woman's undertakings in connection with the World's Fair is the building of dormitories for women and children, says the *Herald* of this city. The company, composed of women only, duly incorporated, is possessed of sufficient capital to put up five houses, each one to accommodate one thousand persons. Shares are sold at \$10 each and the holder is entitled to room and service at forty cents per day. Simple and wholesome food is to be procurable on the premises at cost. The purpose of the projectors is not to make money, but if profits should remain after the Fair shall be closed they will be divided pro rata among the stockholders. The equivalent of any share of stock may be used by any number of persons in the use of the rooms, but the profits will go only to the owner of the share, who is at liberty to transfer to whom she pleases her rights in the occupancy of the building. Many women have purchased shares for the purpose of furnishing safe and comfortable accommodations to young women coming here alone for the purpose of studying in the Fair. No sooner is this admirable project made known throughout the country than demand comes upon the women promoting it to admit families into one of the dormitories, and it is understood that some of the incorporators are willing to yield to this demand after money enough has been received for the complete equipment of the houses for women only. No attention ought to be paid to the request to open any portion of these buildings to families. Sympathy with the undertaking was based exclusively upon the idea that the dormitories should be for the use of women coming alone to the Fair. Any invasion of this design, on whatever pretext, is certain to depress public interest in the undertaking and may have the effect of preventing the purchase of shares enough to complete their necessary furnishing. Men will find in the city innumerable hotels and boarding-houses where they can locate themselves and their families at reasonable rates. The women's dormitories should be restricted to the purpose for which they were planned. It ought to be the unchanging, as it was the primary, aim of their construction to encourage women students to come to the Fair by holding out to them an inducement of a home wholly free from promiscuous associations, and conducted entirely upon lines consistent with the standards of seclusion and exclusion which are indispensable for the success of such a project.

Wyoming Women.

In answer to the query, "What are the Wyoming women like anyway?" Senator Carey paid the following compliment to the women of his state:

Observe the best, the most progressive, intelligent women of the east, and you will see just such women as our state is filled with. They have lost none of their womanliness by having the right to express their opinion by the ballot. I cannot understand why men will intrust the care of their homes and the training of their children to a woman, and yet say she would not know how to use the ballot, and would not use it if she had the legal right.

Mean Men.

There are mean men who are mean for a dollar a week, there are mean men who are mean for fifty dollars a week, and there are mean men who, by their meanness, amass great fortunes. There are mean men everywhere—in the country, in the cities. New York and all the larger cities are headquarters for the mean men, both large and small. Here you can find mean men of every description. The majority of them, when you speak to them about their methods of making money, talk with great pride of their shrewdness, as if their meanness were a great accomplishment.

The smallest mean man is the man who makes his money out of office and messenger boys. The office boy, "*vin ordinaire*," is paid about four dollars a week. He pays about three dollars or three dollars and fifty cents of this for board and clothing, and devotes the remaining few cents to wild dissipation at the theatres, to cigarettes and soda-water, or the fascinating game of craps. He is paid on Saturday, and Saturday night witnesses the expenditure of twenty-five cents for a seat in the gallery of some theatre. He is what they call a "god." He applauds virtue and discourages the villain. Between the acts he smokes innumerable cigarettes, for which he pays five cents a package. On Sunday he goes to the country, or in the winter time indulges in some wild extravagance. The boy consequently awakes on Monday morning to find himself without a cent. For two days he practises stern economy; then, driven to desperation, he confides his pecuniary misery to some other boy and this young gentleman takes him off and introduces him to the "bank." The "bank" is a young man of about twenty-five years of age. He supplies the boys with small sums of money at a rate of interest generally exceeding one hundred per cent per week. The boy rolls in the lap of luxury until the next Saturday. When the "bank" comes around for the principal and the interest. As a consequence the bank is called in again on the very same afternoon. The "banks" of whom there are many, make small fortunes in this way; some wealthy men began life in this fashion. The messenger boy is a happy-go-lucky chap. When he has money he spends it freely, "like a gentleman," he will tell you. When he has it not, he goes to the "bank." So as the boy is always without money, the "bank" draws his weekly salary for him.

