

# 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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## Virginal Propagation.

There is a law of virginal propagation (parthenogenesis), through the operation of which the Virgin Mary brought forth Jesus. Men assume too much when they attempt to circumscribe or limit the forces of development in the progress and possibilities of evolution. The queen bee, all the arguments to the contrary notwithstanding, is a parthenogenetic producer. She produces the drone bee without male contact. The sacred beetle also produces without contact (external) with the male. In the vegetable kingdom there are species that produce without external contact. The fact that the two *larvæ* (maggots), the drone, (male) and worker bee (neuter), placed together in the queen cell, will so blend as to develop an impregnated queen bee, is sufficient proof of a universal law of internal vitalization or impregnation, and leaves no doubt of the possibility of virginal propagation, and the fact of the existence and operation of such law.

If there be a law of virginal propagation, the record that such a law was operative to bring forth the archetype of a new order appears clear enough. If the Lord Jesus was not the product of parthenogenesis, then the whole fabric of Christianity falls to the ground. If he was such a product, then he belonged to a distinct order. He was, being the firstfruits of that order, the seed or germ of sacrifice. This would make of him the high priest of that order. Knowing this law, the apostle said of him that he was the high priest

of the order of Melchizedek. He was such priest because he was the seed planted to bring forth the order of the sons of God, or the Gods, which is the same.

## Our Attitude Toward Catholicism.

The Catholic church is the result of the natural declension of primitive Christianity. Regeneration (re-production) cannot progress without the death of the seed sown. The Word or Logos was sown in the church at the beginning of the dispensation. That which is sown cannot reproduce except it die. Christianity died, through the mother of harlots, and fulfils that death in her daughters—the protestant denominations—a body full of schism.

Celibacy was the life of the primitive church, and retained its form without its life, in Catholicism. The men and women who were baptized in the first state of the church associated openly because the pure spirit of the Lord was sufficient to maintain the integrity of the sex desire. As the church declined, nunneries and monasteries were established to insure a separation of the sexes, by arbitrary rules, to maintain conditions that the declension of the life of the church rendered otherwise impossible. The celibate energy (*pneuma*, male,) and chaste potency, (*psyche*, female,) the first being the spirit of the nerve, and the second, the spirit of the blood, were transmitted through the Catholic church, and both must naturally and necessarily re-appear as concomitants of the resurrection. As these qualities were factors in the planting of the seed, Christ the Lord comprising that seed, so they must re-appear at the resurrection or ripening of the fruit.

The lines of monks and nuns are the channels through which the principles of celibacy and chastity are brought down to the end of the age. The Catholic church has performed its work, and Catholicism, a portion of the old heavens, must pass away with the coming catastrophe of revolution.

## Not worthy of the Name of Christian.

The idea of a man getting down on his knees and praying that this "earth" be "as the kingdom of Heaven," and then voting for a party that is responsible for seven thousand millionaires on one hand, and ten million paupers on the other, is preposterous. If he does it through ignorance, his ignorance is a crime. If through prejudice, his prejudice is sin. The man who shuts his eyes to the present desperate condition of things because he does not feel the pressure of the times, is not worthy of the name of Christian.—*Randolph Toiler, Wedowee, Ala.*



## Menace of Trades-Unions.

The people, as represented by the World's Fair officials, contemplate letting a printing contract to what is termed, by organized labor, a "rat" publishing house. That is to say, the people—finding that a certain printing establishment, which happens to employ non-union labor, will do its work cheaper than other bidders—think of awarding the contract to the lowest bidder. If the people do not possess this prerogative, or if, having the right, the same is to be called in question by trades-unions, then the sooner the people look to their rights, the better it will be for them. Governmental rights nowadays are about limited to corporations, and trades-unions come under this head. The growing power and insolence of organized labor, is well illustrated in this recent attempt to compel the World's Fair officials to obey its mandates. Were a great and powerful shoe corporation to tell a union workman that he could not purchase other than the shoes manufactured by that corporation at certain stipulated prices, he would consider it a gross outrage; yet this is precisely what organized labor is attempting with the American people holding stock in the World's Fair enterprise. Let the World's Fair officials treat the overtures of this tyrannical body with the contempt which they deserve. The reform press fancies that it is playing a great card in sympathizing with and championing the cause of trades-unions, but they will wake up some day and discover their great mistake. They may find themselves between the devil and the deep sea. We cannot see a whit's difference between the arrogance of capital and the arrogance of organized labor. Neither element is the friend of legitimate industry, and the sooner both are wiped out the better it will be for the country. No greater error could be entertained by honest workmen, than to believe that their woes are to be removed through the agency of trades-unions and walking delegates. There is no greater menace offered to the rights and liberties of the people than the growing demands of labor organizations. They have no just and equitable conception of the industrial problem. When capital and organized labor come into conflict, the better class of the American people will discover that one of these combines is just as unrighteous and barbarous as the other. They will destroy each other.—C. J. M.

The love of the neighbor wrought into actual and practical use, leads unmistakably to an equitable distribution of wealth, and consequently to an equilibration of labor. In other words, this love applied to the economics of government, must inevitably reduce the form of government to a commonwealth or a community of interests. This is practically the indication and purpose of the gospel of the Lord Jesus and Koreshanity.

## Why They Oppose It.

Postal telegraphy would mean a free press. Perhaps that is the reason that the monopolies of the country oppose it and that it has so few friends among the ruling classes.—*The Wonder, Sacramento.*

## We Shall be Like Him.

"To all that believe in his name gives he power to become the sons of God." Who believes it? Certainly not the modern Christian. To become a son of God is to become the offspring of God. Jesus was the Son of God. He was begotten by the Father God, and by virtue of being thus begotten, became the "fulness of the Godhead bodily." Who, of modern Christians, believes that a regenerated man can become like the Lord Jesus, a Son of God? Yet it is declared that it doth not appear what we shall be, but we know that when he appears we shall be like him. The one great difficulty underlying this doctrine of propagation from the Godhead is the assumption, by modern Christianity, that men are regenerated, when the fact is, they are not transformed but remain sensual and corruptible.

Synopsis of a Lecture Delivered by Cyrus,  
September 2, 1892.

There are those who have been with us, but were not of us, for they have gone out from us. Though they nominally accepted the Koreshan doctrine, and even aspire to teach it, they cannot teach it aright, because they reject the one to whom the message was given—even the Messenger of the new Covenant. There are certain prophecies concerning the coming of a shepherd, through the posterity of Joseph. The people, living at the time of the Lord, did not accept him. Not until afterward did the world largely receive him. The prophecies concerning Joseph are clearer and more specific than those which pointed to Jesus, even the name being given. This is because he (the Shepherd from Joseph,) is of the natural degree, while Jesus was of the spiritual.

It is "Cyrus," who is to "perform all my" (God's) "pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." The New Jerusalem "lieth foursquare." The term square as used in this connection has a different significance from that of length, breadth, and thickness, alone. It is often used to represent a quality, as "square" dealing—a square man, etc. The holy city had twelve walls great and high, with twelve gates. The twelve gates symbolized the twelve patriarchs, the twelve channels of doctrine, the twelve apostles, the foundation stones or primary doctrines. Each gate represents a principle, ten of which we find in the Decalogue; one belongs to the spiritual, and one to the celestial domain.

We prove our doctrine from an astrological, a theological and a physical basis. If the message is true, astronomically, theologically and physically, the Messenger is the true and genuine one. The prophecy concerning Cyrus, was *not* fulfilled in Cyrus, king of Persia, as some have claimed. He certainly did *not* "fulfil all the Lord's pleasure." It is said, "It shall come to pass in that day that the Lord shall set his hand again the *second* time to recover the remnant of his people." Jesus the Lord was the hand that was set the first time. The hand mentioned the *second* time was not Jesus. "In that day shall there be a root of Jesse." Jesus was never called "the root of Jesse;" he was "the root and offspring of David."



When a messenger is sent he brings his credentials with him. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him." "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." "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." Again: "I have raised him up in righteousness, and I will direct all his ways; he shall *build my city*, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

Cyrus, king of Persia, lived two hundred years after this prophecy. If this was fulfilled then, five hundred years or more before Jesus, then that Cyrus *was* the Messiah, and no one knew it. He was also to bring in the restoration that theologians are now looking for. "I will set my hand *again*, the second time, to recover the remnant of my people." This time it is to recover the *body* as he came once before to recover the spirit, which was done by the baptism of the Holy Spirit.

