

# 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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We are about to re-issue THE PLOWSHARE AND PRUNING HOOK, as a weekly secular paper. It will present the most radical and advanced views on all reform questions, advocating a revolution in the administration of public economy. We believe in turning the rascals out. The people have been robbed for the past thirty years by the Republican party, (in the interest of the bankers and the money brokers,) at a rate unparalleled in the history of the world. It is time the people took the matter into their own hands.

THE FLAMING SWORD will continue to be the instrument for the dissemination of our religious and scientific views. It may, however, be transformed to a monthly, and enlarged as circumstances provide. Those of our subscribers who favor our secular ideas, and who are not so much interested in the religious and scientific questions, may exchange for THE PLOWSHARE AND PRUNING HOOK. We will send sample copies of THE PLOWSHARE AND PRUNING HOOK to our subscribers, and will continue to send them the paper until notified that either the one or the other is preferred.

Either paper will be sent to new subscribers for one dollar per year, or we will send both papers for one dollar and fifty cents per year. Let us hear at once from all of our subscribers, if pleased or displeased with the change.

## FINANCE AND COMMERCE.

**"WOE, WOE, WOE!!!"**

**"The Second Woe Is Past, and the Third Woe Cometh Quickly."**

**The Revolution—Will It Be Sanguinary?**

We are upon the verge of the greatest struggle the world has ever seen, and it is not so far off as many people imagine. Among the causes conspiring to precipitate the culminating and "third woe," is the condition of the people, engendered through thirty years of the most scientific and gigantic commercial piracy the world has ever experienced. The masses of the people are in debt (to the extent of at least forty billions of dollars) to a merciless combination of robbers having their centers of operation in Wall Street (New York) and Lombard Street (London). This robbery has been rendered possible through the machinations of thirty years of political misrule, and protection to the millionaire,—under the delusive cry of protection for the "dear people." The political nabobs, bankers, and brokers in Congress love to protect the "dear people" about as much as General Scott loved "that rich brogue" of the Irishman, while running the presidential race.

Our voters are learning the lesson that the poverty of the masses of England is not the result of Free Trade, but rather of the manipulations of Lombard Street. They are also learning that a protective tariff for the millionaire does not improve the condition of the wage slave, whose earnings are gathered into the coffers of those for whom the cry of protection is instituted. Wise (?) men wonder why gold goes out of the country. Congress does not know. The Secretary of the Treasury does not know why the money leaves the treasury, nor can he give any information on the subject. The bankers of New York are also ignorant of the causes operative to carry the gold out of the country and to deplete the treasury. The great daily press can give no information to the people regarding the solicitude of the legislators of the country, in consequence of inability to meet the pressing demands of the plutocratic Shylock. The people are beginning to understand that the billions of dollars of non taxable government bonds—sold to the bondholder for fifty cents on the dollar, at six per cent interest in gold, interest payable semi-annually, thus compounding the gold debt of the country—constitute a good reason for anxiety on the part of an administration coming into power at a time when thirty years of misrule and robbery of the people had exhausted the resources of the nation and depleted its treasury.



The people are beginning to understand that the laws providing for the income of the "government" and the protective tariff remain as they were before the present incumbency. There has been no change in the tariff laws, and the legislation of the past year has not in any way affected the influence of trade. The entire financial legislation of the country having been, for the past thirty years, under the influence of the men who created the National Bank laws in the interests of the banking system, it has been carefully arranged that the gold be made to flow toward the banks and not into the treasury of the United States. The only way out, is for the people to issue more six per cent, gold-interest-bearing bonds—not to retire the bonds already held by the bondholders, but to pay the six per cent semi-annual gold interest. This is the struggle of the people, and the occasion of their burdens. The voters of the country are rapidly learning the great lesson that neither tariff nor Free Trade can benefit them while the capitalists have so manipulated the legislation of the country as to relieve the burdens of the rich, and oppress the poor with burdens they cannot carry.

In the language of the great Republican financier, "The great body of the people, mentally incapable of comprehending the tremendous advantages that capital derives from the [plundering banking] system, will bear its burdens without complaint, and perhaps without even suspecting that the system is inimical to their interests." How long will they bear this burden? Till they get the eye-opener being submitted to their consideration through the revolutionary press of the country, and such other means as will be inaugurated to insure the destruction of a banking system expressly instituted for plunder.

