

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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MAKE ALL MONEY ORDERS PAYABLE "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.
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CATHOLICISM.

The Catholic church has never relinquished an iota of its design to maintain and perpetuate that supremacy which, through divine authorization, it claims to possess as an inalienable inheritance, transmitted through apostolic succession for generations, from St. Peter. No country or government in the world offers so favorable a field for papal machinations as America and the United States, because of the very character of the political eccentricities operated exclusively in the interests of the office seeker. Our government is in the anaconda embrace of a direful political system. Two great organized factions are contending for mastery, both of them intriguing for the floating vote of a foreign mob which, for fear of offending, neither dares to put a curb upon.

Two gigantic conspiracies are developing under the fostering encouragement of political rings, neither of which has ever shown by any legislative act that it voluntarily contributed to the welfare of the people. Great monopolies, under the guise of trusts, have grown to prodigious and dangerous magnitude, through the protection of the party in power, for the last thirty years. Now the daily papers, advocating that political power, declare that the trusts and combines "must be smashed." If the republican party could not and did not prevent the growth of the conspiracy of capital against labor and against the rights of the consumer, how can it be entrusted with the commission to "smash the com-

binés"? That it cannot, has been demonstrated in the last few weeks.

The conspiracy of capital against the people is not the most dangerous of the two conspiracies above mentioned. The combination of labor organizations—made up largely of foreigners and Catholics, and under the influence of Jesuitism—against the non-union labor of the country, composed chiefly of American born citizens, largely anti-Catholic, is a most diabolical conspiracy, dangerous to the stability of American institutions, and in direct violation of every principle of liberty in its guarantee of the rights of the citizen. It is a serious and critical period in the progress of the right to liberty and the pursuit of happiness when the cowardice of a political party, in control of government, permits the growth of an institution, every principle of which is in violation of the guarantees of our constitution. When the individual workman plods his way to the place where, through a few hours of service, he expects to receive a pittance for his famishing wife and children, and is knocked down by a brickbat thrown from the hand of an exasperated unionist, it is not the mere exhibition of individual or personal intensity; it is the expression of a principle having its origin and animus in the conception, and incorporated in the growth, of a terribly threatening exotic, and demands, for its extermination, something more than would have been required to "nip it in the bud."

The world is merging rapidly toward the catastrophe of conflict. Labor and capital—in two great combinations, under the competitive and so called protective system—are mobilizing for the final struggle. The breach widens, day by day, and hour by hour. The almighty dollar is the objective point, and, as possession is nine points in law, the prospect of victory and supremacy seems to be in favor of the capitalist commander of the pirate ship of inhuman speculative greed. It remains to be demonstrated, to the public, to what extent Catholicism is underhandedly impulsing and inspiring the movement toward the coming catastrophe. That she has a hand in it is unmistakably indicated by the mark of the beast in the forehead, or in the hand of that power which says, "Thou shalt neither buy nor sell without this mark."

Russia's demand for gold continues to attract the attention of all financiers. For years that nation has been accumulating the yellow metal, and the wonder is what is being done with it. European banks now hold £20,000,000—\$100,000,000—more gold than they did last year at this time, and at least three fourths of it has been drawn from the United States.—*Rocky Mountain News*.

Comments on "Concrete Nature of Personality."

The voluminous letter in another column, entitled "The Concrete Nature of Personality," may be answered in few words. Every attribute and form, through which attribute operates, has its origin in a corresponding attribute and form. Principle can no more be the cause of form than form can be the cause of principle. Light extends to the limits of space, but it proceeds from a center of combustion. It does not have its origin in "principle," but in matter; for without the destruction of matter there could be no light. A candle or a lamp may not be *everywhere*, but its light shines, and its heat extends and operates. When the candle is consumed, the principle disappears. No principle ever did or ever will exist or operate without its corresponding material. The principle zinc exists in the matter zinc; the principle copper, in the matter copper, and the principle brass, in the combination of the two substances which go to formulate brass. The principle brass could not exist without the two metallic substances and the possibility of their combination. The principle of a tree exists in the seed of a tree, but the tree could not exist in the seed if there had not been a prior tree. The seed is an involution or an infolding. It puts forth a succeeding tree. It (the seed) was the last or ultimate, and became the first or primate. It was the last thing and principle of the preceding, and the first thing and principle of the succeeding. "The first shall be last, and the last shall be first." The seed was a material thing; it yielded its energies from its substantial and material form. The form disappeared, and many new forms (seeds) were the product.

Abraham was person. He became, through a superior knowledge of the laws of human culture, the male parent of a race of people. Thousands of personalities, bearing his special characteristics, were the product of one man. The original person disappeared, and thousands of persons were generated, and have given character to the best civilization of the world because the lost ten tribes, Abraham's posterity, were absorbed through intermarriage with the Medians, Persians, and Assyrians, and have thus produced the Teutonic race, branching into the German and Anglo-Saxon peoples. Without the personal Abraham we could not have had that peculiar race of people called Hebrew and Israelite. It may be that the writer of the letter has some kind of a plan through which the principle Abraham could have succeeded just as well in producing the thousands of Israelite personalities, and he may be able to impart the information, but, so far as we are able to discover, the scheme is not disclosed in the letter. We can see how the two metallic substances, copper and zinc, can form brass, but we cannot see, for the life of us, how abstract principle can form brass. If the disclosure is in the letter, it must be somewhere between the lines. As we are not specially expert, the disclosure does not materialize as readily as the author of the letter materializes personalities from his abstract principle—what-you-may-call-it.

All of the good things which have been a boon to mankind have come through sorrow, poverty and tears, but there is a better future for the race. As intelligence makes progress, men become more liberal in their ideas.—*Southern Mercury*.

Cheaper than African Slaves.

A bookkeeper in a Cleveland, Ohio, factory is responsible for the statement that the actual figures for the state of Ohio show that for every worker in the iron business in the state, capital has, at sometime, put in \$1,250 in cash: that as a result of this investment the laborer gets on an average \$330 per annum, and the capitalist \$470. These figures (for the correctness of which the giver, while withholding his name because persecuting capital would punish him for letting out its guilty secrets if it got hold of his name in connection with such publication, vouches) clearly show, what is everywhere patent, that money, in the account of the bogus Christian civilization of the present, is worth more than human flesh and blood, and that "the barren breed of metal," as Shakespeare calls it, produces more than human brain and muscle.

Always, just in proportion as money is dear, human life and labor are cheap. It can only come to pass, when money is entirely destroyed, that men and women will reach their true dignity and real worth, as the crowning work of the Creator, the sons and daughters of the Lord Almighty.—*O. F. L.*

The Schemes of Jesuitism.

Subjoined to these comments we publish, from the *Patriotic American*, what is purported to be an encyclical letter of the pope to the effect that all heretics found within the jurisdiction of the United States are to be exterminated on or about September 5, 1893, when the Catholic congress shall convene at Chicago. We do not believe the letter is authentic, but we nevertheless give it as an intimation of what the Roman church, engineered by Jesuitism, intends to do, if it ever gets the opportunity. We do not believe that Leo is fool enough to so commit himself on paper, as connected with such a diabolical scheme; not that he or his generals would shrink from such diabolism—for the whole history of the Roman church has demonstrated that it is capable of going to any length in order to accomplish its purposes—but we believe it is spurious for the reason that Jesuitism is too cunning and shrewd to compromise itself with the American people in the event of the contents of such an epistle becoming known.

The FLAMING SWORD, however, has, from time to time, warned the public as to what the Jesuits purpose to accomplish in this country, politically. Our words have not been idly spoken nor without a sure knowledge of what we have said. The Jesuits understand pretty well the science of occultism, but it is barely possible that *another* may understand this wonderful—and to the modern, profligate world unknown—science *a little better*. The Jesuits are striving to re-establish the ancient glory of the church, and to reunite church and state under the pontifical head. In pursuance of this object they are working incessantly, today, through the republican, democratic and people's parties for the attainment of that end. The American mind is so much engaged with business that it fails to keep track of the movements of this nefarious, unscrupulous and fanatical body of ecclesiasts. The pope is but the puppet of this order in the sense that he does not dare to oppose it in any of its great under-

takings. The Jesuits count themselves "the fathers" of the Roman church, and while the ordinary Catholic priesthood is jealous of them it nevertheless fears them because of their superior diplomacy, intellectuality and power. Pope Clement XIV—for abolishing this order of panthers in 1773—paid the forfeit with his life, which he expected would be his fate. It would be impossible to record all the fiendish and devilish plots that have been concocted and executed by these men in their desperate resolve to again rule the world. Father Chiniquy, an ex-priest, has unerringly connected the Jesuits with the assassination of President Lincoln, while the pope's sympathy with the southern cause during the rebellion was well-known and expressed.

