

# The Flaming Sword.

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

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## THE SCIENCE OF COMMERCE.

### Kill the "Gold Bug!"

Commerce is interchange for life. Any interchange between nations, states, corporations or individuals that will impoverish one at the expense of the other is an unrighteous exercise of the commercial instinct, and, if persisted in, must inevitably lead to disaster and catastrophe. The application of industry is for necessities, comforts and luxuries. The more of these that can be derived for a given expenditure of the force called labor, the easier the effort, therefore the greater the economization of the energy of industry, hence the more rest, and consequently the greater surplus of life. The great day of rest must inevitably depend upon the application of these principles.

All purchasing power is vested in labor or industry. We say the performance of use, because labor is the perversion of use consequent upon the prostitution of the laws of commerce which involve the distribution of the products of life for the creation and perpetuity of organic existence. If purchasing power rests in the performance of use or labor, then the use of gold as the standard of purchasing power is a prostitution of the commercial law. The laborer performs his services for whatsoever his labor may procure. Whatsoever diminishes the purchasing power of labor is a damage to the laborer, and whatsoever increases the purchasing power

of labor is a benefit to the laborer. The ordinary laboring man does not need gold. He cannot eat it, neither can he use it for fuel, clothing or shelter. He would have no use for gold were it not for the fact that some power having control of his labor compels him to purchase gold of the gold speculator before he can procure the substances demanded for his existence.

#### VALUATION IS NOT INTRINSIC VALUE.

The price of gold is made exorbitant, and in consequence a great amount of labor is required to procure the gold, or some equivalent for gold—the price of gold being the standard—before the thing for which use is really performed can be obtained by the laborer. The monetization of gold by the nations of the earth imparts to it a valuation not intrinsic, because it creates a market for it that would not exist were the demand for gold only created through a general commercial use. The stamp of Cæsar, that is, the stamp of government, increases the demand for it because everybody works for it. It becomes the objective point of all industrial effort. Because of this, in the general scramble for spoils—the only thing that the competitive system involves—the most greedy, energetic and skillful in cornering gold gather and hoard it. It is made scarce, therefore a great amount of labor is required to get it either from the gold hoarder or the manufacturer. "If you do not protect me and place me on an equality with the gold gatherer and hoarder I must go to the wall, therefore you must put some kind of a stamp upon silver," (says the bimetallist,) "upon coal," (says the coal baron,) "upon iron," (says the iron robber,) and so on through the list of monopolies operated to hoard wealth and rob the people.

If it requires a greater amount of labor to procure the necessities of life because of the stamp, duty, or tariff on gold than it would if the gold did not have to be purchased before the real necessities could be acquired, then labor is rendered cheaper; that is, to obtain a given amount of the essentials of life it costs more labor than it would to obtain the same substances if the working man were not compelled to dig through the wall of gold to get to the things for which his labor is plied. It is a declaration of the Koreshan science of commerce that the stamp of the governments, by which the monetizing fiat is authenticated, making money of gold, does give gold a market that it would not possess without the stamp; that it does increase its valuation, which is fictitious because of a government fiat, and that it does make it impossible to procure it with the same amount of labor that it could be procured for if it were not monetized. Therefore, because of its monetization the purchasing power of labor is diminished. Every man who cannot perceive these relations and effects, lacks something intellectually; and

every man who can see these things and still stands by the money power is unworthy a permanent place on the footstool of God.

Fiction placed upon gold—a valuation which increases its market, or makes for it an unnatural market, or booms gold, so to speak, in that it creates and stimulates an abnormal love, engendering a love of money which is the *root* of all evil, substituting the almighty dollar for the Almighty God—acts as a damnable incentive to human activity. It lays the foundation for the division of so called capital and labor that will culminate in the crack of doom, which, blacker than “black Friday,” will mark the going forth of the rider on the black horse who carries the balances in his hand for the establishment of justice. The general principle is the same whether monetizing power rests its weight upon gold, silver, copper, or paper. If paper is monetized upon the basis of the present gold standard, that is, upon the valuation of gold as established through its (gold) monetization—the money power would wield the same autocratic dominion over labor. If the issue of paper as money has any limitation, the speculator, who seeks it when monetized as he now seeks gold, would soon compass this limit. The paper would be hoarded. If the issue were not limited, its unlimited issue would render it valueless as a commodity, and we would then prefer to work for lumber, coal, food, and other things we require, rather than for paper having no special value.

Let the people combine to destroy money! Let them demand an equal or at least an equitable share of the products of industry! This will settle the financial problem. This will dissipate the free trade and tariff *ignis fatuus*, and place the value of labor on a par with every product required for the perpetuation of every essential department of material being. The war cry of the laboring masses should be, “Destroy the money power by the demonetization of everything called money!” The money power destroyed, the work of providing for the distribution of the products of labor, or of the performance of use, will be an easy matter.

#### Our So Called Courts of Justice.

One of the most disastrous and flagrant violations of human rights and the liberty of the individual may be found in the application and exercise of criminal jurisprudence. Under ordinary circumstances, an attorney for the state is employed for his intellectual and legal ability—not commonly for his integrity—and every prosecutor of a suspect knows his reputation as a lawyer depends upon conviction; hence the greatest possible legal talent is arrayed against every man suspected of criminality.

In the case of Neebe, if pardon is granted on the ground of his innocence, if he is innocent today and worthy of so-called “pardon,” then he was innocent in 1887, and has been maliciously and falsely imprisoned for five years. There can be no question of his innocence, therefore he is not pardoned but *released*. It is an insult to call it pardoned. If released, he should immediately institute suit for false imprisonment, and those who have been instrumental in this willful violation of human liberty should be placed behind the bars, where their love of reputation as attorneys has placed this innocent man.

The attorney who was instrumental in convicting Neebe must have known better than any other all the circumstances, and, being familiar with them, knew better than anyone else the truth of his innocence. In the face of all this he must make or sustain his reputation as a lawyer, though an innocent man is deprived of his liberty, and himself and others of the pursuits of happiness. The attorney could be nothing less than a contemptible scoundrel, and it looks as if some system of justice should be introduced into the criminal courts. It is the duty of the state to protect its citizens, not the many who have been wronged more than the individual who is innocent, but who must be convicted to sustain the reputation of a states attorney.

Every person suspected of a criminal offence should be taken into the custody of the state, and tried by a court the reputation of which should depend upon justice, and the criminal should be given the benefit of every doubt as prescribed by law. This is scarcely ever done. Both sides of the case should be in the hands of the state, and the highest obligation should be to establish either the innocence or guilt of the suspected person.

#### The Dense Stupidity of the People did it.

It is such a pity that the common people could not have understood the McKinley bill. In a few years it would have given them all the protection they needed. We have greatly prospered under its influence. If a nation is great and powerful in proportion to the debt it owes, it is the same with the individual, and as the farmers throughout the country are mortgaged to the limit of possibility, it is evident that we are very prosperous. How in the world the rural districts could have so neglected their duty as to allow the democrats to do the voting is more than a rational republican can demonstrate with his system of mathematics.

There are two suits of a hundred thousand dollars each, hanging over the heads of the Koreshans. Dr. Teed, you know, was sued for adultery, but when the trial was to come off the game of bluff could not be made to work, and the court dismissed the case in disgust. These other games of bluff will come out at the little end of the horn also. If it is so ordained, we would like nothing better than to bring our system into a court of justice.

For the benefit of our friends, and that we may later impart to them the information they require regarding our social and legal status, we offer a reward of five dollars for any information concerning the secret committee of one hundred (headed by Metcalf) that by fair or foul means intended to drive the Koreshans out.

Monarchy is sometimes hinted at as a possible refuge from the powers of the people. I would be scarcely justified were I to omit exercising a warning voice against returning to despotism. It is the effort to place capital above labor in the structure of the government. I bid the laboring people beware of surrendering a power which they now possess, for when it is surrendered their liberty will be lost.—*Lincoln*.

### Is Life Worth Living?

This is the question often propounded by the disappointed and the unfortunate. How many have asked themselves this question? We think it probable that some republican politicians are engaging in this sort of pastime just now. We do not wonder that persons are constantly putting this query to themselves. Take a man who has attained wealth and eminence—according to the current version of what is called eminence. He nears the close of a long career, broken in health, with the grave yawning before him. Of what attraction to him are the allurements which once drew him? He may not exclaim with the remorse-stricken Wolsey, "Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies," yet perchance this is the cry that goes up from many a heart that has been nurtured by the vanities of this world.