"THERE SHALL BE SUCH A TIME AS NEVER WAS, NO NOR NEVER SHALL BE."

"For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." The millionaires have heaped up treasures unto the day of wrath. That day is upon us, and the same Christ that condemned the money brokers, speculators, and desecrators of God's temple, and drove them out with the scourge of small cords, comes again to a greater den of thieves and, with a ten thousand-fold greater scourge, will apply the lash through the exasperation of the masses who are ground down beyond human endurance. We would avert the calamity, but the violators of the people's confidence will not. We advise peaceable and organic revolution, but the demagogues will not be warned. "We hate this prophet," say they; "he prophesies evil against us." We say to the people, stupefied by legislative hypnotism, "Awake from the dead!" and in the thunder tones of *demonetization*, we would proclaim the hour of liberty from plutocratic thralldom. Remove the stamp from gold, and destroy its power to enslave the people! Remove the stamp from gold, and render it worthless (as money), just as the gold plutocrats removed the stamp from silver and rendered it comparatively worthless as money. Remove the stamp from every commodity, and reduce it to its commodity value. Give the masses the right and power to possess their own, for the coming time!

When the leading financier of the American Congress

can say to the bankers of England, speaking of the National Banking system of the United States, that "the few who can understand the system will either be so interested in its profits, or so dependent on its favors, that there will be no opposition from that class; while on the other hand, the great body of the people, mentally incapable of comprehending the tremendous advantages that capital derives from the system, will bear it burdens without complaint, and perhaps without even suspecting that the system is inimical to their interests," it is time for Americans to awake and loosen the shackles of a tyrannical gold oppression, (in the hands of the British money power) that is ten thousand-fold more dangerous to American liberty than the military despotism which England threatened to fasten upon us.

There are two classes of people who are satisfied with the present monetary system of the country; namely, the bankers who made the system for the purpose of enriching themselves and enslaving the people, and the people who are too desperately stupid from political hypnotism to comprehend its fatal influences upon the national vitality. The people are burdened with their promises to pay the hundreds of millions of dollars of obligations in gold to foreign bondholders.

Americans, assert your rights and cancel the obligation in a day! Say to the bulls and the bears: "There is a lion in the way; not the British lion, but the lion's whelp." It is the Lion of the tribe of Judah, the power of truth, the precursor of righteousness, the asserter of human rights, the organic power of that Equitable Commerce that shall correct the irregularities of the present iniquitous system of commercial activity, and destroy the impulse of an unmerciful competition.

Let the Government Relieve Itself of the Burden of a Congress.

The government (the people), through its representatives in Congress, had power, in its direst calamity, to create the kind of money that carried it through an eventful crisis. There were two factors which conspired to make this money and its distribution a successful point in legislation. First, the discovery that it was a constitutional right, and that Congress acted in the emergency upon that right; second, that the Government could employ millions of men to accept it in payment for their services, demonstrating that other millions of men would as willingly accept it to any extent to which it was legally constituted money. The circulation of this money depended upon two things—first, its issuance by the Government; second, the employment of service and its payment for that service. If the Government could employ millions of men to destroy property, why may it not employ millions of men to create and improve property? The obstacles in the way are the Congress of the United States, the bankers and money-brokers controlling Congress, and the great plutocratic press in the support of both.

THE FLAMING SWORD offers the only remedy. Destroy the money power by demonetizing fictitious money; then provide for the equitable distribution of what the Industrials create. This means a thorough organization of the Industrial Army, the economy of their uses, and the equitable distribution of the products of their industry.



## Those Hated Greenbacks—Let Them Be Destroyed!

Such has been the constant cry of the bankers, as a class, since their first issue, with the exception of brief periods when these same bankers—finding themselves caught in a financial gale which they themselves had raised in order to rob other people—lustily prayed the Secretary of the Treasury, who had no legal right to do so, to issue (in order to keep them from going under) some more of what they were wont to stigmatize as “unsafe,” “rotten,” “dishonest money”; and that obliging official, who has usually been a banker, once actually issued to them \$29,000,000! That unfaithful servant of the people, but faithful ally of Wall Street, Cleveland, and the Democratic party, have taken up the cry of the Shylocks, and the hated greenback must die. Why? What evil hath it done? It alone saved the country when in its death grapple with the mightiest rebellion the sun ever shone on; when every dollar of treacherous gold and silver had either fled the country or skulked away and hid, being of no more service as money than if it never had been. Why then should it be doomed to destruction? It has entirely failed to pay, or cause the people to pay, one cent of tribute to these unpatriotic bankers and their attorneys! This is the real, great offense for which it must now die.