There are any number of small mean men, but the "big" mean man—the mean man who makes a fortune—is the man to study. He is fat and fifty, with a red face and sharp little eyes, and a well lined stomach. He is short and has the asthma. There is a fascination about his rosy, well kept finger nails. The great deep wrinkles running from the bridge of his nose half way up to his bald head are merely a map of his shrewd thoughts. He drives fast horses, keeps open house in the country, playing poker until four o'clock in the morning with his friends, taking great pains that his guests pay for their board and lodging over the card-table. It was one of this sort that recently with pride and glee explained the workings of his great corporation, and the manner in which he had made his immense fortune, as follows: "You see," said he, "there are many young men, married, with large families, paying rent every month. Well, there is no sense in their paying rent, we tell them. We ask them

why they do not build their own homes, pay for them by the month, the same amount they would pay for rent, and then at the end of the five years or the ten years own their own homes. That idea generally strikes them as very good, so they enter into a contract with us—a contract altogether in our favor. We lend them the money, say twenty-five thousand dollars, with which to buy the lot and build the house. They mortgage the house and lot to us and pay us five per cent interest. They agree to pay the money in ten years, in monthly installments—that is, twenty-five hundred dollars a year, or two hundred and eight dollars and thirty-three cents a month. Besides this amount there is the interest, and it is the interest that makes us our money. The interest on twenty-five thousand dollars at five per cent for one year is one thousand two hundred and fifty dollars. For ten years it is twelve thousand five hundred dollars, or one half of the principal. The principal is twenty-five thousand dollars, the interest twelve thousand five hundred dollars, the sum total thirty-seven thousand five hundred dollars, principal and interest for ten years. One one-hundred-and-twentieth of thirty-seven thousand five hundred dollars—or the sum to be paid each month—is three hundred and twelve dollars and fifty cents.

"Now, if you are good at mathematics you can easily see how much we make on the transaction each month after the first month. Although each month a part of the principal is paid, we continue to draw interest on the original amount for ten years at the rate of twelve hundred and fifty dollars per year, a few cents over one hundred and four dollars per month. The very last month of the ten years we get the usual two hundred and eight dollars and thirty-three cents, the remainder of the principal, and the one hundred and four dollars and seventeen cents interest—the five per cent on the original sum, and exactly fifty per cent of the real amount owed to us at the end of the ten years. The interest on the last payment is really but ten dollars and forty-two cents, so that in the last month we make ninety-three dollars and seventy-five cents clear profit. In the next to the last month we make a few cents over eighty-three dollars, and so on, so that in this way we make in the ten years over one thousand dollars on every twenty-five thousand dollars loaned, besides the interest.

"Of course the sums loaned do not often amount to so much. The majority of our customers borrow, say, five thousand dollars at five per cent for five or ten years. We make only a few hundred dollars out of each of these men, but then if you have several hundred such customers, you can easily make a fair living. It is the best investment I know of for your money. Besides the certainty of enormous interest, there is also the chance—and a very big chance—that the borrowers will die before the end of the five or ten years, or that they will get out of funds, and so fail to pay the monthly installments. In the latter event we descend on them and sell them out; give them a small sum of what they have paid in—the difference between the sum they have paid in and the amount they would have paid out for rent—and then we pocket the rest of the sum realized by the sale. Or, if the property has increased very much in value, we retain possession of it, paying our customers the difference between their rent, which we take great pains to make large,

and the interest, which we take great pains to make very small. So that you see we make money at both ends of the horn."

Then this very kickable person chuckled to himself, spoke to his thoroughbred mare, and drove off at a two ten pace.—*Warren R. McVeigh, in Kate Field's Washington.*

TOLD THE TRUTH.