A life of ambition must end in ignominy, such ignominy as was instanced by the death-drunken Alexander unconquered of men, or by Napoleon, (exiled to a lonely isle) whose light went out amid the howling of the tempest and the roaring of the sea. Men actuated by selfish ambition have subdued kingdoms and electrified millions, and yet the cold touch of death shifts the scene and they are forgotten. Selfish ends, however, are sought by all. The universities teach such precepts, and the babe dangling on its mother's knee is imbued with them. To grow rich or to emulate the lives of so called statesmen is the standard raised to the youth of the land.

When one has been lifted to the heights of so called eminence, and then amid the exuberance of his pride, vanity and egotism finds himself drawn resistlessly to the edge of a precipice whose impenetrable mists modern philosophy tells us are shrouded in uncertainty, he curses the ethics of a school of training which enriches the purse or gilds the weak brow of mortal man with honor but leaves THE SOUL—which, through the countless periods of unnumbered cycles must live on and on—unfertilized and unfed. Accursed be the civilization, the church and the state that inculcates such false aspirations in the youthful mind! If the hundreds of personalities, bedecked with the laurels of a foolish age, who have gasped their last breath amid the regretful admiration and the unstinted encomiums of their fellows, could cry out aloud from their sequestered spheres of torment, they would damn the pernicious system that blindfolded their sight until led to the very precipice of death, when the imps of hell tore away the obstruction to their vision and hideously grinned while they—appalled and at last awakened—gazed upon a new scene of which they, as untutored arrivals, must soon become a part.

The whole system of education as taught today is false and pernicious. The church is more to blame for this state of things than any other institution in society. The modern church leads to hell instead of to heaven. It is in league with all kinds of chicanery, diplomacy and hypocrisy that warp the understanding and damn the soul. Ministers hold up these false standards, and such knaves are they that if a young man of their acquaintance has cast his lot in a great but unpopular cause that yields no weighty purse for the gratification of selfish

pleasures, no eclat from vain and fickle men, they call his life a failure. "He is wasting his opportunities," they say. Idiots and blasphemers! Were God Almighty—whose magnificence and power have been hid for ages by the lusts of men—to strike dumb these mercenary venders of a hell inspired gospel, they would receive no more than their just deserts. In the righteous muttering of an approaching judgment we hear the voice of one who spake to John on Patmos: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Life is not worth living under the competitive system. That which enriches the person but impoverishes the soul is not worth pursuing. This was the cry of Wolsey, and will ever be the cry of baffled human vanity. It is about time that new standards were raised to the youth of the land—not only to the youth but to the aged as well. Fame is but ephemeral and satisfieth not. Poor McKinley, of high tariff fame, was cheered to the echo as he rode through the streets of Chicago on horseback on the day of the dedicatory parade. Were he, today, to traverse the same route before the same multitude he would be hooted and jeered at. Such a thing is popularity. Napoleon, of all men, perceived most clearly, probably, its emptiness, and yet the cheers of the French people fed this strange man as the applause of the galleries charms a histrionic idol. Woe is me if seduced by the vanity of human wishes.

The world's standards are debased. Gold impoverisheth instead of enricheth. "And yet," says the superficial mind, "who refuseth it?" Very few indeed, but happy is the man whose thoughts are led toward the betterment of his fellows and away from its allurements. Jesus Christ gave the law that all might follow, but so far he has trod the wine-press alone. There is but one life worth living, and that is a thorny one. It is a life of self-denial and self-sacrifice. While uncheered by the applause of men, it rolls up wealth that neither moth nor rust can corrupt. It is the life of the Nazarene which—however much men may ridicule—will yet unfold into a harvest of kings and priests—they who have kept the law and have therefore risen above it to reign forever and ever. This is the life worth living. We raise the new standard from the battlements of a new age upon which are emblazoned in letters of living light that supernal promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—C. J. M.

#### Commercial Unity of Shakers and Koreshans.

The work of the commercial association of Koreshanity and the Society of United Believers goes bravely on.

#### ERRATUM.

In the first article in No. 20 of the SWORD, in third paragraph, the sentence ending with "substituted *for* equitable commerce," should read *by* equitable commerce.

### Bishop Kain (Cain) on Labor.

*Its Dignity, Rights and Duties as Laid Down in a Discourse  
by the Catholic Bishop of Wheeling, W. Va.*

In the foundation of the pagan Roman religion as laid down and established by her first kings, Romulus and Numa, the historian Livy informs us, as does also Cicero, that the design of the religion was to subdue the people under the king and so help him to retain the mastery over them. The king, of course, made himself the king, or head, of the church as well as of the state. Such has ever been and is now, the Roman idea of church and state, the church of today being as really pagan as it was under the first kings; but unfortunately for the carrying out of its plans and purposes, kingly power in the state has fallen, first into the hands of the king priest, and afterwards—despite all his efforts to retain it—it has fallen in this country, in outward form at least, out of existence. Now, to retain what power it has left, and maintain its authority over the minds and consciences of its subjects, the church must cater to and, outwardly at least, sustain and justify the conduct of the state, however corrupt and oppressive it may be. To pacify its dupes, it may, and for policy's sake will condemn in general terms the oppressions they groan under; but further than that, in their defense, it will not go.

#### THE DIGNITY OF LABOR.

In the mouth of an episcopal occupant of a palace—who lives in far more than regal splendor, according to the standard of the early Roman kings—euphonious platitudes about the dignity of labor may tickle the ears and elate the fancy of the ignorant tenant-at-will of the laborer's shanty and make him, for the present distress, more content with his gloomy present and starless future, and so render more secure the state's scepter and bishop's mitre; but they cannot forever put off the day of reckoning and righteous judgment of the All-Mighty that shall in its own good time overtake the unrighteousness, whether of kingly or priestly government. Forced to admit the contumely and shame put upon honest labor, this priestly apologist for wrong mildly excuses it as a mistake that men sometimes make, rather than a universal wrong and outrage which they constantly and purposely commit. He caps the climax of clerical absurdity by suggesting that the ignorant, degraded and menial wage slave—who holds his present slender means, if he has any at all, of obtaining the necessaries to sustain a precarious existence, by the slenderest of bonds, namely, the consent of a haughty, selfish and unsympathetic master—may by being "true to his manhood greatly contribute to spread and uphold this correct view of the dignity of his condition."

#### THE RIGHTS OF LABOR.

"Whether a man labors with his hands or his brains," says this episcopal luminary, "he has an inalienable right to a fair compensation for the work performed, 'for the laborer is worthy of his hire.' \* \* \* But the strict claim which the workman has to the full value of his services, admits of no question. It is guaranteed him by every law, human and divine."

If the last statement were true—which, so far as it relates to human law, is notoriously false—of what practical use is a guarantee of justice, where such guarantee is never enforced? To enforce his view of the case, the bishop quotes from the Encyclical of Pope Leo XIII; "Let it be granted that as a rule, workman and employer make free agreements, and in particular should freely agree as to wages. Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage earner in reasonable and frugal comforts." Please note carefully that this man who assumes to sit in God's seat and dispense his judgments to men has no higher idea of justice and righteousness than that his "remuneration must be enough to support the wage earner in reasonable and frugal comfort." That is, it would be entirely consistent with righteousness, according to this pretended dispenser of God's judgments—provided the wage earner actually produced enough by the excessive toil required of him to support two, three, or half a dozen "in reasonable and frugal comforts"—for some other person, to wit, his employer, who had not earned a penny of it, to pocket the balance of his hard earnings above what was necessary to support him "in reasonable and frugal comforts." This is precisely the way that good, pious millionaires are now made.

Put along side of this perversion of righteousness the just judgment of the All-Mighty as laid down in precept and example by the real dispenser of God's righteous judgments, the Lord Jesus Christ. At a time just like the present, when the chief priests of the then apostate church maintained precisely the same views of human inequality as do these priests, he surrounded himself with a little community—a real commonwealth—in which all were equal sharers of the contents of a common treasury. When he went away by theocrasis or translation, and his Spirit went into those who became his only real church, all those who received that Spirit and entered that church, immediately sold all their possessions and put the proceeds into a common fund and they had all things common. Surely any other adjustment of social and industrial relations is antichristian, and whoever professes authoritatively to maintain it is an antichrist.