The Jesuits are, at the present time, training their armies on these shores, which organizations, with their ultimate purposes—not known to the rank and file of Catholicism—are concealed under such titles as "The sons of St. Patrick," etc. Every one of these sons, whether he hails from Erin or not, is being well trained in the use of fire-arms. The Jesuits know that a social revolution is coming. They are close and astute students of sociology. When it comes they purpose being prepared for it, and will endeavor to capture the government by force, reckoning on the supreme good nature of the masses to put up with a Romish-plutocratic government in the future as they have endured the imperialism of capital in the past, without the unsheathed sword of Romanism to back it. Do not expect any light on this grave topic from the daily press. They are not in that line of business, but are conducting their sheets purely as commercial enterprises. "It would not pay" for daily journalism to oppose Jesuitism; but, nevertheless, there is a crown of great and widespread influence for that journal which, thoroughly understanding the machinations of the Jesuits, is prepared to meet and fight them. The FLAMING SWORD will secure that crown.

The few anti-catholic papers printed in this country—and very few are permitted to run the gauntlet—are utterly disqualified for this fight. The Jesuits laugh at them, and well they may. The FLAMING SWORD as the organ of Koreshanity has not entered into a campaign of blow and bluster against this order. Comparatively little appears in these columns respecting them. It is not by might nor by power, but by the Spirit of God Almighty that this order will soon be destroyed. Esoteric power is more potential to this end than the pen, although when the opportunity is ripe the SWORD will not fail to strike the blow with the pen. MIND is the lever that moves the world and creates vortices which revolutionize thought and give impulse to action. The next few years will demonstrate which aggregation of mental energy is the most potential in swaying human opinion—Jesuitism or Koreshanity.—C. J. M.

Here is the letter purporting to come from the pope:

ENCYCLICAL LETTER OF HIS HOLINESS LEO XIII, BY DIVINE PROVIDENCE POPE.

To the Jesuits, Patriarch, Primates, Archbishops, and other ordinaries in peace and communion with the Apostolic See of the entire world: for the temporal reign of the future popes, in the land discovered by Christopher Columbus, known as the United States of America.

Venerable Brethren: Greeting and the apostolic benediction, Leo, Bishop and servant of the servants of God; be it

remembered by posterity that He who is omnipotent in heaven and on earth hath confided His church, which is the one Holy Catholic and Apostolical, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince and apostle, and to the bishops of Rome, his successors, with full power to rule over it.

This pontiff alone hath been constituted

HEAD OVER ALL NATIONS

and kingdoms, and invested with power to destroy, to separate, to scatter, and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Savior. In order to fulfil the duties imposed on us by the divine goodness, we labor incessantly to maintain the unity of the Roman Catholic religion which God hath visited with heavy conflicts to the end that His own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime,

THE AMERICAN REPUBLIC,

which, under Protestant rulers, is with the worst enemies of the church, where security is offered; this Republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the supreme head of the church, the United States is filled with obscure heretics. The Catholics have been oppressed, and the preachers of iniquity established. The sacrifices of the mass, prayers, fastings, abstinence, celibacy and all the rites of Catholicity have been ignored by Protestants. The United States has been filled with books containing the most flagrant heresies of which the

PROTESTANT VERSION OF THE BIBLE

is chief. And not content with adopting its false and impious doctrines, proselyting has been resorted to, to turn the Catholics from the one true church. The whole Roman Catholic hierarchy and priesthood of the world, has been deprived of its livings by the Protestant heretics of America. Courts have been set up and have rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman church, or of ordinances and canonical decisions. Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff; to disacknowledge him to be the head of both church and state, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions. The Catholic bishops and clergy have been deprived of vast lands and this is known to all nations, and so clearly proved, that all palliation, argument or protest on the part of the United States is unavailing. We find, moreover, that impiety and crime have increased, that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the pope as head of all church and state governments. In virtue, therefore, of the

divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolic power, declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of

EXCOMMUNICATION,

and they are hereby cut off from the unity of the body of Jesus Christ.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said Republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States and every individual who has taken any oath of loyalty to the United States in any way whatever, may be

ABSOLVED FROM SAID OATH,

as also from all duty, fidelity or obedience on or about the 5th of September, 1893, when the Catholic congress shall convene at Chicago, Ill., as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola in the year of our Lord, 1893, it will be the duty of the faithful to

EXTERMINATE ALL HERETICS

found within the jurisdiction of the United States of America.

As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court; they will then have the same power and efficacy as these presents here.

Given at St. Peter's, Rome, on the 25th of December, 1891, the fifteenth year of Our Pontificate.—*Leo XIII., Pope.*

Gould's Black Friday.

Jay Gould, the American King of Gold, is dead. His many millions could not defend him against the one great enemy that will conquer all who do not keep the law of God. Christ kept that law and hence overcame death. It is possible for every man and woman to do the same if they will but live as he lived. The science of medicine—the most foolish and life-destroying of all so called modern sciences—has not, as yet, saved rich men from the grave. All the Dr. Munns and their advisers can never make incorruptible that which is corrupt. The whole competitive system of which Jay Gould was the most brilliant exponent, in this country, is corrupt and ungodly, and corruption is the inevitable fate of it and of those who persist in clinging to it. The science of immortal life—of immortality attainable in the body—is offered to the world by Koreshanity and will be accepted and applied by the few capable of walking in the narrow way, but millionaires are not apt to be among that number.

The poorest dog is richer today than the impoverished spirit of the great manipulator of gold who, in creating a "black Friday" for the filling of his own coffers, has at last found his own "black Friday." He died Friday morning, the 2d of December. Some day men will wake up to the futility of the competitive game, which simply, for a time, enriches their coffers and robs their souls. In the spiritual world today Jay Gould and his ilk are paupers, while many whom they have robbed are millionaires. We think it significant that

this man should have passed out on the same day of the week that he impoverished so many of his fellows.

Jay Gould, however, was no worse than thousands of others striving to get ahead of their neighbors under the competitive system. He was simply the most consistent illustration of what competitiveness can make of a man. His character was but the evolution of human selfishness. There are many today who would be just as great sharks as he was if they had the opportunity and the brains.

Thank God that, in his divine providence, he will soon bring a judgment that will put an end to this whole competitive policy.—*C. J. M.*

Noah was a Calamity Howler.

It is all very well to sneer at the farmer's movement, and yell "calamity howler." Old Noah was a calamity howler. Jonah was a calamity howler. Christ's chosen apostles were calamity howlers. The signers of the Declaration of Independence were calamity howlers, and just before the late civil war began there were plenty of them. Yes, and there are calamity howlers now, and there will be danger ahead just as long as there is a great wrong to be righted. We have been howling for twenty years.—*New Era, Brazil, Ind.*

Accomplished Elocutionist.

The elocutionary entertainment given at the opera house on Monday evening before a large house by Miss Edith Silverfriend, who was kindly assisted by Mrs. J. A. Hawes and Mrs. James McGillan, and Messrs. Hawes, Wheeler, Hassman, Zenier, and Graber, was attractive, instructive and entertaining. Miss Silverfriend is a natural actress, therefore one of the best elocutionary readers Appleton has yet produced. All wish her abundant success. Her articulation is clear and pure, without any mannerisms; her voice is sweet, yet of great power and of considerable range. The program last night displayed Miss Silverfriend's versatility, for without effort she turned from comedy to tragedy, and in either role shone with brilliancy. "The Gipsy Flower Girl" was exceedingly realistic and brought out in splendid relief the speaker's talents. This was one of the best numbers on the program and was greeted with enthusiastic applause. As an encore Miss Silverfriend recited that pretty little poem, "In the Usual Way." The curse scene from "Leah, the Forsaken," was also particularly well rendered, and by many considered the gem of the evening. Miss Silverfriend is very strong in emotional parts and received that highest compliment to a public speaker, an intensely attentive and almost spell-bound audience. She will succeed, for she possesses talent and industry in a marked degree, and undoubtedly has a bright future in her chosen profession.—*Appleton, (Wis.) Evening Crescent.*

In 1866 our whole national debt could have been paid with 18,000,000 bales of cotton, but now when half the debt is paid it will take 30,000,000 bales to pay the balance of the debt. History does not record such a crime against labor as the contraction policy upheld by both old parties.—*Ft. Worth Advance.*

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

The Great Change Impending.