In the beginning of the Christian dispensation there were twelve apostles and one Christ. In this age the Christ will be multiplied, and as there was one Son of God, in that age, in this age there will be thousands of sons of God. As there was one Judas then, in this age there will be many. This is the end or harvest of all seed sowing for the grand cycle.

Jesus selected twelve apostles from the hundreds that followed him, and of the twelve he choose three who went up in the mount with him, where he was transfigured before them. The others probably felt that Jesus was unjust. There is always a great cry of injustice. It is a difficult matter to deal out justice to suit everybody's idea of justice, but who shall know what justice is until the principles of justice have the perfect law as the foundation of its establishment?

### The Second Covenant; A Continuation of the Subject of Personality.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." The first covenant was made with Abraham in which God promises to

give to him and his seed after him, the land of Canaan, which in antitype was the body of the resurrection, in which the God life, being perfectly conjoined to the dying human life, man's mortal, shall "put on immortality," and his corruptible shall "put on incorruption."

Covenant means the conjunction of God and man. The sign of the first covenant was circumcision, which was a cutting off of a part of the physical organism and the conservation of the corresponding brain force, which—heaped up for an age and intelligently directed to the producing of one who should come as the high priest of it—produced first the type, Solomon, (in whom direct sensual force was heaped up so that he had three hundred wives and seven hundred concubines,) and then the antitype, Jesus, in whom the force had been polarized and purified, until he was born holy, cleansed from all sensual desires and practices. He was the high priest of circumcision, the cutting off, and hence was himself cut off for the sins of the world, that through him might be "preached the forgiveness of sins." He was also the resurrection of the spirits of the dead who had died, belonging to the circumcision, and consequently looking forward to the Messiah, the high priest of circumcision, to come in the end of that age. Jesus said not *I will be* but "*I am* the resurrection and the life." He had gathered the lambs with his arm and then carried them "in his bosom." He was the old heaven "rolled together as a scroll," "the door" out of whom and upon whose departure the spirits saved in him out of the Jewish age, passed as Holy Ghost, the divine seed, to form a new conjunction of God and man, with the humanity into which they went, which became the church of the new age. Those who received them received a birth of the Spirit which was manifest in the fact that the former spirit of selfishness in them was entirely displaced by a new benevolent spirit that caused them to go and sell all that they had and bring the proceeds and put it all into a common fund and make distribution to every man who had need.

Jesus, being in himself the consummation of the first or Abrahamic covenant, the conjunction of God and man which it signified—had life in himself, as the Father who was in him had in himself. The spirits of those who were saved in him out of the Jewish church, were, in him, resurrected from the dead, and hence were possessed of eternal (Greek, age-long) life. But these spirits who had eternal life in him as spirits, desired to perpetuate and multiply that quality, to which result there was but one way, and that was to create material bodies in which to accomplish these results. Upon the theocrasis of Jesus they first formed conjunction with the spirits of men, who desired them and whom they desired, which men thus received a baptism of these higher spirits, which was a birth of the Spirit. But these spirits, being the divine seed—"the children of the kingdom cast out into outer darkness," in these lower, darkened minds, just as the seed wheat is cast into outer darkness, to form conjunction with the lower spirits—had to lose their eternal life quality; in other words, they had to die. In their conjunction with the lower spirits the result, at first, was to elevate the lower spirits measurably, as spirits, into the higher, age-long God life, so as to destroy in them selfishness, and make them desire to live as Jesus and the disciples lived, as communists, and as celibate and chaste persons, eschewing the



lusts of the flesh and the blandishments of wealth and honor. But in consequence of loss of power because of their conjunction with the lower or dying spirits, they had not power to give immortality or age-long life to the mortal bodies in which they were housed, and when these persons died they were fain to make conjunction with still other spirits of those on the lower, or sensual plane. The process thus begun was continued, and with each remove the power of the higher life died out until finally it was dead and the process of generation in the old way went on in the humanity now apparently become entirely sensual, men being generated, born, dying. Thus was planted the tree of lives for the age, the age-long life of the divine seed having passed into it and died just as the age-long life that is in the seed wheat passes into the stalk of the wheat in which cells—corresponding to the larger cells, the personalities that constitute the dying cells of the tree of lives—are born, run their course, perform their function and die, passing over their life to more progressed cells which succeed them, until finally the ripened cells appear and the ripened harvest.

As we have seen, in the article on "Personality," the cells of this higher life organism—the tree of lives, which belongs to the realm, not of silence but of sound—are personalities, which are born, perform their function in the economy of the tree, then die, giving over their life to more progressed cells. These in turn perform a like office for their successors until—as these belong to a higher order, not only as relates to sound, but also to intelligence, as the maturity of the tree and the end of its cycle approaches—the tree of life becomes also the tree of the knowledge of good and evil, and its maturing cells—personalities—begin to know good and evil. This attained, they discriminate between the two, appropriate the good and kill out the evil, until finally the lower sensual life, that Jesus said men had from beneath, from their father the devil, is killed out, entirely destroyed, and they stand forth (in the harvest, the end of the cycle of the reproduction of the seed sown, the living spirits, saved from the Jewish church, the children of the kingdom, that in Jesus, possessed as spirits, eternal, age-long life), the eternal sons of God, having life in body, soul and spirit as Jesus had. Now, at length, the spirits resurrected in Jesus have multiplied their own-quality of spirit and saved, (in the expressive Greek phrase,) a vast number of personalities from the lower dying life *through into* the eternal life of the perfectly developed sons of God, like the one Son of God from whom they are the offspring. The process of their salvation presents many striking analogies to that by which the higher life of the grafted apple is preserved and multiplied.

As the first covenant or conjunction of God and man ultimated in the God-man, Jesus, the divine seed, so this greater, more perfect covenant or conjunction of God and man, will ultimate in a mightier product. The words of Jesus, when he said,—of the disciples in whom the divine seed was sown and took root—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," will be fulfilled. He will have become the mediator (Greek, one who goes through the middle, just as the wheat life that is in the seed goes through all the wheat plant that comes between the seed sown and the wheat crop

ripened), the one who completely joins the divine life of the seed with the lower, natural, sinful life of the humanity, which constituted the soil in which it was planted, completely killing out the lower life and making of the two one, just as the animal, taking into its stomach the vegetable, forming conjunction with its life, and completely destroying its life, makes out of the two lives one, and that its own life. In this way, perfectly natural and perfectly philosophical, Jesus becomes the mediator of this new and better covenant, or conjunction of God and man by which men become the sons of God, in whose "inward parts" God has put his law, and written it "in their hearts," who hence need no one any more to teach them saying, "Know the Lord." Before the consummation of every covenant, or conjunction of God and man, there comes, in the end of the age, a judgment day, a great and terrible day of the Lord. That is what the world is looking for and dreading today, and does not know it. Of the messenger to come at this time God says: "Thus saith the Lord \* \* \* that confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem" (the doctrine of the new age) "Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof. That saith to the deep" (abyss of fallacy), "be dry, and I will dry up thy rivers. 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." And also, "Surely God is in thee" (Cyrus): "and there is none else, there is no God," except the one that is in thee.

As the present age ends a twenty-four thousand year cycle of creation, in which God has worked, at the end of this mighty work of creation—which issues in the glorious creation of the great and glorious temple of God, the one hundred and forty-four thousand sons of God, in whom He will dwell—there will be a grand and glorious sabbath of rest from his labors of which he says; "And in that day there shall be a root of Jesse," (Cyrus) "which shall stand for an ensign" (sign or standard) "to the people; to it shall the Gentiles" (not the Jews) "seek: and his rest" (sabbath) "shall be glorious." The Jewish sabbath was an age-long sign which pointed to Jesus, and of which he was the fulfilment. Hence he cried, "come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." That being the end of a part, a single age of the grand cycle, the rest promised and realized by those who received it, was only a rest of a part, to wit, the soul; but John, describing what should take place in the end of the Christian age, says, "And there shall be no more curse." The curse pronounced upon *man* was that of excessive labor, as universal today. The consummation of this second better covenant will usher in, not locally, nor for the favored few, nor for those who can afford it, but for universal humanity, God's great and glorious, and long waited for rest, when "the land," the perfected human body in which God dwells as he did in Jesus, "shall rest, and enjoy her sabbaths."—O. F. L.

The coming of Christ is "the great and dreadful day of the Lord."