Extracts From a Speech by that Eloquent Political Prostitute,
Ex-Senator J. J. Ingalls.

Jan. 14, 1891, J. J. Ingalls, then Senator from Kansas, made a speech in the United States Senate. He told great truths. He knows what the truth is. Yet he is now supporting the very party which is responsible for the conditions which he so eloquently describes. In other words, he is playing the political prostitute. Following are the extracts:

"The moral sentiment of mankind has been aroused at the unequal distribution of wealth and the unequal diffusion of burdens."

"During the period of the last twenty years the wealth of the country increased at the rate of \$250,000 for every hour. Every time that the clock ticked above the portals of this chamber, the aggregate permanent wealth of this country increased more than \$70. Notwithstanding this stupendous aggregation there are a million American citizens, able-bodied and willing to work, who, in vain, tramp the streets of our cities and the country highways and by-ways in search of labor with which to buy their daily bread."

"Mr. Sherman, the senator from Ohio, devoted a considerable part of his remarks yesterday to the defense of millionaires, that he declared to be the froth of the beer of our political system."

"The millionaires are not the producers and laborers; they are arrayed like Solomon in all his glory, but 'they toil not neither do they spin.' These gigantic accumulations have not been the result of industry and economy."

"The people are beginning to inquire, whether under 'a government of the people, for the people and by the people,' under a system in which the bounty of nature is supplemented by the labor of all, any citizen can show a moral, yes, or a legal, title to \$200,000,000?"

"If I were put upon my *voir dire* I should hesitate before admitting that, in the sense of giving just compensation and equivalent, any man in this country or any other country ever absolutely earned a million dollars. I do not believe he ever did."

"I repeat that people are not anarchists; they are not socialists; they are not communists; but they have suddenly waked to the conception of the fact that the bulk of the property of this country is passing into the hands of what the senator from Ohio, with euphemism, calls the 'speculators of the world.'"

"It appears that in the United States there are twenty thousand persons who have more than \$2,000,000 each, and there is one man who has acquired within less than a lifetime of a single individual, out of the aggregate of the national wealth that was earned by the labor of all applied to the common bounty of nature, an aggregate that exceeds the assessed value of four of the states in this union, and much

more, many times more, than the entire wealth of the country when it was established."

"Four hundred persons possess \$10,000,000 each; one thousand persons possess \$35,000,000 each; two thousand persons possess \$2,000,000 each; six thousand persons possess \$1,000,000 each, and a total of twenty-one thousand persons, possess \$36,250,000,000."

Mr. President, it is the most appalling statement that ever fell upon mortal ears. * * It is the most terrible commentary that was ever recorded in the books of time—and Nero fiddles while Rome burns. It is thrown off with a sneer.

"A social system which offers to tender, virtuous and independent women the alternative between prostitution and suicide as an escape from beggary, is organized crime."—*Chicago Sentinel.*

What Le Ceron Has to Say.

Major Le Ceron's "Twenty-five Years of the Secret Service. The Recollections of a Spy," is reported to have made a great sensation in London. Among other observations which this spy for the British Government makes in the volume referred to is an interesting one concerning Patrick Egan, with whom he was thrown in Paris while engaged in his work of reporting to the British service the doings of the Irish party:

"Egan lived in a most extravagant fashion, and, as he would pay for everything and would not allow me to share in the outlay, I had the best of all things without any strain on my pocket whatever. He frequented the most expensive cafes, had the choicest of dishes, would only be content with the best boxes at places of entertainment, in a word, spent his money right royally. The information should be pleasant reading for the poor dupes in America and Ireland who subscribed the funds over which he was then presiding."

Le Ceron scores the Irish leaders in America without mercy in the following words:

"I have no stronger, no sincerer wish than to see an end put, once for all, to the delusion which is practiced upon thousands of poor Irishmen throughout the United States by the men of whom I have written. With the rank and file it has assuredly been a case of 'theirs not to reason why, theirs but to do and die.' I hope it may not be so in the future. I trust that what I have penned, and what the sad murder of Cronin has writ large upon the page of history, may not be without its effect; and that today men may pause ere they continue in such a way as I have pictured, the mere tools of an unscrupulous faction, the miserable dupes of a reckless and improvident executive."