Twenty-five centuries ago the prophet Daniel received some marvelous symbolic revelations, marvelous to himself and beyond his comprehension. When he sought to be informed as to their meaning, he was told that the vision was closed up and sealed, and not to be opened till the time of the end; at that time some would understand. "None of the wicked shall understand," but the "wise shall understand." It is a fact, that the conviction is becoming widespread—in the minds of multitudes of thoughtful people—that we are living in that foretold time of the end. The days in which we live are teeming with events significant of an imminent crisis in human affairs, and the impression of the finality of their character deepens almost overwhelmingly in the minds of the sensitive and serious. Many honest, earnest students of social science and of Scripture prophecy have sought for wisdom which would enable them in his name—in the name of humanity—to warn and instruct mankind concerning the inevitable consequences of existing evils, and save from destruction "the world that now is." Many who have sacrificed all to this work have simply met the reward, for their faithfulness, of being ignored, or denounced and persecuted as pessimistic croakers from whom society, bent upon selfish pleasure, would gladly rid itself. Yet verily they shall have a reward from him who forgets no good and faithful service.

All natural and Scriptural revelations harmoniously declare involution and evolution in progressive and retrogressive cycles. Every seed after its kind is an involution of aggregated life potencies, to be again evolved that its gifts may be given to that for which it lives, that its life may be perpetuated through the recurrent involution of its potencies in the re-produced seed. "The earth abideth forever," and "seed time and harvest shall not fail." "There is a time to sow and a time to reap." Ever and anon the strains of the hymn, "What shall the harvest be" are wafted to our ear to stir the spirit of inquiry in the depths of our souls. The Scriptures foretell a harvest of tares and a harvest of wheat, and the disposition of each in "the time of the end." "We are living, we are dwelling, in a grand and awful time." The Lord Jesus said that the harvest is the end of the age, and the reapers are the messengers—the sent ones. Each age has its sent one, even the anointed of God, who performs all the divine pleasure in the fulfilment of his mission. He prepares the way for a new world—a new cosmos or order of things whose characteristics are products of the involved potencies of the divine Spirit of himself, the Messenger who brings the "meat in due season for the household of faith." This meat is the essential nourishment of humanity, which perpetuates

the divine in the human. In the "fulness of times" the human becomes unified with the divine in a firstfruit which perfectly expresses the spiritual union of divine wisdom and love—the Word is made flesh. The central Ego—the source of all life—is thus made manifest. This firstfruit, the God-man and man-God, the Scriptures represent to be a "continual sacrifice." He is the sacrificed seed; sacrificed that the harvest of his many sons—the fruit of his reproduction from the soil of a corruptible humanity—may, at the end of the age, inherit with him all things. We are told by our Lord that at this time the Son of man shall be seen descending in the clouds of heaven. He distinctly stated, when here as the "fulness of the Godhead bodily," that he came down from heaven and was *in heaven*. From heaven he again descends. "Clouds and darkness are around about him." The wicked are said to be clouds without water. Who, then, are the righteous? The Scriptures tell of a "righteousness which is by faith." The righteous, then, are those whose faith in Him makes it possible for them to become his dwelling-place. God dwells not in the unknown central sun of the Copernican system, but in the generation of the righteous. The clouds in which the Lord descends must be those in whom he dwells as the Spirit of truth, whose symbol is water. He ascended to the glory of the spiritual in the cloud of his own dematerialization, that he might descend into and through the natural by inspiration, which is inbreathing. He has dwelt in the "heaven of his chosen ones," "a chosen generation, a peculiar people, zealous of good works." His was a spiritual kingdom destined to inherit the natural. In obedience to the law of the cross—the condition of inheritance—the good children of the kingdom were cast into the outer darkness of a corruptible humanity, to be co-workers with him in saving the ever unfolding spiritual life by gathering it to himself in his divine Motherhood to give it birth in his own image and likeness when he comes in his reproduction, with his joint heirs, to take the kingdom and inherit all things, natural as well as spiritual. It will be found that the inheritance of the natural by the spiritual gives it the glory of the celestial. It hath not entered into the heart of man to conceive the glory of this harvest of the great cycle of Mazzaroth—this ultimatum of the great change impending.

Who hath wisdom? Who hath understanding? Who hath the keys of knowledge? Who, save he to whom they are given? He, the sent one—the Messenger of the Covenant—who, in the office of Elijah the prophet, the forerunner of the harvest, "turneth wise men backward and maketh their knowledge foolish;" he who is anointed by the "Spirit of truth" to baptize us by *one spirit* into *one* body, for we all, like sheep, have gone astray. This sanctification by the living Word of truth is the only one which can enable us to know him whom to know aright is life eternal. How important it is that the great army of seekers after truth should waste neither time nor strength in futile search! How blessed is the man who believes that God does not willingly afflict nor grieve the children of men; that when they are afflicted through their own unrighteousness, he does not leave them comfortless, but comes to them and stands ready to be to them a light in darkness. The Lord Jesus Christ is the light of the world, and those able—through the development of his seed in them—to recognize him as such, and *walk* in his light,

should find all darkness disappearing. When he went away he said he would come again at the end of the age, but we were warned that we should know him no more after the flesh till the ingathering of the harvest—for his flesh he gave as seed for the life of the world—hence his flesh could not be *seen* again till it came in the harvest. We were told that He who knew no sin would be made sin for us, so we must find him as he is—the sin bearer revealed—now, in the time of the great falling away, to be “the man of sin,” the heart and brain center of the macrocosmic man of sin, “his vile body” the apostate church. He awakes as a strong man out of “sleep” to find himself the Joshua of prophecy in “unclean garments.” He awakes to be the overcomer, that he may baptize his church with the fire of his overcoming Spirit.

How shall we learn the secret of his presence and find his hiding place?—for verily “Thou art a God that hidest thyself” even in the “thick darkness” of a sinful world, far from the outer consciousness of humanity. Jesus said he would be present “as a thief” and take possession of the “hidden riches”—the wisdom and love which he buried in his purchased humanity—and by the power of them take possession of his natural inheritance to share it with his own. His *sheep* should know his voice, for it will speak the eternal law of his own righteousness and present the credentials given by his prophetic Spirit. They will all hear it as the darkness deepens and a despair of dawn lies heavy on a dying world lying in the mire of its own wickedness. The power of recognition will come quickly to those who despise not any prophesying of Scripture—those who are ready to turn from their evil ways and live according to the law, to find it meat and drink to do the Father’s will as he did. The Lord Jesus said to the Jews, “If ye had known Moses and the prophets ye would have known me.” They thought they knew their Scriptures. They were familiar with the chronology concerning the time of his coming and were in a state of expectancy, but they awaited him with “hard and impenitent hearts;” they prided themselves on tithing the mint, anise and cummin, while they “forgot the weightier matters of the law.” They were arrogant, intolerant and self-sufficient, feeling no need of an impartation of a divine spirit of love. They desired greatness, but not that which comes through being the servant of all. He came unto his own by a way they knew not, “and his own received him not.” So the harvest of the Jewish age passed, the summer ended, and those who were only circumcised *outwardly*—not inwardly—were not saved. Prophecy tells us that he will be a stumbling-block to both the houses of Israel. Today, multitudes are studying the chronology of Scripture, and are awaiting the return of the Lord. They are quite sure they know about the time, and speculate somewhat about the manner of his appearing. They believe the Lord will come in the clouds of heaven, hence they gaze wistfully at the rain clouds floating in the atmosphere. They know there is to be a temple of God and a new Jerusalem, so they make pilgrimages to the ruins of the types, and try to gather money and Jews, with no inward circumcision, to rebuild the city and the temple.

Many scoff at the idea of God’s fulfilling his promises to Joseph and Ephraim as completely as he did those to Judah in Jesus the Christ. The “sure word of prophecy” foretells that the seed of Ephraim shall become the “fulness of the

Gentiles,” making them the people from whom the shepherd from Joseph shall come, in whose hand the stick of Joseph and the stick of Judah shall be united. Prophecy gives the name of this anointed shepherd in whom God is as the vivifying Spirit to perform all his pleasure. All God’s pleasure is found in and through the building of a “living temple” of living stones, each in his own image and likeness, each the fruit of himself. This temple shall fill the whole earth with the light of his wisdom and love, which burn together and make the consuming fire (he is said to be) to purify the earth and make it *fit* for his eternal habitation.