#### THE DUTIES OF LABOR.

This modern Kain (Cain) goes on to say, "Inequality in the possession of worldly goods is a condition of society that has always existed and that cannot be eliminated. Indeed there are many evident reasons why, in the economy of divine providence, this inequality should exist."

That inequality has always existed is not true, certainly not within the pale of real Christianity; that it cannot be eliminated was proved to be false in the time of real Christianity. The New Testament record is that every one who received the actual Holy Ghost, the divine seed, sold all his possessions and brought the proceeds and laid them at the apostles' feet and they had all things common. Justin Martyr,—who wrote A.D. 160, said: "We, who once loved above all things the gain of money and possessions, now bring all that we have into a common stock, and give a part to every one that needs. We, who hated and killed one another, and permitted not those of another nation—on ac-

count of their different customs—to live with us under the same roof, now, since the appearing of Christ, live at the same table, pray for our enemies, and endeavor to persuade those who unjustly hate us that they also, living after the excellent institutions of Christ, may have good hope with us to obtain the same blessings with God, the Lord of all.”

While a pampered priest may live in a palace surrounded by everything that nature and art can produce, or money procure—all of which has been extorted from the earnings of honest poverty—the present unrighteous “inequality in the possession of earthly goods cannot be eliminated;” but when that time comes, of which the Revelator speaks, when God says, “Lo, I make all things new,” which time is now close at hand, this inequality, for which not “the providence of God,” but the time-honored and hoary abuses of men in church and state are responsible, will speedily pass away and in its stead will come the peaceable kingdom of righteousness for whose coming *in earth* Jesus taught us to pray.—*O. F. L.*

### Contraction's Ruin, Creditor's Gain;

Result, a Harvest of Paupers and Millionaire Thieves.

Our national debt on September 1, 1865, was about two and three quarter billions. It could then have been paid off with eighteen million bales of cotton, or twenty-five million tons of bar iron. When it had been reduced to a billion and a quarter, thirty million bales of cotton, or thirty-two million tons of iron would have been required to pay it. In other words, while a nominal shrinkage of about fifty-five per cent had taken place in the debt, it had, as measured in either of these two world staples, actually been enlarged by some fifty per cent. Between 1880 and 1884 the debt of the United States decreased not very far from three quarters of a billion dollars. Yet, if we take beef, corn, wheat, oats, pork, coal, cotton, and bar iron together as the standard—assuredly not a bad one—the debt not only did not decrease at all, but actually increased by not less than fifty per cent.—*President E. B. Andrews, of Brown University.*

Put along side of the above facts, the other fact—as published by the *Inter Ocean* in 1878, and said to be taken from the report of the secretary of the Treasury—that in 1866 there was in circulation, mostly in the hands of the people, \$50.76 per capita of our population, while there is now (according to a carefully prepared statement by N. A. Dunning, collated from our official reports, and published in the November *Arena*,) actually in circulation in the hands of the people, \$4.94 per capita.

By the means thus indicated has been perpetrated, by special legislation in favor of bankers and speculators, the most stupendous robbery of the masses of our people that the world has ever seen; the darkest, most hopeless part of the situation is, that being what Ruskin calls “occult theft, that hides itself even from itself, and is legal, respectable and cowardly, corrupts the body and soul of man to the last fiber of them,” it has even corrupted and blinded its deluded and besotted victims into sustaining and making it all possible by their own votes. Even now, when they begin slowly to wake to find themselves paupers, or tramps, or on the ragged edge of such hopeless fate, they have yet too much whimsical reverence for what should be law, but is only lawlessness, to vote to reclaim their own, and rescue it by law from the hands of lawless robbers.—*O. F. L.*

### Educated Men Always Against the Truth.

College professors are largely for Mr. Cleveland; Gladstone says history shows conclusively that the educated classes of a country are usually wrong.—*The Dawn.*

We print the above from the *Dawn*, not to endorse its particular application, but to call attention to the undoubted fact, the statement of which is accredited to England's greatest living statesman. Sad as this state of affairs may seem, it is the perfectly natural result of the present vicious educational systems. Cruel and selfish as men are by nature, every step of their special educational training but intensifies and strengthens their natural tendencies. Under a fierce, desperate and devilish competitive system, the hard conditions of existence make every man come to feel that care for self, and at most for his immediate family, is his first, most important, and in the main, all sufficient duty. If his neighbor has unhappily been robbed of what was his natural birthright—conditions in which by due diligence he may obtain the means of living in comfort and happiness—that is not his responsibility, he must look out for number one, even though his neighbor perishes of want at his very door. Under such circumstances those who obtain a superior education, usually do so that they may be still more prosperous than their neighbors, and render themselves still more secure against want than they. To do so they must often, or think they must, use the power gained by superior training to rob others of means of subsistence already enjoyed by them, or prevent their gaining other means that but for them would be easily attainable. Thus, as a rule, with some honorable exceptions, education, as at present conducted, makes selfish men still more selfish, and the conditions of obtaining a living by the impoverished masses, still harder. As might be expected in such an evil case, our very educational institutions, especially those for the higher education, are mostly sustained by usury, which is fittingly described by its expressive Hebrew name which means “biting,” as it is far the most effective means of devouring God's suffering poor that men or devils have yet invented.

It has been left to the hardest part of the hardest age—the iron age—of the world's history to legalize and make honorable and general, as never before, this barbarous and worse than cannibal institution, which the Bible and real Christianity strictly and sternly forbade, and even English law made a criminal offence down to the time of that beastly tyrant and wife murderer, the eighth Henry. What wonder, then, that Mr. Gladstone's statement should be true, and that the great mass of so called educated Christian men and women should always be on the wrong side of every great reform.

Always, when God purposes to work a great and mighty work—like that of destroying an old church and an old state, and bringing in “new heavens and a new earth wherein dwelleth righteousness,” which he does in the end of every age—it becomes true as in the end of the Jewish age, “that not many wise men after the flesh, not many mighty, not many noble, are called:” but God chooseth “the foolish things” (persons) “of the world to confound the wise;” and God chooseth “the weak things of the world to confound the things which are mighty; and base things of the world, and

things" (persons) "which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."—*O. F. L.*

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Political Landslides.

The great democratic victory in the election Tuesday is called a landslide by politicians. Such landslides are peculiar to American politics. They do not occur often. There have been three such events since the foundation of the government. The democratic party is the only political party that has survived a landslide when it was on the under side of the slide. When the democrats get tired of rejoicing over their great victory won Tuesday and the republicans get tired of wondering how it all happened, then they can find rest and amusement in comparing it with similar events that took place fifty-two and forty years ago respectively. They will find many interesting coincidences when they come to compare the three great events in American politics. One of the first they will notice is that Benjamin Harrison's grandfather, William Henry Harrison, was elected president in 1840 by a landslide as big as the one that defeated the grandson in 1892. Twelve years later the second great landslide occurred, and that was the beginning of the end of the whig party, which got a crushing defeat in the election of 1852. The republican party is thirty-six years old this fall. The party nominated the candidates for the first time in 1856. The whig party was just thirty-six years old when it ceased to exist. This is another coincidence which may interest both democrats and republicans just now. The whig party was not in power so long as the republican party has been, but it died hard. It survived the landslide of 1852 eight years, but it was younger when the slide came than the republican party is today. Its youthful vitality kept it alive eight years, but it was a poor and hopeless sort of existence. A feature of these political landslides is that the candidates who were on the wrong side of them were never afterwards elected to any important office. Martin VanBuren, who was regarded as something of a politician in his day, was on the wrong side of the slide that carried Grandfather Harrison into the White House. He afterwards became a sort of standing candidate for president, but never got an electoral vote. He was nominated by the free soil party four years later, and by the know-nothing or American party eight years afterwards, but failed to carry a single state either time. Gen. Winfield Scott went down under the great democratic landslide of 1852, along with the whig party. The political landslides of 1840 and 1852 differed from the one this year in that the successful candidates in those elections got comparatively small majorities of the popular vote, while they had four fifths of the votes in the electoral college. But the three were alike in that each was the work of the people, not of the politicians.—*Progressive Age.*

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Hits the Nail on the Head.