### Sympathy for the Poor Man Who Has Fallen Among Thieves not Comely for Clergymen.

So says Professor G. Frederick Wright in that dignified organ of theological utterance, the *Bibliotheca Sacra*, in an article on "Ministers and Mobs," in its October number. The special text that drew out the article was the Buffalo Switchmen's strike. In the interest of humanity, and to protect human life, the state of New York had passed a law limiting the hours of labor of railroad men, as of others, to ten hours a day. A cruel, greedy railroad monopoly, the creature also of New York law, shamelessly defied the state, trampling upon its law and the rights of its own employees, disregarding the safety and lives of the traveling public by requiring its employees to endure too heavy and long continued strain upon their nervous systems. The switchmen struck in the interests of law and the public safety, as well as their own legal rights. This same state of New York employed eight thousand soldiers to sustain this heartless monopoly in riding rough shod over its own law, and the rights of its poor and comparatively helpless subjects and the safety of the citizen. Now, because a few of the professed ministers of the meek and lowly Jesus gave utterance to their detestation of the unlawful and despotic, not to say wholly unchristian acts of this savage monopoly, enforced by an equally savage and unjust state, this professed expounder of right and justice and Christian ethics pronounces upon them the weighty condemnation of his censure. Among the reasons given for such condemnation are the following: "Ministers do not know enough about social questions to give competent judgment in such cases, and hence such questions should be left to the arbitrament of 'lawyers and judges and business men of large caliber.'" These are the very classes against whom Jesus—the being whom ministers and such professors claim to worship as God—launched his weightiest anathemas, charging the lawyers (and that includes clergymen and judges) with taking away the keys of knowledge, while he drove the money-changers, "the business men of large caliber," ignominiously out of the temple; as for statesmen of large caliber, the world has not seen any for so long that it does not know how they look or what they are like. This wise professor would leave not only the practical adjustment of civil affairs, but all instruction as to practical ethics, to the very classes of men whose every personal, selfish interest lies, not in the direction of meting out equal justice to all men, especially the laboring poor, but in "binding heavy burdens," as Jesus charged, "and putting them on men's shoulders." O thou prostitute; that dost masquerade in the fallen mantle of real Christianity, how long wilt thou defile men's eyes, with thy hateful, harlot ways!

According to this modern Solomon, this Daniel come to judgment, the modern clergyman—like the priest and Levite when the poor Samaritan fell among thieves—"will have enough to do in building up the true moral fiber of their young men and women, in rousing their dormant spiritual energies, and in bringing them true comfort and guidance under the inevitable sorrow and disappointments which are the common lot of humanity in the world."

The editor of the *New Nation*, from whose columns I have taken the above, pertinently asks, "What kind of a

'moral fibre' does the professor think can be built up by teaching men and women that they are to stand idly by while their fellow men are oppressed and outraged? What kind of 'spiritual energies' are they that do not stir up men to passionate sympathy with wrongs done before their very eyes?" The editor thinks that the case in question is mainly significant as an instance of a widespread effort, now that the great fight between Gog and Magog is on, to dragoon ministers and teachers of practical morals, either into a defense of the present order, or into silence; he prophesies, because of recent memories of how the supposed sacred robes were dragged in the mire in the struggle to free the negro, it will not succeed. It is already succeeding with scarce exceptions enough to prove the rule.

When the priest goes back on the monopolistic tyrant who furnishes the means to educate and support him in ease and comfort, both will go to the wall together, and weary, oppressed, toiling humanity, eased of its intolerable burdens, will enjoy its sabbath of rest.—O. F. L.

### Carmaux and Homestead.

At about the same time these two industrial communities were enduring the agonies of industrial warfare in the form of a strike. Carmaux is a coal mining village of the Department of Tarn, in the north of France. Two of the principal members of the syndicate which owned the mines were Baron de Reille and Marquis de Solages, both of them members of the French Chambers for the Department of Tarn. In the spring elections, the socialists at Carmaux gained a complete triumph, filling most of the municipal offices, including councilmen, with their own men. The councilmen having the right to choose the mayor chose one of their own men, a socialist, M. Calvignac, who was an employee of the coal syndicate. At that time he held a ticket of leave upon the certificate of a physician, that he needed a few weeks rest; this entitled him to take up work again upon the expiration of the rest period. The mine syndicate saw with disgust their puppets, whom they had put up for office, defeated by their own workmen. To punish their "political audacity," as the phrase was, they—contrary to the established custom in such cases—immediately struck the name of Mayor Calvignac from the roll of their employees, whereupon the miners all struck. The strike lasted several months. The syndicate swore it would never re-instate Calvignac, and thenceforth would not deal with the union, but with the miners as individuals. The union demanded the re-instatement of Calvignac and their re-admission as a body, and subsequently, for his vindictive conduct toward strikers, they demanded the discharge of Superintendent Humblot. The bosses soon found that it made a vast difference, in the conduct of a strike, in whose hands the offices were. The law was now respected, and there was no official, unlawful intimidation, no arrests of strikers, in the interests of capital as before.

This novel industrial and political contest drew the attention of the whole country to the dangers that were besetting the reign of capitalism. But for the aid that the possession of the offices gave them, the strikers would soon have been driven to the wall as they usually are. Arrests of strikers were made, but being outside of the jurisdiction of



Carmaux they had little influence on the course of events. Consternation seized the capitalistic world, and they tried to create outside sympathy by the false report that the strikers demanded that the mine pay wages to Mayor Calvignac during his term of office, but the dodge availed them nothing. The strike continued, and finally began to effect government circles. Baron Reille resigned his seat in the chambers to avoid being questioned. The radical party began to make a stir about it, and various motions were made to meet the difficulty. Finally the Loubet ministry was frightened into the expedient of offering its services as mediators, which offer was readily accepted by the strikers, and, of course, the capitalists could not object. Every point was decided in favor of the strikers except the dismissal of Superintendent Humblot. The mayor was re-instated on the rolls of the mine, and his ticket of leave extended until the expiration of his official term. The employers were also ordered to take back all the men. The men went to work and the mayor keeps his office. Doubtless this action of the ministry was an attempt to conciliate the working men, and stem the tide of their movement, but it clearly shows what labor can do for its own protection everywhere, when it becomes intelligent and fearless enough to apply remedies, clearly and peaceably within its power.

As long as the hosts of labor continue to do as they did at Homestead, and are doing everywhere—divorce the industrial and political struggle against capital—fighting capital, in the mill, with the left hand, and with the right arming it with the policeman's club and the Winchester rifle, they will continue to bite the dust, put on the garments of mourning, and sit in sackcloth and ashes, while arrogant and jubilant capital wields its cruel lash, and with accelerated speed, drives its car of Juggernaut over its prostrate and bleeding victims.—O. F. L.

### Annie Besant and Theosophy.

Mrs. Annie Besant, who recently progressed or retrogressed from materialism to theosophy, through the late Madame Blavatsky, is again on the wing in this country delivering lectures upon occult topics discussed by theosophists, who can correctly be termed the masterful mystics of the age; mystics, in that they do not know what they are talking about themselves, and are unable therefore to guide earnest inquirers out of the realm of mysticism into which they have been led principally by that famous apostle of Buddhism and of cigarettes—the deceased Russian theosophist. Madame Blavatsky so successfully charmed the late follower and co-worker of Charles Bradlaugh that she forsook her materialistic ideas and those on the population question and devoted herself entirely to the philosophy of India. Madame Blavatsky was certainly, in some respects, a wonderful woman. She possessed strong occult powers, but like every one else similarly endowed, yet devoid of the truth, she did not put her powers to a proper use. Spiritual force is not to be prostituted, by those thus highly gifted, for the exhibition of legerdemain. The forces of nature must not be manipulated for selfish use. The highest power of occult science lies in its possibility to reform and regenerate a fallen humanity. Select psychological circles are a curse rather than a blessing

because they would draw upon and corner the sacred energy of Being just as the manipulators of stocks corner the products of industry for selfish use.

Jesus Christ the supreme product of psychic and pneumatic energy, whom, however, our very wise theosophists refuse to recognize, came to give to humanity the benefit of the law of metamorphic energy—the very substance of life which was involved in him, the Creator of the universe. Said he: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." He made himself a sacrifice for the appropriation of this bread by the race. He suffered on the cross, thus symbolizing the crossing of God and man, and the transmutation of substance for the life of humanity. He could materialize and dematerialize; understanding the law, it became his servant rather than his master as it is ours. All this, however, was not done by the Christ among a coterie of friends, numbered among the opulent and exclusive. He rather made humble fishermen his confidants. He went preaching his doctrine to the high and low. He rebuked the rich, even while eating at their table. The modern mystic would doubtless characterize this act as unkind and ungentlemanly. Theosophy is so far below *primitive*—not modern—Christianity that it will take many thousands of years for it to overtake it. Christ was absorbed in Deity, or into Nirvana, as the theosophists term it. Buddha failed to reach this desideratum which his followers hope to attain to in some future reincarnation a few thousand years from now,—an encouraging prospect.