Who is God’s messenger today, who says to the city “thou shalt be built,” and to the temple, “thy foundation shall be laid”? Read Is. xlv: 28, and xlv: 1-4. “That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.”

Certainly the Lord’s anointed can give us the wisdom we covet, for God is in him—even that quickening Spirit of the Lord Jesus which is giving to him the “treasures of darkness” and “hidden riches of secret places” that he and we may know the presence in him of the God of Israel. So this is our God; we have waited for him. He can unseal the vision, teach us “all things” of God, and fully declare the nature of the great change impending, in which “the world that now is” will be destroyed by our God, who is a consuming fire; “the world that is to come” will be created by the same fire,—to be changed from glory to glory.—*Bertha S. Boomer.*

God’s Way.

God’s way may not be your way, dear,
But He knows best;
Hold fast His hand, nor ever fear;
Though all life’s paths grow dark and drear,
The end is rest.

The world may all your plans defeat,
Yet God knows best;
Life’s bitterest draughts can He make sweet,
From sad despair bring joy complete,
And make you blest.

—*Union Signal.*

God’s Images.

Our Lord sought out an artisan,
A low browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her, faintly, want and sin.

These set he in the midst of them,
And, as they drew back their garments’ hem,
For fear of defilement, “Lo, here,” said he,
“Are the images ye have made of me.”

—*J. R. Lowell.*

The Coming Man.

[Answer to Ella Wheeler Wilcox.]

Past the din of present tumult, in that glorious coming age,
 You have read with eye pathetic from a thrice inspired page,
 When a glad millennial dawning ushers in the jubilee,
 And from ages of oppression all our sisterhood are free.
 But one question I ask duly, why in all this glorious plan
 Do you give the toil to *woman* and the glory to the *man*?
 Why not to that coming triumph may no woman true and brave,
 As Joan of Arc, lead onward all her conquering hosts to save
 Those her sisters who have languished, bowed by old time laws and creeds,
 Spurring them to noble actions, urging them to deathless deeds?
 Is thy muse yet so encumbered with traditions of the past,
 That you deem a man must lead us, or our triumphs cannot last?
 Are not women daily proving all their aptitude to plan
 For their own incoming kingdom, independent of the man?
 Yet sweet charity is present at the council in our heart;
 We are willing, yea, and anxious, that our brothers should take part
 In the struggle of progression; yet upon no other plan
 Than the one that makes us *equal—equal woman, equal man.*
 Not a godlike hero fashioned to bring order out of strife,
 For the seed of that delusion held in bondage all their life
 Our foremothers. We are building on a higher, loftier plane;
 When we fashion godlike heroes, we must mould them out of twain.
 Hand in hand we walk together, one in purpose, mind and soul,
 Till beyond the clouds and darkness we have reached the shining goal.
 There is neither man nor woman, love must be the ruling power;
 Brain, its servant, then shall usher in the triumphs of that hour.
 When we stand beside our brothers, free to claim our rightful place
 In the councils of the nations, caring not who wins the race,
 Be it man or be it woman, so the worthiest wear the crown,
 And the cry of sex no longer serves to hold the worthiest down—
 Then the soul travail of woman shall bring to glorious birth
 The king our hearts call Freedom, who shall sway the green old earth
 By the force of right that conquers superstition's hosts of wrong,
 In whose thralldom we have languished e'en by will of God, too long.
 Then, my sisters, wait no coming of a hero to command,
 Bringing in the long sought kingdom, while you wait with listless hand.
 All are heroes in the struggle, and united we alone,
 In the rearing of that temple, must uplift the corner-stone.
 Many hands make labor easy, many hearts that toil as one
 Shall at last sing loud Hosannas when the weary work is done;
 When with hands and souls unfettered we in gladness claim our own,
 Garnering the royal harvest that so many hands have sown.
 We *must* do as men are doing, we *must* labor to *unite*
 (Moved we now a solid unit we would win the bloodless fight,)
 But the law of custom grafted in the formula of life
 Sows the foul seed of dissension, bringing in its meed of strife.
 Rise above it, rise above it,—learn this maxim old and true,
 The task you wish accomplished, you had better go and *do!*

—Naomi McDonald Phelps, in *Woman's Tribune*.

The Equal Suffrage Association of Detroit, Mich., at its last meeting passed resolutions protesting against the report that the suffragists of the country had nominated Mrs. Victoria Woodhull Martin for president, and declared it to be "discreditable to any disseminator of news to impose upon the public such misstatements."

Rev. Edward E. Hale seconds Miss Willard's nomination of Jean Ingelow for poet-laureate. He says in the *Boston Commonwealth*: "A queen should have a woman for her laureate. Victoria is to look among the women of England, to know who has written, or who can write, such poems as shall honor a reign, now more than half a century long, which has a literature of its own, as in all other regards it has its own distinctive history. This woman is Jean Ingelow."—*Woman's Column*.

Jesus, the Messiah of the Christian age, came to bring life and immortality to light. He came not merely to teach "the new and living way," but to plant the germs of immortality.

TRUST.

"In quietness and in confidence shall be your strength.—Isa. xxx: 15.

Be quiet, soul:

Why shouldst thou care and sadness borrow,
 Why sit in nameless fear and sorrow
 The livelong day?
 God will mark out thy path tomorrow
 In His best way.

Be quiet, soul:

There is no need of doubt and crying,
 There is no need of anxious sighing,
 God's love to know:
 Dost thou remember not his dying,
 Who loved thee so?

Be trustful, soul:

Each day, for thee, thy Father careth,
 Each day, in sweet compassion shareth
 Thine every ill;
 Even thy sin for thee He beareth,
 And loves thee still.

Be trustful, soul:

When some dark cloud shuts out before thee
 Light that hath hitherto shone o'er thee,
 Doubt not, nor fear;
 But know God does it to assure thee
 That He is near.

Be trustful, soul:

Remember God forgets thee never;
 He who in grace stands waiting ever
 Thy way to guide,
 Shall surely hold thee, soul, forever
 Close to His side.

—Millie Colcord.

He Leadeth Me.

In pastures green? Not always; sometimes He
 Who knoweth best, in kindness leadeth me
 In many ways, where heavy shadows be,
 Out of the sunshine warm and soft and bright—
 Out of the sunshine into darkest night,
 I oft would faint with sorrow and affright,
 Only for this—I know He holds my hand;
 So, whether in green or desert land,
 I trust, although I may not understand.

And by still waters? No, not always so,
 Ofttimes the heavy tempests round me blow,
 And o'er my soul the waves and billows go.
 But when the storms beat loudest and I cry
 Aloud for help, the Master standeth by
 And whispers to my soul "Lo, it is I."
 Above the tempest wild I hear Him say,
 "Beyond this darkness lies the perfect day,
 In every path of thine I lead the way."

So whether on the hill-tops high and fair
 I dwell, or in the sunless valleys where
 The shadows lie—what matters? He is there.
 And more than this, where'er the pathway lead,
 He gives to me no helpless, broken reed,
 But His own hand, sufficient for my need.
 So where He leads me, I can safely go,
 And in the blessed hereafter I shall know
 Why, in His wisdom, he hath led me so.

—*Woman's Journal, Canada*.

The feudalism of capital is not a whit less formidable than the feudalism of force. The millionaire of today is as dangerous to society as were the baronial lords of the middle ages. I may as well be dependent on another for my head as for my bread. The time is sure to come when men will look back upon the prerogative of capital with as just and severe condemnation as we now look back on the predatory chieftains of the dark ages.—*Horace Mann*.

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

Mammon Worship.

The great mistake of the world on the money question is in considering money property. It is a bad, a fatal, error. Yet the whole civilized world believes that money is property. This is why usury or interest is tolerated. Every argument in defense of usury is based on this false idea. If money is property it is the creation of some one's labor and, of course, is in the market for sale, as all the products of labor are. But money is made by law, not by labor. Congress says, "Be it enacted that 25.8 grains of gold shall be a dollar." Congress don't create a grain of gold, but it does create the thing that is called a dollar. What is the use or need of the dollar—of money? Money is needed in order to aid in making exchanges of the products of labor. Some can create more of some things than they need, and they must exchange with others for what they do not produce. Money should show or express the relative amount of labor in articles to be exchanged. That is the office or function of money. It should no more be allowed to fix and regulate prices than to fix and regulate the weather. The surveyor's chain is thirty-three feet long, composed of one hundred links. It is used to ascertain the boundary lines, and to find the corners of tracts of land. It is not the province of the chain to make the tract of land larger or smaller. But if it was made out of India rubber it could be manipulated so as to make the section of land contain a thousand acres instead of six hundred and forty. So of the merchant's yard-stick. It is used to ascertain the length of a bolt of cloth.