Selfishness is at the bottom of a large portion of the troubles that afflict the world. If the golden rule were lived up to by everybody, it would be but a small task to govern this or any other country.—*Journal of Agriculture, St. Louis, Missouri.*

SWORD THRUSTS.

Four years ago, when asked to what he attributed his election to the presidency, Mr. Harrison said, "The Lord did it." If the Lord elected him then, who defeated him November eighth?

\* \* \*

We wonder if there was any one who chuckled more over the turn which the election took than Blaine.

\* \* \*

Those who suppose that the democrats are going to reform the country have a big disappointment to face.

\* \* \*

Shrewd republicans will now leave their party to its fate, just as rats leave a sinking ship. Most of these will doubtless join the people's party; some because their convictions take them in that direction; others because they will refuse to affiliate with the democrats. It requires little foresight to discern that the democratic party is not going to satisfy the progressive spirit now being manifest in politics. Its fate will be the same as that of the republican party, while the people's party will do the estimable service of preparing the way for the coming party, with its exalted standard and sound economics, which will set up upon the ruins of its forerunner the kingdom of righteousness.

\* \* \*

Rev. Thomas Dixon, of New York, thinks it is due to the persecution of Tammany that he is being brought to such strict account for killing so many of those innocent little robins. At this distance from the scene, we should say that a bird killer would make a poor sin destroyer, so that Dixon had better throw away his gun before he tries to reform Tammany.

\* \* \*

Pope Leo is reported in a brief telegraphic dispatch to be very low, having been found lying insensible in his apartments the other day. The Vatican keeps the news so hidden that nothing more can be gleaned from the cable than the meagre dispatch referred to. If the pope should die, we wonder how long it would be before the world at large would be apprised of the fact. Jesuitism, thy name is subtlety!—*C. J. M.*

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Vegetarian Restaurants in Germany.

Will you mention that in old foggy Germany things are quietly done, whilst the everlasting Yankee nation talks big about what it is going to do. There are vegetarian restaurants, boarding houses and temperance hotels, one (named Thalysia) in Dresden, the capital of Saxony, having also a considerable colony of Americans, the other in Berlin, the German capital, conveniently located and in charge of a pupil of Mr. Carlotta Schulz, the well known founder of the "Pomona," the first vegetarian restaurant of Berlin. This new establishment is called the "Graham House," owned by a landlord who speaks English.—*Food, Home and Garden.*

## 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.

## How Shall the World be Populated If—?

The chief question in the objections raised against purity of life as authorized by the laws of God, and corroborated by the testimony of the Lord, is, how shall the world be populated if the doctrines of Koreshanity or of Shakerism prevail?

The virginity of Mary made it possible for the man of the new genus to be conceived, gestated and born. The doctrine of evolution ought at least to suggest to the thinker on the lines of evolution that it is possible for the development of a new and higher race of the genus homo, or perhaps a new and higher order that we denominate Theos.

The Koreshan System is *pronounced* regarding the relation of co-ordinates in the activities of being; one of its axiomatic statements is that every thing and every function in the universe has its antithet as well as co-ordinate. There can be no evolution without involution, for nothing can be evolved, opened out or unfolded, that has not been previously involved or infolded. It is only reasonable to suppose that, if the kingdoms of inanimate and animate existence succeed one another in the order of evolution or unfoldment, there might succeed another kingdom of a higher and more composite character. According to Koreshanity such a kingdom could not be unfolded but through the archetype of its kind; herein we would expect—before such a kingdom of beings could be unfolded—that the firstfruit of such a kingdom would be involved or infolded and produced by the operation of a higher law. Hence we see, through the application of the virginal principle, the possibility of the inception, gestation and birth of the archetype, beginning, or sperm of the new race. Comprehending these laws, we see greater hopes for the perpetuity of the race through the enforcement of virginity than through the raging sensualism which, if not restrained, will lead the race not to perpetuation but to ruin. The hope of the world rests now with the celibate bodies, in a new awakening to the responsibility of the purposes of God committed in trust to those who, though now apparently at ease in Zion, shall revive through the impulse of a new zeal for an advance movement against the strongholds of sensuality and infernalism.

Woman shall dethrone the monster of sensuality. Let us then re-assert our authority, purify the temple, and sanctify the most Holy, that the Logos may find again its abiding place in the soul and body of humanity. By this shall we overcome the power of death, and the stronghold of the grave.—*Victoria.*

We can never get the saloon out of politics so long as we get our politics out of the saloon.—*Henry H. Faxon.*

## An Outlook.

The utter hopelessness of inaugurating a radical reform in the present condition of the working women of this country, through the ballot, may easily be illustrated by the fallacious hopes engendered in the minds of male voters through the success of the democratic party in the late election. Our markets have been flooded for years by superfluous labor. A million laboring men "tramp" from east to west, from north to south; they begin their sad pilgrimage as honest laborers seeking work, but, finding none willing to hire—after a series of disappointments and rebuffs—they degenerate into the professional tramp who will do anything rather than work. This army has steadily increased under our protective laws, its most pitiful and significant accession being that of from sixty to one hundred thousand boys, who are crowded out of trades by the tyranny of the trades-unions.

With the advent of the party of free trade and with promises of an open market, it seems as if every man and boy could be employed with advantage to himself and to others. But already the democratic organs are beginning to hedge, and it looks now as if the idea of a tariff for revenue only was to be the means of defeating the people in obtaining what was their expressed wish through the ballot. If this is the result for men—and no woman who has interested herself in politics at all can fail to see its truth—what better will women do in an expression of opinion by vote? What assurance have we that we will get what we need by voting for it? As long as we have professional politicians to run the machinery of government the result will be the same. The men who have the longest purses and the fewest scruples of conscience will arrange and define the laws to suit themselves, despite the expressed will of the people. In this each man is for himself, the laborer occupying the end of the procession. The result has been and will be alike under either protection or free trade, namely, that the laborer will receive a pittance as his share of the wealth he produces, while the comforts and luxuries of life, which are rightfully his because he has produced them, are denied him and absorbed by the idlers of society. But as long as the average man can vote, he seems to imagine he has all that an American citizen should desire, and he never stirs his dull wit long enough to discover that his vote only gives him a choice between the devil and the deep sea. He is swallowed up just the same by both. Now the great American voter has said that he wants work, high wages and free trade, hoping thereby to be allowed the pursuit of happiness vouchsafed to him by our glorious constitution. Yet we say that he is no more likely to be allowed even a living under the new regime than under the old, for both are equally illogical and unrighteous in their basic principles; both parties are equally dishonest to the people whose servants they are.

Women should look far enough ahead to see that something going deep into the root of poor government is necessary before they can hope for relief, or their cries for justice be answered. Injustice to the laborer is very fairly divided. Men and women are both deprived of the fruits of their industry through laws which are a violation of every principle of equity; we suffer together. That women are paid unfairly

we know, but so is labor of all kinds. As a rule, a woman is more useful—in any position she can occupy at all—than a man, because she has none of the vices that so often render him an unprofitable servant. She does not drink, smoke or gamble, and is therefore much more valuable as a worker, but her remuneration is always less than men receive for similar work. In the marriage relations it is as much the work of the wife as of the husband that secures a competence, yet she has little or nothing to say as to its disposition. Under the laws, he has the sole right to its distribution. These and similar injustices cannot be changed or remedied by suffrage, for the cause lies deep in the souls of men and women alike; until that interior cause is removed we will have to bear our burdens.

Women must learn to take what rightfully belongs to them with the fearlessness of conscious rectitude, basing all their demands on the laws of God as laid down and exemplified by Jesus Christ. Among the first things to be acquired are courage of conviction by the truth, and loyalty to the truth when seen. Most women think far more logically and sequentially than they act; partly from fear of notoriety, partly from fear of being deprived of their usual livelihood. Indeed, this ability to follow out a conviction to a logical conclusion has been quoted by a distinguished English statesman as being the great reason why she should be kept out of politics. And further, if they can see that the value of their day's labor belongs to them and not to another, it will not be long before there will be such a stirring of the world to a proper distribution of the results of labor as has never before been known.