Theosophists have some idea of the law of re-embodiment, but they cannot explain the operation of that law, or its ultimate purpose as associated with the law of cycles. They guess at it just as the modern scientist or theologian speculates from hypotheses concerning great organic and psychic phenomena. Persons are beginning to investigate the theory of re-embodiment. Those calling themselves intellectual are becoming deeply interested in this so called science of theosophy. That theosophy can satisfy so many of the professedly cultured is a signal instance of the poverty of prevailing thought.

Let us quote from Mrs. Besant's lecture one brilliant (?) idea entertained by the school of cult to which she belongs:

"Part of our theosophical theory is that man and the universe evolved in distinctly marked stages; that of these stages of evolution four lie behind us; that we are today in the fifth stage; and that two more lie in front of us before the completion of this cycle of humanity."

Predicated upon the Copernican system of astronomy let us see where such a premise would naturally lead us. Theosophists, we believe, accept this school of astronomy as their guide and therefore march hand in hand with modern scientists. Mrs. Besant says that we are now in the fifth evolutionary stage and that two more lie in front of us before the completion of this cycle of humanity. This statement, to be sure, is rather vague but we will try to get at what she means. If we are now in the fifth stage of evolution, the first stage must have started with atoms. These atoms, we understand, were originally thrown off the sun in the shape of balls of fire. After cooling off their wrath, engendered by



receiving such uncereemonious treatment from old Sol, they at last concluded to move and unfold into rocks, Christmas trees, asparagus, monkeys and the like. Of course it is a little hazy to a mind unfettered by the theories of modern science to see just how this sort of thing could be carried on, but then, for the sake of Blavatsky, Besant & Co., we will waive any serious objection to such an hypothesis until we see where it lands us. These atoms tired of rest, moved and moved until, surmounting the second, third and fourth stages of their voluntary careers, they came up smiling for the fifth round. In two more rounds they hope to knock destiny into a cocked hat, and dance a jubilee in the arena of Nirvana.

Let us examine for a little while this fifth stage of existence which humanity has reached. Mysticism may be fascinating for the few, but practicality for the common herd is much more refreshing. It should be remembered that there are distinct geologic evidences of man's existence for many thousand of years, so that the fifth stage of theosophy has obtained for some time; but there is just as clear proof that man has existed in the past under higher states of civilization than that in which we at present exist. This at best is not saying much, for a civilization that cannot turn out better results than the present one is not worth much. True civilization does not tend to impoverish and degrade the masses for the sake of a few thousands who by an unjust economic system are able to oppress their fellows. To be sure this is not theosophy, but then it is common sense which, so far as our observation has gone, is widely separated from the religion of Mrs. Besant.

The absence of those moral laws in existing society—which, obtaining, would blend all humanity into a common brotherhood—is a sure indication that we are either retrograding or that we have reached our ultimatum or crisis, for all over the civilized world, even in India—the home of theosophy—we find the same deplorable social condition. India has been made the cat's-paw of England in the matter of her monetary policy. Now it is from among the class of people affected by the social conditions of so called civilized methods that theosophists hope to make converts of aspiring, dreamy souls whose astral bodies are wont to be developed and projected. We are of the opinion, however, that no man's astral body will be worth much if dependent upon a physical body that is without bread to support it, yet this is the problem soon to confront all, without regard to age, sex or condition. It is the bread and butter problem—not the astral manifestation—that will soon agitate the masses. Supposing that the time of trouble should come as prophesied in the Bible, and concerning which Christ declared: "except those days should be shortened there should no flesh be saved," where would the sixth and seventh stages of humanity's evolution occur before the completion of the theosophists' cycle?

This, of course, is a poser, but theosophists find no difficulty in evading the question. They do not believe in Jesus Christ or the Bible; yet were the Bible and theosophy submitted to an impartial judge, we have no doubt that the wisdom of the former, with such a one, would greatly outweigh that of the latter. Time, the best of all judges, has demonstrated beyond all cavil the transcendent wisdom of the Book of books. Theosophists talk about the law of

cycles without having any comprehension of what they mean. The fact that certain followers of this doctrine are able to produce certain spiritual phenomena is no convincing proof that they have found the keys of knowledge. Aaron threw down his rod before Pharaoh and it became a serpent. The Egyptian magicians threw down their rods and they also became serpents, but Aaron's rod swallowed up their rods. So, when the truth which Christ came to teach and plant in the race reaches its fruition in the one hundred and forty-four thousand sons of God to come up out of the race as the harvest of the Christ seed planted in the beginning of the age; when the law of transmutation or the metamorphosis of substance, which theosophists dilate upon is demonstrated by those who, in truly serving God and humanity, are made kings and priests of the law, the legerdmain of those modern magicians—who fail to perceive and apply occult science for the universal good—will be swallowed up and appropriated for its legitimate and God given use by the true followers of the religion of Jesus Christ. Christ, who supremely illustrated, by the incorruptible dissolution of his own personality, the central law, the transmutation of substance, came in harmony with law but not in consonance with the so called science of theosophists and evolutionists.

With the completion of a cycle of twenty-four thousand years, marked by the entrance of the constellation Aries (lamb or ram) into the sign Aries, the Lamb of God was born, in Bethlehem of Judea, of the Jews to whom he had been promised as a king. He was, as declared, "the beginning and the ending," the Alpha and Omega. The entrance of the sign Aries into the constellation Aries marked the ending of an old cycle and the beginning of a new one. There is no guess work about this. It is the result of an agreement of physical with anthropotic law. This Christ (Lamb of God) said: "Whoso eateth my flesh and drinketh my blood" (that is, appropriates the spiritual substance of my body dissolved by translation) "hath eternal life and I will raise him up at the last day." This day, to come when eternal life should accrue to all such, this day prophesied by Daniel and the other prophets, will bring forth the fifth or God kingdom, the eternal sons of God redeemed from the race. Their coming, now at the end of the age and at the beginning of a new cycle, is just as certain as the coming of a harvest of wheat with the sure planting of the kernel. At the end of the cycle of twenty-four thousand years there comes the demonstration of the law of the resurrection. The laws of resurrection and of re-embodiment are inseparable. At that time, just ahead of us, the re-embodied spirits of those who have existed through the twenty-four thousand cyclic years will awake to a knowledge of their dead or past memories. Some to joy and ever (age) lasting life and some to shame and ever (age) lasting contempt.

There is more philosophy in the science of Koreshanity, which is the unlocking of the mysteries of the heavenly arcana by the resurrected Peter to whom was committed the keys of hell and of death, than is to be found in all the vagaries and inconsistencies of theosophy, Christian science, ethical culture, spiritualism, Swedenborgianism, second adventism, catholicism, orthodoxy and materialism combined.—C. J. M.

Peace in earth and good will (God's will) in men.



## SUPERLATIVE NONSENSE.

Men will do most anything rather than come right square up to the rack and take their medicine. In endeavoring to adjust the economic problem, they are willing to go every way but the straight and narrow way that leadeth to real commercial life and equity. They advance all sorts of propositions but the right one. The monetary conference being held at Brussels is as great a farce as the people have ever been treated to in the way of an international gathering. A few delegates have convened to take action regarding the more extended use of silver. Most of these delegates come with their lips sealed, instructed to take no action looking to bi-metallism. England, the great monometallistic octopus, has made studious efforts ever since the conference assembled to prevent any action by the body, and to precipitate an adjournment as soon as possible. Several of the American delegates are indignant at the course taken, while all will probably be glad when the ineffectual and stupid convention has adjourned. We are told that, unless there is a more liberal employment of silver as money by the powers, a financial disturbance of wide proportions will overtake us very soon. It is claimed that Rothschild sees this, but wishes to dictate terms most beneficial to England and to the house of Rothschild in the event of the more liberal monetization of silver.

While this pantomime is in progress on the other side of the water, we are confronted on our own shores by the agitation of the silver question in consequence of the proposed repeal of the Sherman law of 1890, which provides that silver bullion should be purchased monthly by the government, for which silver certificates should be issued redeemable on demand in gold. Gold is leaving the country very rapidly, and the Sherman sharks are fearful lest—by a general call for the redemption of these silver certificates in gold—the government will find itself unable to redeem its pledges. These gold bugs protect their pet metal with as jealous care as mothers a babe at the breast. And why shouldn't they? Were it not for gold, some of them would be many times poorer than they are today. That exception clause placed on the greenback, providing for the payment of the duty on imports and the interest on the public debt in gold, has turned many thousands of dollars into the hands of the gold speculators and bond holders. Importers were thus compelled to purchase the yellow metal which, of course, was cornered by Wall Street until it was worth twice its face value as compared with other money.