Money should *express* the amount of labor in articles to be exchanged. Justice is an exchange of equivalents. Money ought to secure justice between exchangers, just as do scales in weight. But the property idea of money deranges the whole thing, and knocks justice out. While it ought to express prices in labor *only*, it fixes prices independent of labor. Thus God's law of labor is knocked out. This false idea of money goes further than this. It amounts to idolatry. It does it in this way. Money is invested with vitality or life. It is supposed to possess the power to grow and reproduce itself. If you plant an acorn it will grow and produce an oak. God has invested it with this power. So with our false money. If you loan a dollar, it grows and produces another dollar. Thus a thing that man makes is elevated to an equality with the things which God makes. Of course this false and erroneous idea deranges all commerce between man and man. It gives rise to the money-mongers—men who deal in money. The money-monger, in order to make his kind of property (money) most valuable, gets control of the government (for government alone can make money); this they do in order to control the volume of money. Every one knows that a thing which is indispensable to all will be valuable in proportion to its scarcity. Money is this kind of a thing. Hence the men who deal in money (money-

mongers) make it scarce in order to make it dear or valuable, more valuable than any other kind of property. This is the reason why the money-monger wants a gold standard. Gold is a scarce thing; not enough of it to make one dollar to a hundred needed by the people. Hence the studied effort of the money-mongers, from press and platform, to make the dumb people believe that the material used for making money is the money. As well say that the law-book is the law. The book contains the law, so the material used for money carries the fiat of law. The size, weight, or substance of the material has nothing to do with the money, only to carry the impress of law. All this wrangle about the "parity" between gold and silver is nonsense. It is humiliating and disgusting to think of our great government sending a commission to Europe to confer with great numskulls over there to find out how big the dollar ought to be; just as if a Bible would be of any more value if you had to trundle it in a wheelbarrow, than if you could put it in your pocket! If the gold or silver dollar were as large as a grindstone, as money it would be no more valuable than it is now, because it would only pay a dollar of debt legally.

The world has run on this property line of money until now it is hanging on the ragged edge of bankruptcy and anarchy throughout the land of Christendom. Property-money breeds debts. Debts are made to bring in interest. The money-mongers have, by manipulating the volume of money, made a greater volume of debt in our country in the last thirty years, than was ever made in any country in the same length of time on our globe. The volume of debts are estimated at thirty thousand millions. The interest on this incomprehensible sum at six per cent would be eighteen hundred millions. And it is paid yearly, and paid too by the toilers of our country. Labor pays all interest. How is it paid? Only partly in money. It is swallowing up the homes of the people. This mammon-worship founded on property-money is making our world a homeless world. The high priests of mammon are aiming, and are succeeding too, at owning the world, at being masters, and making the toilers their slaves. Under the reign of mammon this is to be a homeless world. Even the men who have a legal title to, and think they own a home, are forced to pay all above a bare support to the high priests of mammon worship. Mammon worship is robbing the world. Under its reign slavery is or will be the eternal doom. Strange that the church does not see it! The churches are earnestly and anxiously laboring to elevate society, but they are blind. Society, under the reign of mammon worship, can never rise any higher. The churches, or the present form of so called Christianity, are the pillars on which mammon worship stands. What is the remedy? Is there no remedy? No people can rise higher than the religion of the people lifts them. Under our erroneous and defective form of Christianity, mammon worship drags down with greater force than the church lifts up. Mammon worship generates poverty, vice, crime and degradation, dragging society down toward the pit of barbarism. Something must be done, or all is lost. A religion that cannot lift society higher than it is now, is not the religion which the world needs; it ought to be, hence, will be, repudiated. Can there be a peaceable solution? Will the people of choice ever vote out? I think not. The last election demonstrated their

blindness. The high priests of mammon lead them as by a "hook in their jaws."

If the world knew what money was made for, they would see that all this wrangle about the volume of money or the material used for making money was a deception, a trick, a fraud, made use of to mislead and cheat them. Strip money of its false garb of property, and the world could not be damaged by too much money any more than a merchant could be damaged by too many yard-sticks. But the world will never learn what money was intended for, nor what it really is, I fear. If there can be any way devised to dispense with money entirely, no greater boon could overtake the world. The Koreshans speak of such a possibility, but I have not yet been able to "catch on" to their plan. If they have such a plan that will work, I fear that it can't be introduced in time now to prevent the coming storm. For it is evident to me that we are in the wilderness. Pharaoh's hosts, (the money power) are driving us to the Red Sea. We will get there ere long, then will our masters be overwhelmed. I think our "cup of iniquity is full." We have crossed the "dead line." About all we need to do now is to "stand still and see the salvation of the Lord," for "the Lord reigneth, let the earth rejoice," "clouds and darkness are round about HIM; justice and truth are the habitation of his throne."

Richview, Ill., Nov. 25, 1892.

Rev. D. Oglesby.

Bro. Oglesby has quoted the passage, "The Lord reigneth let the earth rejoice," which seems, as a present factor in humanity, to be in general conflict with the state of things depicted by the Reverend brother.

Our friend Oglesby—if we understand him—fears that the Koreshan solution of the financial problem will not mature in time to avert the impending calamity. From our hasty perusal of his article we cannot discover that he provides a more speedy culmination. We believe thoroughly in the predictions of the old prophets, of Jesus, the Christ of God, and of the apostles and disciples of our Lord; not only in their fulfilment, but that the time is now ripe. We are just now over the crater of a volcanic upheaval before which every other revolution in the history of the world pales into obscurity. We do not depend upon the declarations of prophets alone for the conclusions at which we arrive. We are upon the threshold of the third woe, the terminal point of the cumulative energy of generations of aggregated wrath, even "the wrath of the Lamb," not to be averted. Koreshanity is the ark of safety from the imminent dissolution; it is the central cell of the new organic unity, the kingdom of righteousness to succeed the sweeping whirlwind of the hastening storm. We do not hope to avert the catastrophe of generations of blood-thirstiness of the hell-hounds of selfishness and sensuality.

The growing hatred between the employer and employee denotes the impending dissolution, but subtly coiled as a lurking serpent, beneath the tumultuous throes of the labor pangs of the enslaved toiler, is the more venomous and threatening foe to human liberty and progress. Catholicism awaits patiently its hour to strike its poisoned fangs into the vitellus of liberty, and from the heart and nucleus of the struggling kingdom of God's righteousness to permeate the nerve and blood of the Herculean infant. There may be

another St. Bartholomew, but never will Catholicism restate itself in the authority of secular dominion. Its fate in this particular is determined; it has heard its crack of doom. The mother of harlots with all her progeny, the protesting daughters, the multitude of sectaries, springing from her adultery, shall pass away at the coming final throes, and the new birth of the divine empire.—*Ed.*

The Concrete Nature of Personality.

Editor of the FLAMING SWORD: In the article entitled "Who is God, and Where Does He Dwell?" (issue of Nov. 5) the writer says: "The abstract nature of personality will be held in abeyance for future consideration," and then launches out into a disquisition on abstract personality, which consists of mere theorizing in support of the orthodox notions of theology and a personal, infinite God. Mankind has had too much theorizing upon the *abstract nature of personality*, and what is now urgently needed is enlightenment regarding the *concrete* nature of personality.