The world owes every worker a healthful and even bountiful share in its wealth; this is as true for women as for men. Under the competitive system, however, when every man's hand is against his neighbor, this fulfilment of the law of love is not possible. In competition there is no calculation for the weak ones, the race is to the strong and swift; yet these weak ones are our brothers and sisters, children of one Father and presumably traveling to one final home—the kingdom of heaven. But we crowd and jostle each other as if we were enemies instead of friends, not caring who falls and perishes by the way, in the mad rush for a living. After all, the amount of food, clothing and shelter that can be used by an individual is comparatively small, and has a fixed proportion which, under a just law of recompense, could be furnished every man, woman and child with a much less expenditure of force than is now used. Our whole system of government is one of wasteful extravagance on the one hand, and of direst poverty on the other, for the correction of which a balance will surely be struck soon.

In the crash of the conflict and amid the ruin of the world's commercial system, there will be a cry for help which can only be answered and met by an observance of the commands of the Lord of Hosts, who alone is potent to save in such dire extremity. If we obey his will, we will create an Ark of safety to which the remnant may flee. That Ark is the Commune as instituted by Jesus Christ; celibacy and chastity constitute its Holy of Holies.—*Mary C. Mills.*

We believe that overproduction in America is confined to millionaires and paupers. We have a surplus of both.—*Ex.*

### KEEPING THE LAW.

Jesus said, "If ye love me, keep my commandments." Did he mean it? Did he direct us to do the impossible? Nay, verily. Paul wrote, "I can do all things through Christ which strengtheneth me." Sin is violation of law. "Shall we continue in sin, that grace may abound?" God forbid. "How shall we that are dead to sin live any longer therein?" Those who really received the firstfruits of the Spirit felt that they should "walk in newness of life." They had so much brotherly love as a result of the indwelling of that Spirit, that they were equal to doing what is regarded by the modern church as a most Utopian thing. They sold their goods, laid the price at the apostles' feet and had all things in common.

Jesus summed up the law in two commandments; but in doing so he omitted no requirement of it, and he did not hesitate to interpret the details of the ten categories, nor to exemplify his own interpretation. When he unfolded the law concerning adultery he made its meaning plain. He cuts deep into the roots of our sensuality when he exclaims, "Whosoever *looketh* on a woman to lust after her, hath committed adultery with her already in his heart." "The pure in heart shall see God." Jesus was so pure that he could see God in himself, and say, "I and my father are one." "Follow me," he said. Where, do we ask? *Not* in the paths of sin, surely. It is written, "My God shall supply all your need," but we will never be helped to do that which we do not *strive* to do; that which we do not believe can be accomplished. The promised help comes according to our *real* (not fancied) need. Such need is apparent to the divine mind only when we have utilized every inherent power in striving. As thy day thy strength shall be. There is no waste in God's economy. The divine mind is thoroughly utilitarian. We say, "When I would do good, evil is present with me." True, and there would be no increase of strength without it to resist. "Resist the devil and he will flee from you."

True faith is belief in action. A young artist expecting to paint a picture must believe in his ability to paint it. His belief will not paint it till expressed by taking paints and brushes, and with them striving to the limit of his ability to realize his ideal. He is unworthy the help of a greater artist till he does this. When we strive and fall short, we have a better realization of our need. Of our Lord it has been said, "All the fitness he requireth is to feel our need of Him." The need is felt just in proportion to the quality of our ideal, and the earnestness of our strife to attain it. He who has the righteousness of Jesus as his standard—and that was the fulfilment of the divine law—and strives in this "vile body" of sin and death to attain it, knows the need, as no other can, of that "help of the helpless," the Comforter, the Spirit of truth, which will make us "wise unto the salvation" of spirit, soul and body. We must be "transformed by the renewing of our minds" to the divine image and likeness. Until so transformed we are unsaved sinners. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." Our "vile bodies" must be changed. There must be a "restitution of all things." Who can accomplish it? "Elias must first



come and restore all things," even the kingdom of God, whose foundation is the law—fulfilled by the fire of divine love, shed abroad in our hearts by that divine wisdom which makes the wisdom of this world foolishness.

The wisdom of this world calls lawlessness liberty, and license freedom. There is no freedom worthy the name, save that tyranny of divine love in our heart of hearts which frees us from ourselves to do the will of Him who said, "Keep my commandments." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether."

Oh, for a reign of righteous tyrants!—*B. S. B.*

### Optimism Vs. Pessimism.

These words imply the opposite quality of as much pleasure and pain as the human consciousness is capable of. The optimist is one whose ardent hopefulness floods everything with brightness. Whatever betides, he launches his boat and expects to sail smoothly over every obstacle. If he meets a rock in the stream he is not disheartened, but works with greater zeal to remove it; being light of heart himself he brightens and cheers all who are so fortunate as to be in his presence. He thinks everything is for the best, and presses on to reach the highest goal of attainment. The pessimist sees no light upon his pathway; his soul is shrouded in darkness, sadness sits upon his brow, and he feels that life is hardly worth the living. These are as height and depth, but can one exist without the other? By the law of contrast, is not each necessary to the other? How could we appreciate the sunshine were it not for the shadow? Wherefore struggle if there be nothing to overcome?

Optimism and pessimism are but synonyms of good and evil, and are self-existent qualities of mind, the one revealing the other. The optimist is quite satisfied to bask in the light; he does not like the dark things of the world, they would trouble him and interfere with his happiness; his pleasure is his God. The optimist knows not what it is to walk through the dark valley of shade. The pessimist knows not what it is to be the pampered child of luxury. There is a path between these extremes that is more desirable. It is necessary to have the experiences of both before man can be rounded to completeness. The light side of the sun wakes to life and activity the energies of nature, while the dark side soothes to repose and rest. We are living in the dark age, in the domain of darkness; but it is the basis of the good and light, the soil wherein germinates the seed which shall bring the age of brightness to those whose experiences enable them to fulfil the law.

Jesus could hardly have been called an optimist; we have no account of his being among the laughing and light-hearted, but the record says that "He wept"—showing there were minor chords in his being which responded to the touch of sorrow and depth of feeling which could only come from acquaintance with sin and suffering.

It would seem that the true optimist is he who takes the middle ground. Having passed through severe struggles and trials, he catches a gleam of the light which will enable him to cast off his burden, and plant his feet upon the Rock of Truth. Then comes the victory—through obedience to law—and the "peace that passeth all understanding."—*H. Blue.*

### "Swing Inward, O Gates of the Future!"

Swing inward, O gates of the future!  
Swing outward, ye doors of the past,  
For the soul of the people is moving  
And rising from slumber at last;  
The black forms of night are retreating,  
The white peaks have signalled the day,  
And Freedom her long roll is beating,  
And calling her sons to the fray.

Swing inward, O gates! till the morning  
Shall paint the brown mountains in gold,  
Till the life and the love of the New Time  
Shall conquer the hate of the Old;  
Let the face and the hand of the Master  
No longer be hidden from view,  
Nor the lands he prepared for the many  
Be trampled and robbed by the few.

The soil tells the same fruitful story,  
The seasons their bounties display,  
And the flowers lift their faces in glory  
To catch the warm kisses of day;  
While our fellows are treated as cattle  
That are muzzled when treading the corn,  
And millions sink down in Life's battle  
With a sigh for the day they were born.

Swing inward, O gates of the future!  
Swing outward, ye doors of the past;  
A giant is waking from slumber  
And rending his fetters at last:  
From the dust where his proud tyrants found him,  
Unhonored and scorned and betrayed,  
He shall rise with the sunlight around him,  
And rule in the realm he has made.

*James G. Clark.*

### THE NATION.

The nation is the unit. That which makes  
You an American of our today  
Requires the nation and its history,  
Requires the sum of all our citizens,  
Requires the product of our common toil,  
Requires the freedom of our common laws,  
The common heart of our humanity.

Decrease our population, check our growth,  
Deprive us of our wealth, our liberty,  
Lower the nation's conscience by a hair,  
And you are less than that you were before!  
You stand here in the world the man you are,  
Because your country is America.

Our liberty belongs to each of us;  
The nation guarantees it; in return  
We serve the nation, serving so ourselves.  
Our education is a common right;  
The state provides it equally to all,  
Each taking what he can, and in return  
We serve the state, so serving but ourselves.  
Food, clothing, all necessaries of life—  
These are a right as much as liberty!  
The nation feeds its children. In return  
We serve the nation, serving still ourselves,  
Nay, not ourselves—ourselves! We are but parts,  
The unit is the state—America.