This tomfoolery on the money question has been going on for years. Nothing could be more idiotic than the attitude assumed by this and other governments toward the monetary problem which, stripped of the fallacies and falsehoods woven around it by dishonest and grasping men, is as simple a question as was ever presented for solution. It is absolutely criminal to be deceiving the people as to the truth on this question. We do not see but that the people's party is about as culpable as either of the old parties regarding this matter. Let us first show how absurd it is for a party, and the newspapers advocating that party, to ridicule the proposed sub-treasury act of the farmers' alliance. The republican party enacted a law providing for the issuance of silver certificates

on silver bullion deposited in the treasury. The republican press, at the time, said that this was all right, was a good measure. Now the farmers want treasury notes issued on grain deposited in government warehouses, but this, say the same papers, is a ridiculous proposition. We fail to see why the one proposition is any more absurd than the other. At the same time we think that the iron and copper men, the potato growers, the cranberry men and the watermelon raisers, together with all other lines of producers, have an equal right to make like demands. We do not see why gold, silver or cereals should be given the preference over other lines of industry.

All of these propositions are shallow and foolish. They do not solve the money question, nor even delay the great crisis which is nearly upon us as a result of the nonsense (no sense) displayed by men in dealing with the most vital problem that can interest the state. We do not need treasury notes issued on any commodity, any more than we need the intrinsic value of any metal inflated by placing the government's fiat on it. All these schemes are bad politics. There is not an iota of real statesmanship involved in any of them. Abraham Lincoln had no use for compromisers. He said the way to settle the question of chattel slavery was to free the slave, and he did it. The FLAMING SWORD says that the only way to abolish wage slavery is to destroy the wage system foisted by capitalism and Caesar's stamp, and it will do it. Let us get down to business, and have no more nonsense! The people want relief. Show them the real cause of their burdens, elucidate the money question, lay bare the iniquity of fictitious valuations as applied to a medium of exchange! They will then see the way out of this economic mist, but not before.  
—C. J. M.

## Truth Lives, but Bigotry is not Dead.

The realm of human thought has widened wonderfully during the century now so near its close. Doctrines preached in American protestant churches a hundred years ago would not be tolerated now. The world is progressing rapidly. It is well that it is so. Creeds cut but little figure now. Truth remains as grand and unconquerable now as ever, but the musty dogmas, the narrow creeds, the mere church regulations, no longer move human hearts or lead human minds.

Bigotry is the most cruel foe of the human race. It is the only devil we know of, marching up and down the earth seeking whom it may devour. It is the arch-enemy of the human heart. It clouds the mind, shrivels the heart, and makes life a burden too grievous to be borne. Bigotry never wiped away a tear, caused a smile, or shared a burden or sorrow. Bigotry is the prime factor in every trial for heresy. Bigotry put Luther in prison, chained the Bible, burned Latimer at the stake, hung men for witchcraft, and burned and drowned women as witches. Bigotry is not dead. It still lives, moves, hates, oppresses, and persecutes.—*Atchison Daily Champion*.

The republican party will never recover from the defeat of this fall because of the thousands of lesser lights who will now emulate the example set by Hon. Judge Gresham, Cooley, Rhea and others.—*Independent, O'Neil, Nebraska*.



## 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.

### Only True Basis.

The usual spectacle of a careful consideration of personal interests is exhibited by our monopolists in sending to the monetary congress, men who have made their immense fortunes by mining and minting silver. While it is expected of them that they consider the needs of the country first, it is also reasonable to suppose that they will feel the great necessity of furthering the interests of silver mining. Nothing can so quickly enhance the value of such property as the monetization of silver, thereby compelling the people to buy their products at an increased value. The government fiat causes silver, as it does gold, to rank so much higher than it truly should, in proportion to its commercial value, that it amounts to a clear and direct robbery of the working man. He can buy so much the less for his day's work as the difference is made arbitrarily between gold and silver. In reality, there can be no help in the monetization of silver on any basis possible; it will only be a short time before the men who buy gold and make fortunes, by making it a scarce commodity, will do the same with silver and "corner" that as well. Shall we, then, please the iron and the copper kings by providing a market for their goods, also?

It is pitiful that the world is in such a condition that out of the thousands of humanitarians of this country a few might not have been found who would be able to separate themselves from personal aggrandizement long enough to consider the real needs of the mass of humanity; those who could meet in council, guided by some higher law of equity in the balancing of justice between peoples than the maintenance of special industries. How much better it would be for the whole world if all this tricky manipulation of money and trade could be done away with, and the way of righteousness established among men by the honest interchange of value for value, instead of, as now, forcing a value upon metals by the stamp of Cæsar, and through taxation compelling the worker to buy inferior goods at superior prices.

The lines our political economists are following leave no limit to the imagination, if one tries to follow them in their devious ways. Truly, political economy is a dark science! The more it is considered from the standpoint of love to the neighbor, the denser and blacker the darkness; while the hopelessness of injecting any light into it is more and more manifest when subjected to the test of the commands of God. The only way out is to throw all this false theory to the dogs and begin anew, safely planted on the laws laid down by the Lord Jesus. Through these a true and righteous system of economy is founded in Koreshanity by the commune; on that basis alone will the commercial life of nations be continued. There will be seen a kingdom without usury, for

each will serve the neighbor and perform the uses of his calling from the love of use. Then we shall render to God the things that are God's, and Cæsar's stamp and the mark of the beast will be utterly obliterated.—*Mary C. Mills.*

### Women in Political Affairs.

It is not a little remarkable that nearly every country that admits the right of a woman to succeed to the crown has had female sovereigns in the highest rank as patriotic statesmen and skillful administrators. The names of Isabella of Castile, and Maria Theresa will rise at once to every lip; and it is even more notable that in India, where the general position of woman is so degraded, many native states have been governed by able and devoted female sovereigns. But the most valuable historical evidence of the capacity of woman for political affairs, is to be found in the names of the English queens. Mary, the wife of William III., is hardly to be counted, for though in name a queen Regnant, her political influence was hardly more than that of a queen consort. But if we take the other four queens Regnant, three of them, Elizabeth, Anne, and Victoria, occupy the highest position on the roll-call of sovereigns who have been successful in building up the strength and glory of England, developing her power and resources at home and abroad in frugal domestic administration, and in subordinating private desires and inclinations to political duties. The high percentage of first classes and the small percentage of failures among women who have reigned, appears to indicate in a pretty decisive manner that women have at any rate no natural incapacity to grasp the import of political affairs.—*Mrs. Fawcett, in the Forum.*

### Time For a Change.

The disposition of woman has changed. She visits the courts and board meetings and demands her rights. They are gradually being accorded her. In other cities the cleaning of streets and the sanitary condition of schools and tenement house homes are largely handled by the skilled hands of women, and better street car service has been secured through their efforts. In Toledo a revolution has been effected by the women in the way of baths. Philadelphia's school accommodations have been wonderfully improved in their hands. \* \* \*

In Chicago the Woman's club, Municipal Order League, and Woman's Alliance have done wonders in the way of reforms. The efforts of women as well as of men are required in pushing ahead reforms. While our schools are spending \$17,000 on music, \$21,000 on drawing, and \$116,000 on German, yearly, they are leaving untouched more vital subjects. We want good schools for all children, rather than extra fine schools for a few children. We want ventilation and good sanitary conditions in the schools. We want the salaries of men and women teachers of equal ability to be something like equal.