A "person" is a concrete idea. We must necessarily connect with "a person," "personage," or personality, the ideas of locality, limitation or magnitude, contour or form, and of presence or absence, at a specific point of time. The human mind is so constructed that it cannot shut out these ideas when considering the fact of personality; they are the essential constituents or component parts of what we know of personality. Therefore, when I am asked to entertain the proposition of a personal God, I must necessarily recognize these requirements of a logical understanding. In other words, I must think of size, magnitude or limitations; without doing so I can form no conception of personality. I must also assume for it some definite form, for example, the form of man, or bird, or beast, or a combination of many known forms. Now, these natural and inevitable ideas preclude the possibility of infinity and omnipresence. It is incompatible with common sense that a personal being can be everywhere in the universe at the same moment. I cannot discard reason, logic and coherence in order to accept the assumption of an infinite and omniscient personality. I recognize and know of a universal, indwelling intelligence and energy. People may call it God, or whatever they like, but calling it by any name does not and cannot make it a personality. That the omnipresent energy and intelligence contains the principle of personality, and evolves persons without number, is patent to every person of intelligence, and I cordially embrace that fact as being the highest and truest recognition of God of which man is capable. It is not a belief, not a faith; it is genuine knowledge, because it is visible to all people everywhere. If you call this honest view—this natural and rational recognition of God—pantheism, all right; the name cannot affect the eternal truth. Does there seem to be a difficulty in the proposition that the "infinite intelligence" is not itself a person, but contains the principle which continually evolves personalities? Assuredly this is the least difficult of any in the proposition connected with the subject of theology, causation and the divine order of the universe. As we may say of an acorn, it contains the principles of an oak tree, though not an oak tree itself, or of an egg, that it contains the principles of a bird, though not a bird

itself,—not an oak or a bird as a concrete organism or personality—so, in like manner, it is easy to conceive God, or the infinite energy and intelligence, as positively present at all times and places, as the infinite germ and afflatus, not a supreme personality, but the eternal cause of the evolution of countless myriads of complete, perfect, and immortal personalities. Thus God, as an impersonal and universal intelligent potency, gloriously, beautifully, and eternally unfolds himself or itself, in and through an endless multiplication of intelligent personalities—men and women. On the other hand, if I attempt to idealize God as a personal being, the concrete ideas of size, form, locality and time compel me to give that personality a locality, and locality implies exactness of location; I am compelled to give him limitations as to magnitude, and magnitude implies exactness of size. I am compelled to give him form, and form implies definiteness of shape. I am compelled to consider his personal presence or personal absence at any given time and place. These are difficulties that no human mind can compass. If I assume a personal God to be the size of an average personal man, he would be so diminutive as to appear only as a microscopical atom to the perceptions of the inhabitants of the entire universe, except those in his immediate vicinity, and to the great majority he would be entirely invisible and his existence problematical, whether to physical or spiritual eyes. If I assume his stature to equal the diameter of the earth, (8,000 miles) he would be invisible, even through the largest telescopes, from the starry regions beyond our solar system; if he were as large as the sun, or the whole solar system, the same difficulty would exist with reference to the inhabitants of the systems composing the milky way, the Pleiades, and still remoter sections of the physical universe now well-known to astronomers. If a personal God were to move with the velocity of lightning or light, (200,000 miles in one second,) it would take thousands of years for him to get from some parts of the known universe to others. Hence, if the doctrine of a personal God be admitted, for argument's sake, as true, only an infinitesimal portion of the universe could possibly obtain any direct evidence of the fact, while to the great and immeasurable ocean of worlds and peoples, his personal existence would be nothing more than a myth or a fable. These are some of the difficulties which beset the rational, freethinking and scientific mind in its attempt to analyze and realize the notion of a personal and omnipresent God. The theological subterfuge that "to God all things are possible," is a pitiful begging of the question, and unworthy of a rational mind. It is not reason or argument, but miserable theological trickery and clap-trap. When reason fails them, they dogmatize, and this baseless and illogical assumption, that "to God all things are possible," proves the charge of trickery and subterfuge. To a scientific mind it shows the weakness and untenability of the doctrine of a personal God. The concrete nature of personality, the real presence of God, —as an omnipresent, indwelling spirit and potency, not as a personality everywhere,—evolving myriads of personalities every moment as an outward demonstration of His or Its inner, yet undeveloped principles, these ideas commend themselves to the human understanding, and are in perfect accord with all human experience; whereas the doctrine of a personal God is in conflict with all human experience, and ever must

be. The latter is dismal, oppressive to the heart and soul of man, enslaving and idolatrous; the former is cheering and full of hopeful inspiration. We are, according to it, Gods in embryo, or in the rudimental stage, and destined to live and develop towards perfection forever. In a word, God is personal as developed in man, but not until he, or it, is developed in man.

As to the matter of glory with God, the glory of an endless and infinite multiplication of, or unfolding of, himself and his divine attributes in the human world, as far transcends the alleged glory of having created everything out of nothing—and that to him nothing is impossible—as man transcends a microbe. We realize that we are the temple of God, and the highest unfoldment of God as personal beings. We are with God; we are the essence and glory of God personified, and without human personalities God can have no unfoldment, no appreciation, and no glory.

New Britain, Conn.

E. F. B.

Advice for the Populists.

The prohibition party has existed, as a national and state organization, for twenty years, and although dominated by a great moral idea, and composed almost entirely of the most estimable class of citizens, it has been unable to make any headway. The people's party, as constituted today, has infinitely less claim to general public confidence and respect than the prohibition party. Moreover, when it becomes entirely clear that this movement can accomplish nothing to promote the interest of its adherents, the latter will be ready to cast their fortunes in with those with whom they can cooperate intelligently and effectively. General reorganization of political lines within the next quadrennium is quite possible, but no general rally will take place around the organization controlled by such flighty theorists as General Weaver. The National Convention at Memphis will go through the motion again, send out its lecturers, keep up the agitation, and continue to attract a measure of public attention, but when the serious question of another division in the public mind comes up the work of leadership will be found in different hands. The people's party of 1892 simply completed the work of destruction entered upon by the alliance in 1890. Reorganization upon a more intelligent and enduring basis will take place, and if a new party comes to the front in time for the next presidential contest it will be one with national aims and purposes, with a platform broad enough for men of all classes to stand upon, one which can be used effectively in every state in the Union. Let the populists abandon some of their foolish notions and prepare to align themselves with the friends of good government and justice to all. They have conducted a class movement that can have no great future on its present lines. The history of political parties in this country abundantly confirms this view.—*Philadelphia Evening Telegraph.*

ERRATUM.

In the SWORD of December 3, page 7, the statement, "We advocate the doctrine of sexual purity in chastity and celibacy, because it is now and forever will be *contrary* to the higher law," should read, in *conformity with* the higher law. In the paragraph following, *our* factor should read *one* factor.

THE LATEST SPOKEN.

It will probably soon appear that there was less of a democratic "victory" than a republican defeat. The people fell away from the republican party; in large numbers they joined independent parties of protest, as the large third party's votes denote; some of the discontented probably went over to the democrats, but a large majority either stayed at home or voted in some way against both Cleveland and Harrison. The full returns will probably show that the Cleveland vote was not swollen by the vote that Harrison lost. There is little doubt that this view is correct. If it finally proves itself true at all points, then may the presidential year of 1892 bear close comparison with that of 1856. Then may we conclude that history is repeating itself; that the republican party having fulfilled its original mission is now crumbling to pieces; that, the same as the federalist party of old, and later, the whig party, it is now about to be smashed; and that the old democratic party, which has ever served as the dead weight of the country, is returned temporarily to power, to be kept there until the future party of emancipation shall have gathered enough strength to put out the "democracy" again, rule the country, and lead it on to the next higher plane of civilization—the co-operative commonwealth. If, indeed, we are now traveling through the experience of 1856, then the greatest responsibility devolves immediately upon the progressive elements that have this year cast third party votes. Guided by true patriotism, by abnegation and intelligence, they should, between now and next presidential year, recognize the true needs of the times, and set up a truly representative presidential platform and ticket—a platform upon which the class of the intelligent disinherited can stand from one end of the country to the other; a ticket that it can support enthusiastically, and which will then sweep the country clearer yet than the country was swept in 1860 by the ticket headed by Abraham Lincoln.—*New York People*.

There is a uniform sentiment pervading the whole army of industrial reformers that this fight for industrial rearrangement must go on after election as well as before it, and must continue until the cause is won. This is well. "In time of peace prepare for war" is as applicable to peaceful politics as it is to bloody strife. A convention should be called in every state when the turmoil of the present is past, and a plan of campaign marked out, and then rigidly followed. And whatever it is it must be a campaign of education, of real, thorough education, in which the reform newspaper and the reform pamphlet and novel should be made to play a leading part. And it can all be done without special sacrifice to those engaged, if they will it so. The people can be induced to pay for their own education by going about the matter of making them do so, in an intelligent way. Many do that now directly, but those that cannot be induced to do it in this way can be induced to do it indirectly—the same as they carry burdens for the oppressor now without knowing it. They must be led to unload those burdens after the same manner.

There is a plan in contemplation to propose towards this end. We hope to see it formulated immediately. It will give us at least a powerful press to invade the homes of those

now oblivious to reform principles. The people must first know before they can be made to feel, and they must feel before they can be expected to act. The reform press must be the pioneer in the work. It must be, as it has been in the past, only much more so, the eyes, ears and tongue of the crusade. And the reform papers must be multiplied many fold. It can be done. The plutocratic press is now the bane of reform, it must be made to give way to a press of principles and truth.—*Hartford Examiner*.