*Charlotte Perkins Stetson, in November Cosmopolitan.*

### Why They Don't Vote Prohibition.

A says that liquor will always be sold;  
 B dearly loves the republican fold;  
 C thinks high license the very best plan;  
 D cries free rum; give us all that you can;  
 E is quite sure local option's enough;  
 F detests all this fanatical stuff;  
 G says the tariff we now must decide;  
 H moral suasion would like to have tried;  
 I knows a third party never can win;  
 J is a democrat, always has been;  
 K of his party an office doth crave;  
 L with his party stays, trying to save;  
 M does not think it is popular yet;  
 N tells that no better laws you can get;  
 O thinks a half a loaf better than none;  
 P does not wish to spoil what has been done;  
 Q says 'tis giving the democrats aid;  
 R of the boycott is greatly afraid;  
 S means to sometime, but cannot this fall;  
 T has no party and votes not at all;  
 U is just waiting till sentiment grows;  
 V claims we should never fight with our foes;  
 W takes the saloon keeper's part;  
 X wants some liquor to use in the art;  
 Y likes a glass with his meals every day;  
 Z is afraid of what people will say.  
 Thus they excuse themselves best as they can,  
 Rather than stand up and act like a man;  
 These are the reasons they give you and me,  
 Why they don't vote Prohibition, you see.

—*Nettie A. Perham, in Woman's Voice.*

### Which Road Would You Take?

If you could go back to the forks of the road,  
 Back the long miles you have carried your load,  
 Back to the place where you had to decide  
 By this way or that through your life to abide,  
 Back to the sorrow, back to the care,  
 Back to the place where the future was fair,  
 If you were there now, a decision to make,  
 O pilgrim of sorrow, which road would you take?

Then after you'd traveled the other long track,  
 Suppose that again to the forks you went back;  
 After you found that its promises fair  
 Were but a delusion that led to a snare,  
 That the road you first traveled with sighs and unrest,  
 Tho' dreary and rough, was most graciously blest  
 With balm for each bruise and a charm for each ache,  
 O pilgrim of sorrow, which road would you take?

—*George McDonald.*

### Simply a Right.

I believe in woman suffrage because women are as integral a part of the commonwealth as men, and have equal social rights, and the first of all social rights is the right of self-government. I claim it, then, simply as a right. After that, I find many reasons why it is desirable that the right should no longer be withheld by prejudice and force, reasons of which the purification of the ballot by means of the greater activity of conscience with women than with men, the advantage of bringing to bear on public questions the livelier general intelligence arising from the superior education of women in the mass to that of men in the mass, the enlargement and strengthening of women themselves through the exercise of a further responsibility, and the right of children to inherit from mothers who have had complete instead of partial development, are not among the least.—*Harriet Prescott Spofford.*

### Remains to be Seen.

Cleveland's election and the return of the National democratic party to power is the event of the week. How this momentous change will affect the interests of woman suffrage remains to be seen. Cleveland's record is not unfriendly to woman suffrage. As governor of New York, he repeatedly signed bills giving women the right to vote on local questions. On the other hand, the democratic party, as a whole, has shown itself less favorable to woman suffrage than the republican party. But, for the present, woman suffrage is more likely to win its victories in State Legislatures than in Congress.—*Woman's Journal.*

### Are Women More Intelligent Than Men?

The civil service records of the past three years show that out of the number of young men applicants examined for government offices only a little over one half passed while four fifths of the women applicants passed.

Perhaps the women's brains are not so muddled by tobacco and intoxicants, and thus they are enabled to give clearer answers in examinations.—*Ex.*

### A Good Example.

Queen Victoria is reported as having discarded the corse many years ago, and Princess Beatrice has followed the example of her illustrious mother. When nobility sets the fashion, it will certainly be adopted.—*Ex.*

### The Militia Protects—Whom?

We say, advisedly, that the militia has been used this summer not to serve law and order, (if they had been used for that we should make no protest) but to serve the party interests of capital. We believe, on the strength of personal investigation by trusted friends, that it can be proved that there was scarce one dollar's worth of harm done to the Carnegie plant at Homestead by the locked out men, and no violence whatsoever till the town was invaded by a private hostile army, which they simply repulsed, as they had a right to do. After this there was no more disturbance; the militia was called in, not to check disorder, for there was none, but to aid Mr. Frick in breaking up the Amalgamated Association of Iron and Steel Workers, exactly as the militia was called in by Mr. Frick several times in the coke regions to break up the coke-burners' unions, so that the main use the Pennsylvania militia has been put to the last ten years is to be a body guard to Mr. Frick, while he, by process of law, lowers men's wages. In Buffalo, there was almost no violence done until the militia was called in, except that a few tramps (not the striking workmen) burned up a few old, worthless and side tracked cars. In Tennessee and Wyoming, law and order were technically preserved by the militia, but the whole moral sense of both states was on the side of the miners, even if it could not endorse all their methods.—*The Dawn.*

**The Unemployed Army.**

An angry mob of men and boys surrounded the office of George W. Walker, 161 LaSalle street, last night, and if the police had not come to Mr. Walker's assistance the mob would undoubtedly have dragged him from the building and dealt severely with him.

Mr. Walker is a dealer in pictures. Yesterday he inserted the following advertisement in one of the evening papers: "Wanted:—a good strong boy to assist in packing; apply this evening."

When Mr. Walker returned to his office at 7 o'clock he encountered fifty or seventy-five men and boys waiting for the job. With considerable difficulty Mr. Walker pushed his way through the crowd and entered the office, which is in the basement of the National Life Insurance building. He had no sooner got inside the door than the mob flew after him. Mr. Walker barely had time to turn the key in the lock when loud voices from the outside demanded of him to open the door or it would be smashed in. There was a wild scramble among those nearest the door to see who would get inside first. One of the crowd would say that he was there first and another would dispute his claim. Several fights resulted, and Mr. Walker, who was the innocent cause of all the trouble, stood near his desk trembling with fear. The mob kept increasing until the sidewalk and street were packed with men and boys who came in answer to the two line advertisement. "Open the door or we will break it down," was the cry from outside, and Mr. Walker for once in his life fully realized the power of the press. He finally plucked up courage and advanced to the door. While he was explaining to the crowd that he wanted only one boy, Officer Laise came along and dispersed it. Mr. Walker then ventured out on the sidewalk and told the officer what a narrow escape he had. Near by stood a sixteen-year-old lad, whom Mr. Walker engaged and took back into the office with him. Officer Laise left soon after this.

Ten minutes after the officer had gone, the original mob, increased by fifty or sixty more men and boys, swarmed in front of the building again. Some of those in the crowd had come from a long distance and they clamored for Mr. Walker to show himself. Old grey haired men shook their fists menacingly at the windows, and demanded that the door be opened before it was smashed. Mr. Walker and the lad he had hired were in the back part of the office packing pictures. The mutterings of the mob became so loud and threatening that Mr. Walker went to the door and begged the men to go away. "I'll not go away until I talk with you about this job you advertised," said a man whose nose was flattened against the door. Mr. Walker was induced to admit the fellow. The moment he stepped inside he grasped Mr. Walker by the collar and attempted to throw him down. A lively scuffle followed, which ended in Mr. Walker throwing him out. The crowd became maddened and threatened to smash all the windows in the office if Mr. Walker did not give every man street car fare home. Mr. Walker fled from the building by way of the rear door. Some of the men saw him running down an alley, and gave chase. He ran to the Central police station and asked for protection. An officer was sent with him, who dispersed the angry mob.