In our hospitals we want the women and children patients to be cared for by women physicians and attendants. Why not? Are not the women better qualified to care for them? In the Detention Hospital for the Insane we want women



instead of men to care for the unfortunate women and children. In short, we want woman to assume the place to which modern civilization assigns her in the great public institutions of Chicago.—*Corinne Brown.*

A Jewish friend informs me that in the Hebrew marriage service the bride does not promise to obey and never did, even in the old Bible times. Exactly the same pledge is exacted of both bride and groom.—*Woman's Standard.*

### The Last Night of Jesus on Earth.

Beautiful for situation,  
As Jerusalem of old,  
Is the Lord's new habitation,  
Where His truth and power unfold.  
Built of His eternal treasure,  
Is the City from above;  
Vainly would our spirits measure  
Half its glory, peace and love.  
We whose hearts and homes are lighted  
With the radiance of His face,  
Know that bloom will reach the blighted,  
As the sun the darken'd place.  
Here, among the hills and mountains,  
Revelations we can gain;  
Drink from spiritual fountains,  
Ne'er to thirst for earth again.  
Here the future is unfolded:  
From the shadows of the past,  
From wild chaos, God has moulded  
Beauties that will live and last;  
And His power is not diminished,  
Greater wonders He will do,  
Ere His work on earth is finished,  
And all things are made anew.  
Hope, with joyous, starry pinion,  
Speeds into the coming day;  
Love goes back, through time's dominion,  
On the pilgrim's rugged way—  
Love goes back to him who sorrowed  
O'er the wicked and perverse,  
Back to him who toil'd and suffered,  
To destroy the Eden curse.  
Love, like Mary, bows and listens  
When the multitudes are taught;  
In her eyes emotion glistens  
When the miracles are wrought.  
What, to her, is learning's station,  
With its pompous iron sway?  
Better far the soul's salvation,  
Spoken of in simple way.  
Parables, from nature taken,  
Illustrate the law divine,  
And the honest soul awakes  
To the truths that round it shine.  
Still the world will kill the lowly;  
For it loveth but its own,  
Hearts that would be pure and holy,  
Still the press must tread alone.  
Jesus gave his life for others;  
None could minister to him,  
Though he fain wou'd make them brothers,  
Yet their spirit life was dim,  
All they knew he had imparted;  
Streams their source cannot supply;  
They were faithless and faint-hearted,  
When the darkened hour drew nigh.  
When the last sad meal was ended,  
And the solemn hymn was o'er,  
They the mountain slope ascended  
With a grief unknown before.  
All their love to him had centered;  
They had known him as a man;  
But their hearts had never entered

Into God's deep, holy plan.  
When his grief, he could not smother,  
Pressed on him with heavy weight,  
They were striving with each other  
Who among them should be great.  
They were children, and he led them;  
Their affections round him grew:  
Carefully he taught, and fed them  
In the life and spirit new.  
Oft he gathered them together,  
To baptize their souls in flame—  
They, like lonely, desert heathen,  
Knew not whence the spirit came;  
Theirs was fervent, human feeling—  
Tender sympathy and love;  
God was to his soul revealing  
Elements they knew not of.  
Every human creed must perish;  
Fairest flowers will fade and part;  
And the closest ties we cherish  
Break and wreck the trusting heart.  
Let this lesson ever waken  
Strength within the struggling soul:  
Principles are never shaken;  
God has kept them true and whole.  
They will grow and brighten, ever,  
'Neath the Angels' chastening rod;  
They will form our home forever—  
"Stones" approv'd and blest of God.  
O my spirit, thou art lifted  
With a burst of holy song;  
And thy inmost sight is gifted  
With a vision, sought for long.  
What, to thee, is earthly trial?  
O, behold the heavenly state!  
In the clouds of self-denial,  
Toil, and for fruition wait.  
Numbered not with any nation,  
Israel here shall dwell alone;  
But his glory and salvation  
Shall throughout the earth be known.

—*Cecelia De Vere.*

### Cast Thy Bread Upon the Water!

'Twas only a crumb, last evening,  
In the form of a kindly word,  
That I spoke to a weary companion,  
Only he and the dear Lord heard.  
'Twas only a pleasant "Good morning,"  
To a man whose life is drear,  
But he understood its meaning,  
And knew that I meant to cheer.  
'Twas only a crumb at noonday,  
In the coin I gave the child;  
But I gave for the sake of Jesus,  
And He understood and smiled.  
'Twas only a crumb at evening,  
When after a tiresome day  
I gave up my seat in the street car  
To a woman old and gray.  
'Twas only a crumb at nightfall,  
When instead of the concert hall  
I went to the house of mourning  
To comfort and help them all.  
They're only crumbs, but without them  
There could not be any bread,  
And the bread shall be returned to us,  
For so the dear Lord has said.

—*Ex.*

Flower in the crannied wall,  
I pluck you out of the crannies;—  
Hold you here, root and all, in my hand,  
Little flower—if I could but understand  
What you are, root and all, and all in all,  
I should know what God and man is.—*Selected.*



## On Wearing Mourning.

The custom is outworn; it is an anachronism in the nineteenth century. It is unchristian; it clouds the spiritual significance of the resurrection with the ever present expression of temporal loss. It is cruel; it forces helpless and innocent people into action which entails privation and unnecessary suffering. It is untruthful; it makes false outward show of changes in sentiment; and it is essentially vulgar, for it presses private affairs upon public notice; it thrusts claims of fashion and frivolity upon a time which most greatly moves the heights and depths of being, and it forces its superficial worldliness into the fiercest throes which can ever rend human nature. Why, then, do we still wear mourning? There is little if anything, to be urged in its favor. Why, if we profess the hope of the Christian, do we proceed to symbolize the despair of the pagan?—*Mary E. Blake, in North American.*

## Popular or Unpopular; That is the Question.

How often we hear this remark, or something similar to it: "Oh yes, I believe in suffrage, and when it becomes popular you will find I am with you." Reforms are never popular, and the comparative freedom the women of the present century enjoy was not purchased by popular movements. It took courage on the part of a few brave determined souls; it took persistent and continued striving after that which seemed unattainable, and a firm, unwavering devotion to principle. All advantages enjoyed by the women of today have been secured by the brave women who had the courage to work in an unpopular cause. If we would aid in the movement we must not wait for its popularity, but rather silently determine whether we are for or against it, and then act.—*Woman's Chronicle.*

## Use Thy Talent.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.—Matt. xxv: 15.

Use the talent God has given, humble though it be,  
Tracing e'en a simple flower for a child to see.

Use the talent of thy speech, thou a soul mayst win  
To the cross of Him who died, from the paths of sin.

Use the talent God has given—it shall gain thee five;  
Only while we work we win, in the world's great hive.

Use the talent God has given, all shall turn to gold  
By the alchemy of heaven, as the years of heaven.

Use the talents God has given, ten—how great the sum!  
Scattering blessings without stint as the ages run.

Not for lack of all the ten, but for hiding one  
In the napkin of their sloth, millions are undone!

—M. V. B.

A lady writes from an Iowa club for an explanation of the nomination of Victoria Woodhull for the presidency by the Woman Suffragists. The Woman Suffrage party, through their national organization, have made no nomination for the presidency nor for any other national officer; neither has any of our state or even local organizations made nominations so far as we know. The news heralded over the country of such having been made is without foundation. If

made at all it has been by a few persons, or by some organization, not connected with the Woman Suffrage party, entirely unknown to us.—*Ex.*

Mary Allen West, so long editor of the *Union Signal*, died at Kanazawa, Japan, Thursday, December 1st, aged fifty-five years.

## The Warning.

Beware! The Israelite of old, who tore  
The lion in his path,—when, poor and blind,  
He saw the blessed light of heaven no more,  
Shorn of his noble strength and forced to grind  
In prison, and at last led forth to be  
A pander to Philistine revelry,—

Upon the pillars of the temple laid  
His desperate hands, and in its overthrow  
Destroyed himself, and with him those who made  
A cruel mockery of his sightless woe;  
The poor, blind slave, the scoff and jest of all,  
Expired, and thousands perished in the fall!

There is a poor, blind Samson in this land,  
Shorn of his strength and bound in bonds of steel,  
Who may, in some grim revel, raise his hand  
And shake the pillars of this common-weal,  
Till the vast Temple of our liberties  
A shapeless mass of wreck and rubbish lies.

—Longfellow.