Was Rewarded for His Patience.

The Rev. J. M. Buckley, editor of the *Christian Advocate*, says that many years ago, when he was a hero worshiper, he followed Tennyson, who was accompanied by a lady and two children, about the South Kensington Museum for two hours and a half, hoping that he would speak; at last the poet made signs as if about to do so, and hoping to hear some criticism of a painting he listened intently and heard the memorable words: "You take care of the children while I go and get some beer."—*Chicago Tribune.*

Musings From "Open Court."

Old as a mummy, and as grim, was the theology exhibited by Mayor Washburne in his praiseworthy message to the city council on the subject of rendering assistance to the unfortunate sufferers by the great fire at Milwaukee. In that message he says: "I have learned from prominent citizens of Milwaukee that the city does not desire to call for outside aid; that those losing by this act of God are bravely preparing to resume business and relieve the necessities of the suffering through local efforts entirely." The language of this humane appeal shows how a mixture of sense and superstition can muddle the mind, placing the human and the divine in conflict, after the manner of Jacob and the angel. If the fire was the act of God, the victims of it ought to submit with resignation to the divine will, instead of "bravely preparing to resume business." If the fire was the act of God, why did the mayor send firemen and fire-engines from Chicago to Milwaukee to assist in putting it out, as they valorously did? If this infliction was the act of God, is it not an act of rebellion against him to "relieve the suffering"? The sentiment has done great mischief in the world, teaching men to believe that the universe is governed by supernatural caprice instead of law. It has taught men to rely on prayers instead of actions, and shun the sciences as dangerous to the soul. This jumble of theology and fire-engines reminds me of that theologically pious owner of a field who nailed this warning on a pole: "The earth is the Lord's; but this is my private property, and anybody trespassing upon it will be prosecuted."

* * *

The theology of Mayor Washburne, in some form or other, has been the law of England from the time of Saint Augustine down to the present day. In the custom known as *deo dandum*, God was not regarded as the author of a fatal calamity, but as the offended party, who must be propitiated by a gift of the irresponsible or the inanimate agent which had caused the injury; and this offering was called a deodand. If a man was killed by a horse, the horse was forfeited to God; and if a human being was killed by a wagon, the wagon became deodand on the verdict of a coroner's jury. As God was never personally present to receive the gift, it went to his nearest representative, the church, to be applied to pious uses, or to pay for masses to help the departed soul. Ages ago, when I was working on the great Western Railway in England, a careless train came along one day and killed a couple of men, close to the town of Windsor. A coroner's jury sat upon the case, and after finding a verdict of accidental death, declared the engine to be deodand, assessing its ransom at a hundred pounds. This amount the railroad company paid as a theological retribution, protesting at the same time that God must not be permitted again to interfere with the prerogatives and profits of railroad corporations. I think that this delinquent engine, with which indeed I was personally well acquainted, was the last of the deodands, because immediately after this occurrence of which I speak, the railroads having become greater than God, deodands were abolished by act of parliament at the demand of the railroad companies. They said, "If engines and trains are to be given

to God whenever a fatal accident happens, what is to become of railroad enterprises?" And the railroads won it.