Mr. Walker says he will not advertise when he wants a boy again.—*Chicago Herald.*

**Reminiscences of Brook Farm.**

Much of the work the first summer was making and getting in the hay from our very extensive meadows and fields. This was pleasant work, and I have very agreeable recollections of raking and otherwise working over many an acre in close company with Hawthorne, with whom I first became acquainted here. He, as I understood him, was attracted to the enterprise by the hope of finding some more satisfactory and congenial opportunity of living according to his tastes and views than in the common arrangements of society, and also of uniting successfully manual with intellectual work. But he was, I think, disappointed in this, and found it not easy to combine writing with severe bodily toil; and as the former was so manifestly his vocation, he gave up farm work at the end of the first summer, and although he remained there some time longer, part of the following winter it was as a boarder, not as a worker. The younger people, as usual, had their admirations and their worships, and Hawthorne was eminently fitted to be one of these, partly from the prestige of his reputation, partly from a real appreciation of his genius as a writer, as well as from the impression made by his remarkable and fine personal appearance, in which manly vigor and beauty were combined. He was shy and silent, and though he mingled with the rest of the company in the evening gatherings in the hall and parlor of the Hive, he was apparently self absorbed, but doubtless carefully observing and finding material for his writing. The incident introduced into "The Blithedale Romance"—which is commonly considered as giving the result of his life and observation at Brook Farm—the drowning of one of his characters, with its ghastly features, did not really occur here, but in another place at some distance, and really had no connection. We had a great deal of enjoyment in becoming acquainted with and practicing some of the industries of life unknown to us before, and in this, besides the excitement and novelty, was an accession of power in the exercise of some branches of this knowledge, humble as they may seem.—*George P. Bradford, in November Century.*

**Pernicious Influence of the Jesuits.**

Few of the confessors of this country, except the bishops, are entrusted with the plans of the Jesuits; perhaps not ten, except they are of the Jesuit order. It is through these confessors that many of our American youth, both male and female, are seduced into popish schools, where they become, with few exceptions, spiritless, false slaves of abject superstition, and the victims of a superficial education. No time is given, no room left, as a modern writer expresses it, "for the emergencies of the mind to develop themselves." No sustenance is provided to nourish the finer feelings of the heart. The intellect is checked, the flow of imagination is stemmed, and all the warm and generous affections of the soul are poisoned in the very bud.—*Toledo American.*

## THE LATEST SPOKEN.

Last Saturday evening I had retired to my room, when suddenly I heard such a hideous noise that I went to the window to ascertain from whence such sounds could proceed, and found that a car load of calves on their way to Chicago had stopped at the depot. While I listened my heart was filled with pity, and ever since, the thought of how to do the most effectual work to bring about a reform in the world that the groaning creation may be delivered, has been strong with me. The night that should be filled with music is made horrible by the moans of innocent creatures that are made to endure the pangs of hunger, thirst, suffocation and death for the needless gratification of men who should be walking in the glorious liberty of the children of God. "The cares that infest the day will (never) fold their tents like the Arabs and as silently-steal away" until people seek to attain a higher plane of development, physical, intellectual and spiritual. While they live in the sensuous mind and persist in taking life to live, their cares will remain, and their burdens will increase. The bondage that people are in to appetite is appalling; so much time and strength is given to the maintenance of the body that the mind is crippled and the soul dwarfed. I desire so much to help them see their slavery to the limitations of the carnal mind, and show them a more excellent way where we may become so spiritualized and glorified that the appetites are all changed and we loathe animal food with a loathing that is inexpressible. How long we have been learning that man shall not live by bread alone! I have been reading a book by W. B. Bertolacci, of France, and have felt such a joyous uplifting. He tells how himself and family came to such an exalted state through soul communion and pious concentration of faith and inward prayer, that a piece of bread not exceeding the size of a walnut taken by each would remove every sensation of hunger, and they would feel as if they had enjoyed a full meal. I find that as the inward life is increased we are lifted out of bondage to appetite, and there is a growing consciousness of life and immortality that richly repays for all the struggle to put off the old man and his deeds.

Some scientists say that at least seven eighths of all the food consumed by man is wasted through sexual channels, and that many persons after conquering this passion require only one meal a day, and that of the plainest kind. Other scientific people are bold to declare that the lust principle has poisoned the streams of life until the world is full of sorrow and pain, and we need to begin to live "*the life*" on all lines.

A sister from the West writes: "Oh food and dress, work, sleep and play! We are all wrong in these essentials of life." There is so much to be righted, but there are so many consecrated people, and they are rapidly increasing, who are working for the redemption of the race, that we have reason to expect grand results; things move now with the rapidity of the age and not by slow stages any more.

It is such a joy to live the regenerated life [no one as yet is living the re-generated life.—Ed.] that I wish some of my friends, who are still clinging a little to the sensuous life, could enjoy for one week what I do as I rise with the early

dawn and feed for hours on the bread of heaven, before the dull minds, who are engrossed with worldly care, begin to stir and mar the beauty of the earth. There is a stillness and beauty that is inexpressible as the first rays of the sun fall upon this lovely city and that make me long for the people to learn how to live. I can see how God pronounced all good in the beginning. Men alone the beauty mar. Yet in them all is the latent power to become the sons of God. May the editor of *Food* be able to give us an attractive paper often henceforth, that the day may be hastened when there shall be no more curse, but the throne of God and of the Lamb shall be on the earth which has become the City of God. I know of so much good that the people are doing that the editor should be greatly encouraged!

It is coming! Oh 'tis coming! My raptured eyes behold!  
The light is on the hill-top, the Shepherd with his fold.

*Mary F. Selby in Food, Home and Garden.*

The total cost of the Columbian Exposition, up to the time the gates are thrown open, will be about \$19,000,000, and its management after that time will cost \$3,000,000 more. Even at that enormous cost the figures of some of the officials show that the enterprise will make money and pay back to the Chicago stockholders a fair dividend. There were 30,000,000 admissions at the Paris Exposition of 1889; if there are as many at this, which is half again as large, the enterprise cannot fail to make money. The resources of the Fair are, in a general way, \$5,500,000 stock subscriptions, \$5,000,000 from the city of Chicago, \$4,000,000 from the sale of exposition bonds, a government appropriation of 5,000,000 souvenir half dollar coins which are expected to realize \$5,000,000, and possibly \$4,000,000 from the sale of concessions. The prospective resources are from \$7,000,000 to \$15,000,000 in gate receipts, and from \$1,000,000 to \$3,000,000 salvage on the buildings. Of the former amounts, the bonds, the Chicago subscription and the industrial stock subscriptions have to be paid back; the premiums earned, if any, going to the latter subscriptions. The buildings will cost, when completed, about \$11,000,000.

Up to the first of October the total receipts of the fair had been \$10,634,866, and the total expenditures \$9,827,777 as follows:

Executive	- - - - -	\$ 108,027.58
Council of administration	- - - - -	402.73
Treasurer	- - - - -	66,028.25
Secretary	- - - - -	45,111.29
Auditor	- - - - -	29,149.27
Legal	- - - - -	15,569.77
Commissioner at large	- - - - -	2,256.95
Construction	- - - - -	8,515,489.72
Grounds and buildings committee	- - - - -	12,863.64
Ways and means committee	- - - - -	155,725.53
Press and printing committee	- - - - -	7,856.60
Ceremonies committee	- - - - -	95,306.41
Traffic	- - - - -	15,855.33
Installation	- - - - -	12,376.16
Publicity and promotion	- - - - -	142,339.53
Foreign affairs	- - - - -	178,928.65
Electricity	- - - - -	15,046.99

Ethnology	- - - - -	51,024.99
Fish and fisheries	- - - - -	9,532.59
Mines and mining	- - - - -	14,521.69
Fine arts	- - - - -	20,324.38
Agriculture	- - - - -	14,883.30
Live stock	- - - - -	2,906.34
Forestry	- - - - -	2,904.04
Horticulture	- - - - -	9,517.31
Manufactures	- - - - -	13,400.23
Transportation exhibits	- - - - -	14,288.69
Liberal arts	- - - - -	10,786.97
Machinery	- - - - -	10,319.54
National and state exhibits	- - - - -	54,354.97
World's congress auxiliary	- - - - -	19,047.86
New York agency	- - - - -	14,062.35
Woman's department	- - - - -	12.50
Insurance auxiliary	- - - - -	23,846.33
Bureau of architecture and decorations	- - - - -	125.00
Bureau of music	- - - - -	12,560.72
Bureau of photography	- - - - -	227.88
Bureau of public comfort	- - - - -	2,526.18
Bureau of floriculture	- - - - -	17,291.78
Bureau of charities and corrections	- - - - -	1,584.10
Bureau of hygiene and sanitation	- - - - -	14.44
Bureau of viticulture	- - - - -	173.61
		<hr/>
		\$9,739,102.20
Preliminary organization expenses	- - - - -	90,674.97
		<hr/>
Total expenditures	- - - - -	\$9,829,777.17

The construction department has been averaging nearly a million dollars a month for the past eight months. The force of men collected in the construction offices is one of the most expensive, but at the same time one of the most efficient ever brought together.