THE PROTESTANT CHURCHES IN NEW YORK.—All the protestant churches of New York are one after another selling the sites they occupy and moving uptown to the neighborhoods inhabited mostly or exclusively by well-to-do people. Now comes the New York "*Examiner*," a Baptist weekly paper, and formally approves this tendency. The "*Examiner*" candidly admits that Christianity, as bodied in church buildings and parish organizations, is strictly a class affair, and it declares in favor of an evacuation of that portion of the city below Fourteenth Street by the protestant churches. "A protestant church," it says, "cannot sustain itself below Fourteenth Street, according to the established usage of such churches, that is, by the voluntary offerings of its worshipers." In other words, protestantism in the city of New York has taken on such a shape that only wealthy people can afford to enjoy whatever advantages it offers. True, protestant churches may continue to exist in the region south of Fourteenth Street, but they will be missionary almshouses supported by the contributions of the "better-class" people uptown; and these almshouses must be endowed—"must be endowed generously, and with what, to those who are not familiar with the work, would seem a lavish generosity." Since the Standard Oil Trust (or whatever the proper style of that concern is now) became the everlasting rock (or Rockefeller) of the Baptist church in the United States, Baptists have quite naturally, in the cities at least, begun to assume airs and to number themselves among the ecclesiastical Four Hundred. But they will throw their money away when they establish gospel almshouses for the "lower classes;" it will be better spent if they devote it to the erection of gorgeous club-houses, alias churches, for themselves.—*Twentieth Century.*



## THE LATEST SPOKEN.

THE PASSING OF SATOLLI.—There is much speculation as to the true nature of the errand which has brought Archbishop Satolli, Pope Leo's legate, to this country at this time. According to the news gathered from various sources his mission is to take part in the differences among the American archbishops and bishops relative to the school question. He got here in time for the late council held behind closed doors in New York City, where the archbishops congregated for purposes best known to themselves, and which will become apparent as the pastoral letters are read from time to time by the priests in the churches. One of the objects of the conference was supposed to be the placing of a ban upon those secret organizations not already anathematized, but no secret society is more secret than this body of churchmen has been in its deliberations. As papal delegate, Satolli will possess supreme power in all ecclesiastical affairs in this country. What the pope would be were he to transfer his prison house from the Vatican to the free institutions of the United States, that will his legate be. Therefore the importance of his visit can not be overestimated. That he comes armed with supreme power, to which every Roman prelate must bow, is all the more interesting because nobody knows the exact nature of his office. His instructions are in part public and in part private. The great body of Roman Catholics are just as much in the dark as outsiders are, but it is not at all doubtful that the masses of communicants will subject themselves to any edict he may put forth, hence their ignorance must not be constructed as an element of defense against any usurpation that may be attempted.

It is well known that a strong hostility exists amongst the various archbishops relative to matters of church government, and Satolli may have to take a hand in adjusting these matters. The great growth of Catholicism in the United States in recent years has awakened a thirst for power in the head of many a bishop and many a priest, and efforts to obtain more lucrative positions have been made. These will demand Satolli's attention. But perhaps the most important of his work will be on the parochial school problem. The first great step in the acquirement of a Roman hierarchy in this country will be the breaking up of the common school system. Every indication points to that end. It is needful that a weather eye be kept out since the indefinite action taken by the late conference anent the school question only creates more confusion. It is not at all probable that the implied permission for parents to send Catholic children to the public schools and arrange for religious teaching at home or in Sunday schools contemplates the withdrawal of the siege laid at the common school system. It is to be hoped that these prelates do not underestimate the movement in behalf of the integrity and maintenance of the schools now being inaugurated, and there may be a policy in the pronounced change in their tactics. How far the powers of Satolli have acted in this direction remains to be seen as the future reveals it, but that the cunning of consummate priestcraft is at the bottom of it, there can be no doubt. Satolli is prepared to voice specifically the papal designs in these

matters. He is also to represent the Vatican at the World's Fair, and the McGlynn case will be resurrected and the ex-communicated apostle of Henry George will be given another chance to show cause why he has not been justly damned for the crime of thinking for himself. All these matters will make Satolli's visit extremely interesting for himself at least. He is fifty-three years old, born at Marcino in the archdiocese of Perugia in 1839; was created Archbishop of Tepanto, Italy, in 1888, prior to which event he was for many years professor of dogmatic theology in the propaganda at Rome.—*Light of Truth.*

RITUALISM.—It is by a strange reversion, that the Episcopal church is slowly making its return to Catholicism. New York papers report that a stranger visiting St. Martin's Episcopal church, would be puzzled to know wherein the scenes differed from those of the Church of Rome. After the sermon the candles on the altar, nearly a hundred in number, were lighted by the acolytes. The censer-bearer incensed the priest, preacher, and singers, and then, stepping to the front of the chancel, waved the censer three times towards the people who fell on their knees and bowed low their heads. The celebration of the most holy sacrament was that of the Roman Church. At the sounding of the sacring bell at the canon of the mass every kneeling figure bowed low and remained in that attitude during the sanctus and the consecration prayer, which was uttered in almost inaudible tones. The elevation of the host and the chalice was effected amid profound silence. Then, turning to the congregation, the priest made the sign of the cross with the bread dipped in wine. At the close of the mass the priest left the chancel, the procession reformed and moved again slowly down the aisle, the congregation kneeling as the final "Amen" was sung in the distance and came floating in like a blessing echoed from the altar.

And all this pageantry and pomp of ceremony to gain the favor of the poor carpenter's son who condemned the false glories of this world, and above all things demanded purity of mind and simplicity of life! Think of the spectacle of the elite of the great City of New York, in the last of the nineteenth century, dazzled like children with a hundred wax candles burning in the light of noon, having incense sprinkled on the preacher and singers, intoning, and bowing, and being awe-struck when the said preacher dips a bit of baker's bread in wine, and calls it flesh and blood of God, and makes the sign of the cross! If this were through ignorance we would pity, but it is not ignorance, it is mockery and a sham. It is not from want of culture, but want of *thought*.—*Ex.* [We say it is profound ignorance.—*Ed.*]

THE ROBBER COAL BARONS —Away last summer it was announced that the coal barons had formed a trust and that the trust would proceed to rob the people in the most approved fashion. The coal barons, however, did not care to bring down upon themselves the wrath of the rich, so they gave fair warning that coal on the first of next month would advance twenty-five cents per ton, and intimated that prices would continue to advance at regular intervals. The rich and well-to-do immediately took advantage of the situation and laid in supplies of coal to at least keep them through



the coming winter. A great majority of our people, however, live from hand to mouth from one year's end to another. They were unable to take advantage of the warning, and are the ones whom the coal barons deliberately set out to fleece. The wage workers, a very large majority of them, buy their coal from week to week, and in addition to the disadvantages of buying in small quantities must also pay tribute to the coal barons. Thus it is that the rich are made richer and the poor are made poorer.

The James gang of train robbers, it is said, never robbed the poor; they always robbed the rich and very often gave a portion of their plunder to the poor in charity. But, between these coal barons and our other barons who have grown enormously wealthy off the earnings of the people, there is a brotherly feeling, or perhaps, more properly speaking, an "honor between thieves." The coal barons do not rob the rich; they rob, *exclusively*, the poor. In their daring schemes of robbery it is wise in them that they do not attempt to rob the rich; the rich would fight the matter in the courts and through our national and state legislatures. The poor cannot help themselves—either through the courts or our law-makers.—*Chicago Sentinel*.

LEGAL TENDER APPLIED TO NATIONAL BANKS.—Quite a number of inquiries are being made in regard to the legal tender functions of the national bank notes. It is perfectly natural that such questions shall be asked, as this specie of currency occupies a position heretofore unknown to the history of finance. It has been so artfully interwoven with the affairs of government, so carefully manipulated among real national issues of currency, that its proper status is somewhat difficult to determine. National bank notes, however, are not a legal tender—they are not lawful money as between individuals or for the usual transactions of business. The law makes them receivable for certain specific payments. The revised statutes, section 5182, provides:

And the same shall be received at par in all parts of the United States in payment of taxes, excises, public lands, and all other dues to the United States, except duties on exports; and also for all salaries and other debts and demands owing by the United States to individuals, corporations, and associations within the United States, except interest on the public debt, and in redemption of the national currency.

Section 5196 provides also:

Every national banking association formed or existing under this title, shall take and receive at par, for any debt or liability to it, any and all notes or bills issued by any lawfully organized national banking association. But this provision shall not apply to any association organized for the purpose of issuing notes payable in gold.

It will be observed at once that these notes are money as between national banks and to the government, but to the people it is simple currency. These notes cannot legally pay any form of indebtedness except such as are given above; they can only by consent pay the mortgage or the grocer's bill, but are good among those who are least entitled to this discrimination.—*National Watchman*.

THE RUM INTEREST IN SOCIETY.—The rum interest of Boston represents ninety million dollars. Contemplate, for a moment, the gigantic power that amount of wealth exer-

cises in the city and the city government! It goes without arguing that the influence of the liquor traffic is hurled against every reform whether social or political. Its financial interests are promoted only so far as the interests of the city are delayed and destroyed. A business preying upon the community, concentrating its power upon an effort with the precision of a catapult, is tolerated in every city in America. Its monopolistic nature has been demonstrated again and again. Mention a good cause, whether bearing directly or indirectly upon the business, and it can summon its forces as quickly as a chief his police, to fight it down. It has undertaken to rule the cities of America. It is the friend of every other monopoly, for its interests are promoted when the voice of the people is hushed. Viewed from any point, it is evil. It confronts the reformer wherever he goes. It lays snares for the patriot whatever his theme. It aims to damn the decent and doubly damn the indecent members of society, for the damnation of men, women and children are its gains and its surety for future revenues. No reformer, no reform party can afford not to fight this Briareus of modern monopoly. Left disengaged, he can neutralize the results of victory over other foes.—*Progressive Age*.