* * *

Being an "immigrant" myself, I take some interest in the immigrating question; and I do not think there is any other element of the "social problem" that has been decorated with so much patriotic nonsense. Impossible plans to stop the immigration of men and women from Europe to this country distract the public mind and baffle statesmanship, because it would be as easy to reverse the current of the trade-winds as to halt the stream of humanity flowing from the narrow and harsh conditions of the old world to the richer and broader opportunities of the new. The diminutive anticlimax of the cosmopolitan Columbian festival, attended by invited ambassadors from all nations, was the Christian pulpit pleading for a monopoly of this continent and the restriction of immigration. Preaching on the subject of "National Perils" at the Fourth Baptist church last Sunday, the Rev. Dr. Bartlett, after describing a number of oaths, pledges, and obligations which he would impose upon the immigrant "before he should be allowed to land," insisted also that no man should be allowed to vote "unless he was able to make himself understood in the English language." Formerly it was demanded only that the voter himself should understand the English language, but Dr. Bartlett improves upon that, and requires that he shall also be able to make other people understand it. This plan, if adopted, will be a great hardship, for it will compel the foreigner not only to qualify himself but also to provide an understanding for others. There are many Americans who are not able to make themselves understood in the English language, or in any other. I know some Doctors of Divinity who have been trying to do it for forty years, without success. Dr. Samuel Johnson wrote and spoke the English language fairly well, and even compiled a famous English dictionary, but he could not always make himself understood; and on a certain occasion he replied thus to a dull person who said he could not understand him; "Sir, I cannot furnish you with argument and understanding too." And yet the ability to do that is what Rev. Dr. Bartlett would require of the poor "immigrant" as a title to the ballot.

—•—

How Bismarck Feels About It.

In an interview which Maximilian Harden, a German journalist, had with Prince Bismarck a few days ago at Varzin, which is alluded to by the Berlin correspondent of the *New Yorker Staats-Zeitung*, Harden asked Bismarck if it was his intention to attend the next session of the Reichstag. "Not unless it shall seem absolutely necessary," was the reply. The veteran statesman added that it was exceedingly disagreeable to be the only one wearing the King's coat who, from conviction of duty, must oppose the monarch. He also said that there was no satisfaction to be had from a contest with men of straw, meaning the present Chancellor and his associates, and concluded with this stinging comment: A struggle with men whose daily necessities compel them to hang on to their offices has no attraction for me."—*Ex.*

THE LATEST SPOKEN.

Competent observers of social tendencies in the United States declare that we are evolving a powerful plutocratic aristocracy with a rapidity that should be appalling to freedom loving patriots who wish to see our country remain a republic in fact as well as in name.

The rich man of a town, county or city has always been a formidable factor in the political, commercial and social life of the community in which he lived, whenever he so desired to be. This has been true from the earliest history of the country and in all sections of it. The man of wealth has always wielded a larger measure of influence in our republic than was possible in old world countries, where an aristocratic caste by right of birth existed as a counterpoise. Here in America the artificial distinctions of rank that obtain in monarchical nations were altogether unknown, but as all men were engaged in a hot competitive scramble after money and property, the most successful in the contest were held in high esteem, and naturally came into a large measure of influence with their fellows. Thus the rich man came into honor and power in the neighborhood in which he lived; these elements are the essential ones of an aristocrat without regard to where he lives. They contain all the substances of authority held by the chartered noble, and the titular dignity of baron or count could add nothing unto them.

Reader—it does not matter where you live—you know of this big, bustling rich man whom everybody looks up to and holds in much awe. He has got more money than any other half a dozen men in the township or county. In a thickly settled section of Ohio or Illinois, he may be worth close on to a million, in Kansas or South Dakota two hundred thousand dollars, but in both cases his neighbors have a queer sort of pride in him, and wondering gossip multiplies his fortune. This local Croesus becomes a big man of great influence, without the slightest effort, for his poorer fellow citizens practically thrust power upon him. His wish and word have an immense weight in politics, society and church. The reason therefore is very manifest. He has the resources wherewith to bless his neighbors with those things which they most desire—cash, property and pecuniary advancement. Forty or even twenty years ago, when natural opportunities that seemed unlimited still existed in the country, this local rich man was not a menace to the well-being of his community, for he then acted for himself and independently of other rich men. But today it is far different. The railways, speculators, syndicates and trusts have pretty much fenced in the land. The tide of emigration from the old states to the new and undeveloped territories has practically ceased, and our era of national expansion is definitely over. The poor man with no capital save his strong and willing hands cannot now go west with the reasonable expectation of making a competency for himself. While the country shows many millions of men who comfortably established themselves under the fortunate conditions that obtained a quarter of a century ago, we have grown other millions since that time who look anxiously for the same chances of prosperous fortune, chances which now no longer exist. During the epoch of develop-