Theology divorced from sociology is like the body of man separated from the vitalizing spirit—a decaying form filled with all manner of corruption. Christ welded together spiritual and ethical things, and made them one. He conjoined the natural and the divine; but we, in our intolerance and intense selfishness, have divorced and made them twain. So absolute is the divorce between what is called religion and ethics, that the church refuses to touch secular things as outside the province of its administration. And yet the whole work of Christ when in visible form was to labor and pray for the establishment of the kingdom of God upon the EARTH. So pronounced is the departure of the church from the spirit and teaching of Christ and his apostles, that were it not for the written record of the Gospel, we would seek in vain the meaning of Christianity.

The church accepts one part of the divine command—"Thou shalt love the Lord thy God, with all thy heart," but the second and equally important clause, "Thou shalt love thy neighbor as thyself," it ignores and tramples under foot. This command is a dead law in the statute books of the church. Yet on "these two hang all the law and the prophets." Is it any wonder when a divine and natural law is violated, that social advance has ever been through conflict, slaughter and suffering?

Christ came to redeem the *race*, not merely individuals, from sin and wretchedness. He preached a social gospel, he instituted the ministry of communism. He declared the law of social life on which the welfare of the race is dependent—the law of unity—of solidarity of human interests. Can any one suppose that the crimes that darken and disfigure civilization would exist today if the church had been faithful to the commands imposed upon it? Would the present riotous excess of wealth on one side, and the deadly cancerous growth of poverty on the other, be possible if the study of sociology had kept pace with that of theology? The growth of society would have been peaceful and harmonious, unmarked by the cruelties and atrocities of the last eighteen hundred years.

The solution of the labor question, which if unsolved will wreck civilization, is in the Gospel of Christ, in making our neighbor's interests identical with our own. The world will resist it because obedience to this precept deals a death blow to human selfishness.—*Ex*.

The *New York Sun* states that a week ago Tuesday, the directors of the Western Union Telegraph company, by the necessary two thirds vote, increased the capital stock of the corporation by an addition of \$13,000,000, making \$100,000,000. It is further stated by the *Sun*, that the addition will probably be made by a stock dividend of ten per cent to the

present stockholders. The whole property of the Western Union Telegraph company, according to Postmaster Wanamaker, (who differs from other calculators only in being higher in his figures) represents an actual value of but \$35,000,000. It could be duplicated for much less. That is to say, the action of the company last week Thursday amounted to the addition of thirteen per cent of water to a previous stock valuation of \$87,000,000, of which \$52,000,000 was already water. This water every man, woman and child who sends a telegram has to help pay dividends on. When the bill for the nationalization of the telegraph goes through congress, as it will within five years, the \$35,000,000 basis or less is the one it is likely to be calculated on. We would not consider this a safe investment for money.—*Natick Citizen.*

James G. Clark is always pungent, says the *Milwaukee Advance*. The following extracts from his pen read like the prophecies of a seer:

"The moral contagion of "sentiment" is spreading in all directions. Kings and rulers of realms and corporations may rage, protest and fight against it, and with state militia, Pinkerton scavengers and "Sullivan guards," attempt to "quarantine" it out of existence, but it will neither retreat nor return void to him who implanted it in the human breast to save mankind from the beast within. It is with us to stay and accomplish its purpose, and those who are foolish enough to think they can reverse its conquering tread, by making mouths at it and calling it ungracious names, or even by opposing it with ships of war or batteries and troops on land, are liable soon or later to be swept aside or stepped on. And when it has had its destined "run," and been glorified, and the astonished elements have been readjusted, we shall miss a great many men and some institutions that are "flourishing like green bay trees" just now. The trouble is that not only our business affairs but our politics have been conducted on the pure *laissez faire* principle until we have far too much business head for the human heart to keep properly balanced. Society has become "top-heavy;" in other words, "big-headed," and mean and hard-hearted. Unless we can change conditions gradually for the better, the whole fabric is liable to topple over suddenly, for "nature abhors" a lack of equilibrium, and God cannot be mocked forever either by the individual unit or by the complex man as represented by society or the nation.

The constant rejection and denunciation of "sentiment," not only in business and politics, but too often in ecclesiastical matters, has crossed the line of folly and become moral blood poison. The business attitude and policy of the classes has tended to develop the tiger in the masses, when a liberal application of every-day sentiment and justice, as measured by the golden rule, might have developed the angel.

"Four million bushels of long wheat was dumped into the pit today." This is what I read in the daily paper, recently of the Chicago wheat market. It accounted for the drop in the price and dull trading that day. Yet there was not an actual bushel that changed hands, but on the face of the statement many suppose that this was a real transfer of the commodity. Some farmers can't understand sometimes

why it is wheat goes down at times, or an advance in the price is checked. If they would post themselves upon option dealings a little better, it would be no trouble for them to discover the cause. Yet many farmers are cognizant of the cause and even with this knowledge they will permit themselves to be injured financially each year without making any attempt to prevent it. If the farmers had been organized as they should, there would have been but little trouble in having the anti-option bill made a law at the last session of congress. We hear our grain buyers complain about the stringency of the money market occasionally; that they cannot obtain enough money to handle the crop and in order to have farmers hold their wheat back the price is lowered until it serves as a check upon its marketing. We see statements of the great amount of money in circulation among the people and we are led to wonder where it is at these times. Recently, one of the bankers of Chicago made the assertion that there was more money tied up in margins on future sales than would pay for the entire visible and invisible supply of wheat, three times over. No one disputes the statement, and it explains why the buyers of our products, because of inability to procure funds, are unable to take care of our crops. Whether we will have an anti-option bill passed at the next session of congress depends on how well we are organized. If one half of the farmers fairly understood this subject and its injurious effects, or if farmers could be made to see the actual loss which the dealing in "futures" occasions to them, they would rise up and wipe the bucket shops out of existence.—*Newton L. Bunnell, in National Stockman.*

W. B. Mills, writing from Hutchinson, Kansas, to Pomeroy's *Advance Thought*, tells of men in that vicinity who have worked twenty-five years to improve their farms, all this time being good citizens and faithful workers, but who now cannot sell their farms for one half the price they paid for the land twenty-five years ago. During this time of labor they have paid interest and taxes, discounts, taxes and interest, commission, interest and taxes, in a continual effort to pay their debts, all of which could have been paid years since, and the homes of these people be now free and unincumbered but for the fact that the policy of the government under the administration of both the old parties has for years been to make the volume of money shorter all over the country, thus absolutely preventing farmers who are in debt from obtaining means to pay their debts. Thus the money lender, having more time to study, think and to apply the machinery of finance, has steadily, since the war, been making laws for the benefit of the usurer, looking to the confiscation of millions of homes in this country after the pioneers have improved them, set out fruit trees, dug wells, made and improved roads, and thus made their homes desirable for the children of those who now obtain them through foreclosure, leaving men ranging from fifty to seventy years to go forth as tramps or paupers, with their bones full of aches and their hearts full of sorrow to begin life anew. "Chickens come home to roost." The laws which men have made bring their results to the law-makers. Those who have let party hate, and a disposition to beat somebody else, govern their actions, instead of trying to benefit all of God's humanity here in this country, are everywhere suffering for their misdeeds and

for their voting for partisans rather than patriots and those who love the people (who purchase wealth by honest toil) more than those who rob the producer, live on the fat of the land, control the daily newspaper, political conventions, caucuses, and thus control the old parties through whom this condition of things has come.—*Western Watchman*.

Romanism in Politics.

Never in the history of the United States has our political condition been so demoralized or the outlook for the future so dark. For over forty years now the country has been drifting, and more speedily every year, toward Romanism and ruin. Honest conservative statesmen have witnessed the curse and evil of partisan politics as guided and controlled by party demagogues. Tens of thousands of the most thoughtful and intelligent men and women all over the Republic—citizens of honest intention of all parties and no party, have shown themselves disgusted with the political devilry of party leaders, and hoped for some reformation. And it is coming now, but slowly. These demagogues keep up a continual agitation and quarrel over party issues, assumed for party purposes, and which they term questions of national importance. All this conflict is carried on, not for the general welfare of the Republic, but for the securing of party supremacy and the distribution among the members of that party of the emoluments of office. In this way the majority of the people are imposed upon and cheated out of the votes of both parties, the wool being pulled over their eyes by these political tricksters on hobbies such as free silver coinage, the tariff, etc., while all the more vital interests of the nation are ignored. Hence while this bickering is going on between the two great political parties, fighting like dogs over a bone, vice and crime are on the increase; proper legislation against injustice is neglected, and the monopolist gets in his best work. For instance, the rum power is fostered and protected by partisan interests, and vice and crime are thus legalized, both parties pandering to the rum power, which is mostly Romanist. While this political knavery is going on, the Romish church (ever intriguing in affairs of state, guided by the Jesuits and the clerical and pontifical authority, the St. Leopold Society, the Ancient Order of Hibernians, Tammany, etc.,) is busy in every city and state gaining control through its organized voters who for bribe money, and a large share of the public offices, are instructed by their pope and priests to vote in every case only for the party that pays the best, and promises the greatest immunity and wealth and power to the church. Here popery sees her grand opportunity to carry on the intrigue, and this disgraceful partisan folly.