The one great memorial which Chicago will have of the Columbian Exposition will not be on the exposition grounds, but down town on the lake front, where it was once proposed to place the Fair. That memorial will be the new Art Institute building now being erected. During the fair it will be used for the gatherings of the world's congress auxiliary and for that use the Exposition company contributed \$200,000 of the \$650,000 or more which the building will cost. The balance of the cost was furnished by the sale of the old institute building and by private subscriptions. The building is a particularly handsome one, and will be a worthy monument of the great Columbian enterprise.—*Chicago Sentinel*.

The tendency to hide away gold is remarkable. Except when it is seen in public in the form of jewelry, in gilding and ornaments on signs and buildings, in plating on various objects of art or use, all the gold is out of sight. It has wholly disappeared. What becomes of all the balance of the gold is a question which is oftener asked than answered. A vast amount of gold has been taken out of the earth within the century now nearly at its close, and it will be interesting to attempt to trace it. The United States did not count much as a producer of gold until after the discovery of the mines in California. Since then and up to the beginning of the year 1892 we find the total production of gold in the

Union to be \$1,900,000,000. These figures are taken from the report of the superintendent of the mint, for 1891, and are authoritative. Now, where is the gold? The mint report for 1891 shows that the total amount of gold, in coin and bars, in the United States on the last day of December, 1891, was \$588,654,211. This was what was known to remain in the country in the vaults of the mint and treasury and in the possession of banks. Besides this amount \$57,000,000 was known to have been exported to foreign countries and \$2,500,000 to have been worked up by goldsmiths for plate and jewelry and by gold-beaters for dentists' foil and gilders' leaf. Therefore, out of \$1,900,000,000 of gold produced in the United States up to the end of 1891 it was held that only about \$689,000,000 remained in the country in the form of coin and bullion, while the enormous sum of \$1,211,000,000 had entirely disappeared. Where can it be? Without doubt a great deal of it was sent to Europe. We have the government official returns. They show exports from 1843 to the end of 1891 in excess of imports of \$470,000,000. This amount deducted from the remainder of 1,211,000,000 would leave a balance of \$741,000,000. Here, then, is an enormous amount of gold which cannot be accounted for. How much of it is hid away in odd corners, in the old stockings of frugal housewives, in the hoards of misers? The people must have a large amount of gold so secreted. Handfuls of gold pieces, treasured in broken tea-pots and other such receptacles, and even iron potfuls, are sometimes dug up where they were buried and forgotten. It would not be surprising if more than a hundred million of dollars were so hidden away by the people. Then there is a large amount in plate and ornaments, watches, jewelry and in other forms in which gold is consumed. But how much is sunk in the sea, in rivers, in the lakes, by the wreck and burning of vessels? Nobody can answer. The most of this is lost forever.

There are \$741,000,000 of American gold taken out since the discovery of California to be accounted for. Where is it?—*New Orleans Picayune*.

#### The Flop Over.

Mr. Blaine was shrewd enough, when Mr. Cleveland first put forth his views on the tariff and the money question, to discern the inevitable tendency of his declaration. He saw the logic of Cleveland's position, and, knowing its future influence, thought the people were gullible enough to accept anything he might aver, and that they were too ignorant not to apprehend the fact that reciprocity meant free trade. When Mr. Blaine, on the sly, and in a roundabout way, introduced free trade and called it reciprocity, he opened a good many eyes both as to the tricks of dishonest politicians and to the real belief of a majority of the republican party that McKinleyism was not the thing for America. It was a cunning effort of the Maine "Statesman" (?) to introduce free trade without letting the masses know what he was about. He attempted to steal a march on Cleveland without disclosing his purpose.

Reciprocity is a good thing. The difficulty with what was termed reciprocity rested in the fact that it was a deceptive and bungling way of attaining the inevitable. Blaine is noted for tricks, but this was one of his poorest. Free

trade is the divine thing, but it cannot act divinely with the competitive system.

—•—  
Sterling Utterances.

We need men possessing the essential qualities of political manhood to resist the aggressions of those who seek to make of our politics both an art and a mystery, intelligible only to the adept and initiated, who assume the management of them by virtue of their capacity for the deft and artful manipulation of their fellows. Their influence upon the country is corrupt and debasing, and the area of political venality constantly enlarges under it. According to their views the whole interest that any citizen has in municipal, state or national government, is measured by what he can make out of it. It is worse than idle to shut our eyes to the existence of corrupt methods and practices in our politics, which threaten to subvert our free institutions. The people are often cheated at the polls and in legislation, and prizes which should be the reward of honest merit are too frequently bestowed upon the cunning and the unscrupulous rich. Real freedom is not enjoyed by the people unless the laws are enacted by their honestly chosen representatives, and their freedom of action is as much impaired, when it is corruptly influenced, as if controlled by force. The man who accepts a bribe of any sort places his conscience and judgment in the vilest bondage. He is no longer free. Argument is wasted on him. Considerations of the public weal or woe do not affect him. Bayonets at the polls would not control his conduct more effectively. And men who contribute money to buy votes and to bribe the people's representatives, as well as those who disburse it, are deadly enemies of the republic. Their greed and love of power are greater than their love of country. They impair popular respect for law, which is the only safeguard for life and property; it will be an evil day for the nation when its preservation depends upon their patriotism and courage.—*Judge Walter Q. Gresham.*

—•—  
Monopolies on a Perilous Road.

The concentration of capital goes on apace with enormous strides. When all the railroads are combined in the hands of two or three "Napoleons," when every natural product which is a necessity of life is held by a "combine," where will be the people? We are fast approaching this condition, and when we reach it—or happily before we reach it—there will come a great struggle of the people for their freedom. Capital, by its present course, is bringing on this crisis.—*Boston Post.*

—•—  
NAY.

Shall the millionaires continue to be exempt from taxation, while the wealth producers are burdened with the taxes to carry on a government most extravagantly administered?—*Silver State, Winnemucca, Nev.*

—•—  
The Place to Arbitrate.

The place to arbitrate is in the halls of legislation, and the place to choose arbitrators is the ballot-box.—*New Nation, Boston, Mass.*

SHARP CUTS.

The extraordinary labor war still goes on apace. Americans do not seem to realize that they are sleeping on the edge of a volcano.—*Post, Borne, Tex.*

The total wealth of the nation amounts to \$65,000,000,000, and only \$17,000,000,000 is taxed, and of that amount \$14,000,000,000 is charged up to the farmers.—*Great West.*

We will look in vain for any very radical change in the country's policy. You will remember that Wall Street regards the country as safe under the rule of either old party.—*Progressive Age.*

The farm mortgages amount to \$245,000,000 in Kansas; in Illinois, \$380,000,000; in Iowa, \$220,000,000, and in Missouri, \$214,000,000, an aggregate of over \$1,000,000,000 in four states.—*National Economist.*

There are said to be in Great Britain 825,000 people who wear glasses. If those who habitually see through other people's spectacles at election time were added, the number in the United States would run away up into the millions.—*J. of K. of L.*

Give error the same chance that truth has, and truth the same chance that error has, to be heard, and let the people decide which they want. Hands off! Let us have a fair field and a free fight, and let the ideas which the people like best win!—*Twentieth Century.*

When you give your vote to a lawyer for congress you place that man in temptation's way. Should he be elected, corporations and railroads will hasten to retain him. This is what today prevents any legislation inimical to combinations. The lawyers of the house and senate are "retained."—*Southern Alliance Farmer.*

The postal system pays the railroads \$325 50 for hauling a mail car from New York to San Francisco. This car would easily seat sixty people, which would be a little over \$5 a passenger across the continent! This shows some of the things the future has in store for people when they begin to think what the ballot-box is really for.—*The Populist.*

Justice is coming, and we believe that the time is not now far distant when the toiling masses of mankind will arise in their might and hurl the vain oppressor to the wall. Shylock sees not the handwriting on the wall of the Carnegie Frick-Pinkerton Palace of Tyranny, toward which the finger of fate relentlessly points.—*West Coast Mail.*

The reform movement will not die until it accomplishes the purpose for which it was organized. Men die, times and men change, but principles never change. Things that were right 5,000 years ago are right now. Men have been persecuted for their opinions and have been slain for having opinions, but ideas live.—*Southern Mercury, Dallas, Tex.*

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*Koresh.*

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