ment, when wild lands were being extensively settled, the rich men as a rule were engaged in business affairs that were personal to themselves. Combinations of capitalists into trusts and great corporations were then almost unknown; whereas now they dominate the nation. Today no man of wealth stands apart from other rich men in his business concerns. The capitalist of the present time is essentially a holder of stock in mighty enterprises. He associates constantly with men of his own kind—all of his financial interests are dependent upon and inter-related with theirs.

The rich men of America have indisputable unity of interest. They have become a distinct and most powerful caste. They in fact constitute a veritable aristocracy whose interests are in direct antagonism to those of the millions of producers in the land. This is so because our Triumphant Plutocrats increase their fortunes through evil financial and commercial systems which are partial to capital and hostile to labor.—*The Vanguard*.

There are three classes of anarchists. The first and better understood of these consists of those who would do away with human law through revolution and violence. The second and more logical consists of those who believe that man can be elevated to that point where there is no necessity for human government or man made laws. The third consists of those who worship—as greater than divine—established human institutions and customs, and use them to override the natural or divine law of equal rights. Protectionists belong to this third class, and we unhesitatingly pronounce them the most dangerous kind of anarchists; for, as divine or natural law is above and before human law, and as upon this law all human rights are based, to oppose it is manifestly more wrong than to oppose a human law which may or may not be in conformity with justice. Between the second class and socialists there is but one essential difference, and that is only as to expediency or method. The philosophic anarchist believes that, as government is now used to subvert human rights that individuals may enjoy special privileges, the better way is to repeal all law and start over, while the socialist believes that through nationalization of common property and common agencies and their use by the people at labor cost, a purely economic government can be established under which the equal rights of all individuals will be subserved and natural law become supreme.—*Omaha Tocsin*.

Mr. Bernstein, a noted banker of New York, is confident that, in less than three years, he will succeed in laying a pneumatic tube across the Atlantic, by means of which three daily mails may be received in both England and America. There is, at this time, a pneumatic tube in operation between London and Liverpool. During the World's Fair another will be in operation between Chicago and St. Louis, which, it is expected, will capture the attention of business men. The cost of the sub-Atlantic tube is estimated at \$25,000,000, half of which amount has already been subscribed. When the tube is completed, it is expected that branch tubes will connect all towns and cities with the tube termini. The scheme, although a vast one, is not improbable, and its originator is a shrewd capitalist.—*Western Rural*.

Col. T. W. Higginson, in a recent speech at Cambridge, Mass., said: "I would say that I believe we are at the beginning of great social changes, growing out of our very prosperity; that we are beginning with the tremendous problem of capital and labor, compared to which, before we get through with it, we may find that the abolition of slavery was a little thing. It is because tariff reform seems to me the skirmish ground of that great contest that it seems a moral question now. The older men here know the tremendous changes that are coming over this country as to the distribution of property; they know the enormous increase of wealth, and the tremendous increase in the separation of social classes; they know how largely that has been built up by the tariff and by that alone; they also know that you cannot see to the end of it. I remember when I was a boy in Cambridge that there was but one man in Massachusetts who was ever suspected of such a thing as being a millionaire, John P. Cushing, of Watertown, an East India man. It seemed so hard a thing to believe that any man could be worth a million dollars, that I remember it being discussed: 'Is it supposable that a man could be worth a million dollars?' That was half a century ago. I ask you, what is a million dollars now? Genteel poverty. A man may keep up appearances on it, but he is sympathized with by his friends, who have really got some sympathy for him on account of his not having a better income."