Look at the situation, loyal Americans; you would be a self-reliant, self-respecting, free, independent, and sovereign people, and it is by such means you hope to carry out that ambition! The picture is humiliating in the extreme. The republican party, to checkmate Harrity for the Irish vote, made Thomas Carter, of Montana (a Romanist), chairman of the National Republican Executive committee, with Patrick Ford, Chris. Magee, Patrick Egan, etc., all Romanists, and all riding the republican "Jack" with Benjamin Harrison

as figurehead—moving Romeward. Then we have Harrity (of Jesuit school fame and a Romanist) in the executive chair of the Democratic National Committee, with Tom Collins, Lieut-Governor Sheehan, Tammany's beneficiary, with Mr. Gibbons as chief pilot, and Grover Cleveland on board—all steering for Rome also.

The farmer's alliance or people's party comes next with T. V. Powderly as chief of staff, with his Knights of Labor and other Romish Knights bringing up the rear for the third figurehead. Thus the three Romish jockies with their lieutenants are in the saddles and the three American party hacks are carrying Pat and the priest to certain victory. It is a pretty spectacle for the world to look at and to grin at! England governs Ireland, but the Romish Irish run the United States! Where is the vaunted American spirit? Not only are the wings of the eagle clipped in good sooth, but the once noble bird has a red Roman rag stuffed so securely down its throat, it can not even screech any more. How are the mighty fallen! Behold the world gazing in astonishment at America—once aspiring to be the land of the free and the home of the brave, down on its knees groveling at the feet of Rome and begging for the Irish vote!

Now, therefore, loyal citizens of every name and state, members of every party and every patriotic order, the remedy lies with you. Thrust off the Romish feet being planted on your necks, and as one man reject the Catholic emissary of Rome and all those in sympathy therewith. Elect only patriotically spirited and loyal Americans.—*Toledo American*.

Labor In England.

In these times, when misery and death are juggled with for political effect, it is somewhat difficult to determine what is true in the printed reports and what is only partially true or wholly false. But it is pretty certain that the condition of the workers in some of the countries of Europe is more deplorable at this time than for many years. There is also reason for believing that Europe will witness within the next few months great labor disturbances. Especially aggravated is the case of the poor of London. Already agitations by the unemployed are becoming formidable in London. These agitations may be considered peculiar to London; for, while in every country the army of unemployed is constantly increasing and the condition of the very poor growing daily worse, London is the only center where there is any attempt made to present the unemployed in anything like an organized body and to formulate their wrongs and demands. In this country the man out of work—the tramp—unless he is a member of some labor organization, is left to shift for himself, and hence, though the informed say he has long since reached the million mark, he is to the general public an unknown quantity.

Of the reports from London the following from a recent letter in the *New York Sun* gives the clearest description of the situation: "The great death has been devastating the continent without mercy this summer, but England must prepare for the coming of a specter only less terrible. A great hunger will soon invade Britain. The signs of his coming are everywhere. Those whose business it is to aid others in fighting him say that he has already gained a foot-hold in

London. They explain that not for many years until now has there been genuine distress in the metropolis due to great commercial and economic causes. Poor and destitute there always are in large numbers, but their sufferings for a long time have been due to individual and special causes. Thousands of skilled workmen in almost all trades are now idle through no fault of their own. The evil has grown gradually. Attention has not been called to it by the sudden discharge of great bodies of men. Working forces have been cut down gradually, and the process is still going on. The docks are half deserted. The textile clothing and printing trades are dull almost beyond precedent. A larger proportion of men are idle in the ship-building, engineering and related trades than for many years. The situation has been growing worse for fifteen months, but in September things took a much sharper downward turn."

The labor bureau of the board of trade makes a gloomy report of the situation. The charitable agencies have been for some time sounding the alarm. Of the twenty-two chief trades unions in London only two, in answer to inquiries, report trade as good. Nine consider it moderate, and eleven having the greatest membership report it bad. That the hunger point has already been reached is indicated by such incidents as this: "I took a cab with luggage on top the other day from Holborn to Bayswater. Two men followed the vehicle on foot almost the whole distance, three miles, in hope of earning a few pence by unloading the baggage. They ran at a brisk trot alongside, and reached the destination so much exhausted that they were unable at first to carry the trunks into the house. Their weakness was so extreme and the pallor of their faces so unnatural after violent exercise that I questioned them. Both said they had families, and that they had not tasted food that day. I believe they told the truth. The incident of following a cab was not singular. The army of unemployed is so large that no cab bearing baggage drives through the streets of London without being followed by some poor fellow seeking a few coins for food or perhaps drink."

It is apparent already that existing relief machinery will not be adequate for the emergency of the coming winter. The coroners have investigated several cases of actual death by starvation in the last month. Distress is sure to be acute and widespread, and there will be many pitiful tales to make Christmas a holiday more of sorrow than of gladness. The cause of it all is commercial rather than financial depression. There is considerable improvement visible in financial affairs. Capital is becoming more confident and venturesome, and the strictly financial market is distinctly in better condition than a few months ago, but the commercial outlook is not encouraging. There is reason to fear that things will continue to go from bad to worse. Furthermore, the crop now being harvested is, on the whole, the poorest for half a century.—*Plow and Hammer.*

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Money a Creature of Law.

In the case of *Knox vs. Lee* in the supreme court in 1871, after deciding that congress had a full constitutional right to authorize the issue of legal tender money, the court said:

"Here we might stop; but we will notice briefly an argument presented in support of the position that the unit of money value must possess intrinsic value. The argument is derived from assimilating the constitutional provision respecting a standard of weights and measures to that conferring the power to coin money and regulate its value. It is said there can be no uniform standard of weights without weight, or of measure without length or space, and we are asked how anything can be made a standard of value which has itself no value. It is hardly correct to speak of a standard of value. The constitution does not speak of it. It contemplates a standard for that which has gravity or extension, but value is an ideal thing. The coinage acts fix its unit as a dollar, but the gold or silver thing we call a dollar is in no sense a standard of a dollar. It is a representative of it. There might never have been a piece of money of the denomination of a dollar. There never was a pound sterling coined until 1815, if we except a few coins struck in the reign of Henry VII, almost immediately debased, yet it has been the unit of British currency for many generations."

The court further said: "The states can no longer declare what shall be money or regulate its value. Whatever power there is over the currency is vested in congress. If the power to declare what is money is not in congress, it is annihilated. * * * The constitution does not ordain what metals shall be coined, or prescribe that the legal value of the metals, when coined, shall correspond at all with their intrinsic value on the market. Nor does it even affirm that congress may declare anything to be a legal tender for the payment of debts. Confessedly the power to regulate the value of money coined, and of foreign coins, is not exhausted by the first regulation. More than once in our history has the regulation been changed without any denial of the power of congress to change it, and it seems to have been left to congress to determine alike what shall be coined, its purity, and how far its statutory value, as money, shall correspond, from time to time, with the market value of the same metal as bullion. * * *

"No one ever doubted that a debt of \$1,000, contracted before 1834, could be paid by one hundred eagles coined after that year, though they contained no more gold than ninety-four eagles such as were coined when the contract was made, and this, not because of the intrinsic value of the coin, but because of its legal value. The eagles coined after 1834 were not money until they were authorized by law, and had they been coined before without a law fixing their legal value, they could have no more paid a debt than uncoined bullion or cotton or wheat."

In view of the fact that a full bench of the supreme court in 1884 reaffirmed this decision, one would think that intrinsic-value-idiots would be afraid to go before the public with such foolish statements as, "God made money."

This is the greatest of all political lessons we learn from history: evils that grow within a party are never corrected while that party is in power.—*Advocate.*

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