INFALLIBILITY OF THE POPE DEFINED.—Papal infallibility is defined, by Catholic theologians, to be a supernatural assistance of the Holy Ghost, whereby the pope, as head of the whole church, is preserved free from error, whenever he defines a doctrine that belongs to faith or morals. Hence the reader will easily understand that, in Catholic theology, an infallible pope does not mean one gifted with inspiration, or commissioned to reveal to the Catholic world new dogmas. The gift of inspiration is chiefly positive, whilst the gift of infallibility is negative; infallibility is only an assistance securing the pope from the possibility of declaring error to be truth, and truth error. Moreover, all Catholic theologians agree in denying the existence of any new Catholic revelation after the times of the Apostles. The special assistance of the Holy Ghost is given to the pope for the only purpose of preserving, explaining and defending the revelation already made to, and through, the Apostles. Nor does an infallible pope mean one who is confirmed in the happy state of sanctifying grace, and who, therefore, is sinless, or cannot sin. Impeccability and infallibility are two gifts entirely distinct. Impeccability is a gift of the will, infallibility is a gift of the understanding; impeccability implies a permanent gift that makes the receiver agreeable to God, and is given chiefly for the good of the person that receives it; while infallibility is a transitory gift, gratuitously given for the good of the universal church, and only then when the pope, as its supreme doctor, is teaching the church. Hence an infallible pope cannot be said to be one who can never err in his private conversation or teachings; or who cannot make any mistake in politics, government, etc. For the gift of infallibility, as held by the Catholics, belongs to the pope only in his official capacity, as supreme teacher of the church, and only when, in virtue of his Apostolic power, he defines a doctrine that belongs to faith or morals. This and no other is the subject matter of the pope's infallible teaching.—*North American Review*, for December.



THE GOTHENBURG SYSTEM.—The Gothenburg plan of conducting the liquor traffic, is making a decided impression in its favor upon the people of Norway. The plan removes the traffic from private individuals and places it in the hands of a responsible company of citizens, who are not allowed to realize any profits out of the business. This company opens up liquor houses where it thinks the demands for liquor make them a necessity. The liquor is submitted to tests, and sold at a profit, the revenue accruing therefrom being applied to social, scientific, and material improvements, such as the purchase of libraries, the improvement of public parks, the enlargement and better equipment of public schools, and the building of tenement houses for rental or purchase by the poorer classes of the people. The municipal authorities reserve the right to accept or reject those whom the company select to conduct the sale of drinks. No one can buy liquor for another,—the treating system is abolished; no children are allowed on the premises, no chairs; no free lunch; no gorgeous mirrors; no ravishing music; no galaxy of semi-nude girls dancing upon a dais, and no loitering in the public house. The experiment of the cities of Norway which have adopted this plan, has developed facts which no kind of argument can set aside. One fact, the most prominent of all, which this system has brought out, is, that private interest in the sale of liquor is largely responsible for the greater proportion of its consumption. Abolishing private interests in the sale of spirits in Norway, in twelve years, has reduced, absolutely, the consumption from three million and seventy-five thousand gallons, to one million three hundred thousand gallons. This is a fact, and it is madness to ignore a fact established by twelve years of watchfulness and experience. Take away private gain and paralysis falls upon the business. It is too mean for the most degraded to follow, if the temptations of easily gotten gold are taken from it. We have taken much interest in the experiment because it was an honest attempt to dispose of a bad business.

We do not regard the system as ideal. There should be no profit to any one, neither as private individuals, nor as communities, arising from a business which ruins, and only ruins, men and women. The business, under the present depraved conditions of appetite, and the depraved condition of public thought on this question, should be conducted at cost. Absence of revenue will absolutely place the business upon its demerits, which will mightily accelerate its doom. This, added to the Gothenburg system would break the business monopolistically, locally, and nationally. The political power would be gone, for there would be no reason for rum in politics. The internal revenue, and the local, and United States license revenue, would be gone. Nothing would be left but the liquor, pure, and at cost, and the appetite of the people. The temperance question would then be out of politics, and its advocates could enter, unhampered, upon the magnificent work of educating the appetite away from and above the intoxicating cup. Do you suppose the liquor business could stand two generations of besiegers under such circumstances? Its outworks would be demolished. Every breast work and parapet would be razed. Its guns would be spiked, and its commissariat depleted. Unofficered, unarmed, unorganized, and without money, its advocates and adherents would melt away of inactivity and inanity. We believe this

as firmly as we believe the beautiful snow crystals seek the earth by the law of gravitation, as we write this afternoon. The objection raised against the recognition of the liquor traffic by governmental ownership and operation, may be met by the plain statement, that under this proposition, the people would remove every known incentive outside of the desire for drink, from one end of the nation to the other. It would be many strides towards abolition of the traffic and total abstinence. At present the principle of government recognition is shown, in the internal revenue tax, the United States licenses, the municipal taxes and the right of inspection, and the privilege of manufacture and sale for private gain. Under our proposition, government recognition would be withdrawn entirely except in the items of manufacture and sale, and these would be conducted at cost.—*Progressive Age*.

#### CORRESPONDENCE.

DR. TEED:—DEAR SIR:—I see two ways to kill the Gold King. FIRST. If you know a few good men (millionaires) owning a large amount of U. S. bonds, let them exchange their bonds for gold and deposit it in national banks. Their gold would increase in value in proportion to the amount withdrawn from circulation; they could also borrow greenbacks on it, if they wanted money to use. A syndicate of this kind could quickly liberate the white slaves—the laboring men and women of this and other nations—from financial bondage, the working man's master and tyrant. SECOND. The common people could crush the monster by co-operating in buying it (gold) in lots as they have the means, then holding it for a rise; say one dollar, two, ten, one hundred or one thousand dollars, more or less. Let them withdraw their money from the savings banks, buy gold with it, and hold it for a big profit until they own the whole of it, now about \$138,000,000 in circulation. Then let "the gold bugs" buy it of them at a high price to pay off their gold debts, or go into bankruptcy, as they would be obliged to do.

It is a common thing for railroad men to water railroad stock and compel the public to pay interest on it by increased charges for freight and passengers. Now let the common people pay them off in their own coin by watering gold. Yours Truly.—*B. F. C., Belvidere, N. Y.*

The difficulty involved in the advice above is in the fact that it is hard to induce people to take any measures for their own improvement. Nothing short of a revolution will bring humanity to its senses. The revolution is inevitable.

#### They Might have Praised Him Under Such Circumstances.

Had Jay Gould called to his bedside the authorities of the leading churches and contributed among them from one to ten millions of dollars each; had he quietly distributed a million dollars in the offices of the great newspapers, can it be doubted that this universal condemnation would have been changed to praise? And yet could such things change his character or atone for his deeds?—*Nonconformist*.

It may be safe to announce that Jas. G. Blaine has retired from the business of twisting the British lion's tail to secure Irish votes.—*St. Louis Monitor*.



## A Glance at the Political Horizon.

The grand old party is dead! Let us consign it to the dust, and with our face to the foe and our hearts lifted to God, await the coming champion that shall be raised up to bear the banner of righteousness by the strong right arm of patriotism! There lies the body. The spirit has departed. Turning our backs upon the inanimate corpse let us follow the principle to a new and purer embodiment. Lightened of the burden of corruption, the spirit shall take a loftier flight. No longer shall knavery be its director, cowardice its policy, and imbecility its guardian angel. Opportunity is ripe, and everything is ready. The right man alone is wanting. Where he is coming from we know not, but God, whose resources are infinite, is preparing him, and we are waiting his appearance. He is not among the machine politicians. Their day is gone. Honesty must and shall be the policy of the next campaign. The coming man is not of Depew, nor of Platt, nor of Clarkson. The day is past when chaff is regarded as a substitute for wheat, or potter's clay expected to do service as a sledge hammer. Though we do not know the man we can read his character. He is a man of fire and iron,—a Cromwell. Whether he hails from Jerusalem or Edom, it matters not. Our duty is to turn our backs to the grave of the departed and await the providence of God in the matter, ready to cast in our lot with the friends of righteousness for the salvation of our country from the joined hands of popish spoliation and protestant treachery.—*Primitive Catholic*.

There isn't a millionaire, a banker, a money shark or a speculator in the land that wants a change in our financial system. It is good enough for them. It made them rich and is making them richer. They would rather talk about tariff.—*Fort Worth Advance*.

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