The coming session of the German Reichstag promises to be a stormy one. There seems no doubt that it is the intention of the German Government to propose to the Reichstag a large increase of the army. It is said that the thoroughness of the organization of the French army and the rapid increase in its numerical strength have alarmed the German authorities, who have discovered that under the present system they would be outnumbered in a struggle by nearly 350,000 men. They propose, therefore, to demand a yearly addition to the army of 70,000 men, these recruits to be obtained by abolishing certain privileges of exemption, and by a rearrangement of the recruiting system. This increase would involve an increase in the financial budget estimated at about \$20,000,000 a year. In order that the enlargement of the scope of recruiting may not arouse too great an antagonism, it is proposed to practically reduce the time of service from three years to two years. The latter proposition Bismarck and high German military authorities have always viewed with great disfavor, as tending to lower the prestige and diminish the disciplinary quality of the army. Bismarck ran great risks in the way of parliamentary defeat to oppose the two years of service demand, and he is still very strongly opposed to it. The conservatives are likely to follow the lead of the king in this matter. The Roman Catholic party will endeavor to make as much political capital out of it as possible, and to throw its vote in accordance with the political advantages to be secured. The liberals of every group are said to be a unit in putting aside the temptation of a reduction of the military service of one year.—*Ex.*

There is no mystery about the question of finance, except when it is mystified purposely to deceive the people.—*Ruralist, Huron, S. Dak.*

SHARP CUTS.

The cry of the age is justice. Not help nor charity, but justice.—*Unity, Chicago, Ill.*

The power of him who stands morally highest is the only real power.—*Unity, Chicago, Ill.*

If any one lives in luxury, it ought to be those who produce the wealth.—*Ruralist, Huron, S. D.*

Thirty years of wrong and oppression is forcing this reform movement to a success.—*Truth, Sedalia, Mo.*

The man who does not want sectionalism abolished is either a coward or an office seeker.—*Review, Kiowa, Kan.*

There is more eloquence in the silence of the people, this summer, than is falling from the lips of plute orators.—*Acorn, Marshall, Ill.*

This reform wave which is sweeping over the country cannot be turned backward. It will rush wildly on to success.—*Atlanta Farmer, Ga.*

It is exceedingly amusing to see an army of laboring men striking for high wages and voting for low wages.—*Herald, Cincinnati, Ohio.*

Nebraska's mortgage indebtedness was increased during the past year almost \$17,000. That is the prosperity old party speakers tell you about.—*Advance, Plainview, Neb.*

Five thousand children work in the mills of Rhode Island for \$1 a week. This is a kind of infant industry about which the McKinley organs have nothing to say.—*Democrat, Springfield, Ohio.*

The London money power for the past twenty years has elected every president and dictated the policy of this government; this is what the demagogues call democracy, and the people have been silly enough to believe it.—*Alliance Signal, Gonzales, Texas.*

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

Run by the Few.

Are men so blind that they will refuse to look into the true situation, and realize the broad blazing truth, that this country is being run by the few to the everlasting detriment of the many?—*Union, Montrose, Colo.*

The Real Tell-Tale.

Not dollars and cents, but the purchasing power of wages is the tell-tale of wealth distribution. What is left after supplying your needs determines your prosperity.—*Times, Plano, Tex.*

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume X closes with 1892. Each volume fully indexed. \$1.00 a year in advance. Its motto is "Many people know many things, no one everything." Circulates in all parts of the world. Address S. C. & L. M. Gould, (Printers, Publishers and Booksellers,) Manchester, N. H.

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, T. R. HINSDALE,
Editor. 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.

The Omaha Tocsin.

A bright and aggressive advocate of the principles of the People's Party.

AN EIGHT PAGE WEEKLY PAPER.

One Dollar a Year.

Send for sample copy.

OMAHA TOCSIN,
OMAHA, NEBRASKA.

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.

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.

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 doctrine.

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.