When the country was in sore need of money at the beginning of the war, Secretary Chase went to these traitorous bankers. They had already suspended the pretense of specie payments, but they would be glad to furnish him their promises to pay money (when they had no money to pay!) on the exorbitant terms of receiving a hundred dollar bond, on which they should receive six per cent interest annually in specie, for which they would pay eighty dollars in their shin-plaster promises to pay money, when they had no money to pay! When the Secretary, thinking that he knew a better way to raise money than that, issued the sixty million demand notes, at first not legal tender, these infamous traitors began their attacks on the public credit; the Government, in self-defense against them, made the demand notes full legal tender and passed the law taxing the bank issues ten per cent, so driving them out of circulation. This is the law which Wall Street, its attorneys and backers, Cleveland, Carlyle, and the Democratic party, are now moving heaven and earth (and that other place) to have repealed. Let those patient donkeys, the people, take notice that hereafter no money institution will be tolerated in this country that does not pay direct money tribute to the great King Shylock. The very existence of such an institution is dangerous to the throne of the tyrant, and cannot be longer tolerated.

## CAUSE OF REJOICING.

In view of all this and numerous other tokens of perfecting despotism, we bid all true lovers of God and of their fellow men to rejoice and lift up their heads, for the hour of their deliverance draweth nigh. When iniquity and extortion and despotism have filled up their measure to the full, their cruel power will suddenly and surely be broken.—*O. F. L.*

This is no monarchy. Oh no, but the money power has concentrated more wealth into the hands of the few in the last forty years here, than all the kings, queens, emperors, and czars have done in a thousand years, in Europe.—*Ex.*

## THEOLOGY.

## “If Christ Came to Chicago!”

These are the words that have greeted the eye of the passer-by in Chicago for many weeks. The title of Mr. Wm. T. Stead's book is announced on the placarded fences, and public attention is called to the character of its contents by a startling illustration. The illustration represents a Christ of some one's fancy, in the act of rebuking the representative chief sinners of our day. While Mr. Stead was a guest in Chicago, he searched out the city's notorious haunts of vice and made an exposition of their contents. He faithfully berated all the scribes, Pharisees, and hypocrites for their toleration and perpetuation of such dens of infamy. Having done this, he retires from the field and puts forth his book as the concentrated energy of his thought about our sins and their remedies. Mr. Stead claims to believe that Jesus, the Christ of God, died to save humanity, and that he arose again from the dead more than eighteen centuries ago. He also claims to believe that the Lord has been hard at work seeking to save sinners all these intervening centuries; yet here at the end of the Christian era, he finds humanity as a mass so thoroughly corrupt and unsaved that it puzzles all righteous (?) souls to know just what to do next. Mr. Stead's active brain has devised some schemes for the betterment of things in general and Chicago in particular. They are largely on the principle of stirring some sound apples into the barrels of rotten ones, in the vain hope that the sound ones will restore the rotten ones. Mr. Stead means well, but his principles being unchristian, his application of them will never make humanity Christlike.

Where is the Christ? What is the matter with humanity? Strange it is that the living, personal Christ, so much talked of, can nowhere be found; that his wonderful powers cannot be brought to bear upon the solution of the overwhelming problems which confront us! The modern church says all power was given unto Jesus; having secured it, he betook himself to the clouds as a means of rapid transit, and went to some distant whirling sphere to sit down on a great white throne beside his Father, and that, by and by,—time unknown but certainly very, very distant,—he will take to the clouds again and come sailing down. Fortunately, he is not to locate in Chicago, but on the Mount of Olives in the Jerusalem of Judea. This great event will doubtless be telegraphed to the ends of the earth, and those longing to see him will get to Jerusalem on clouds, trains, boats, or bicycles. Those not enthusiastic about welcoming him will fly to the mountains or crawl under the rocks, waiting patiently for the great conflagration or burning up of all things. We wonder if it ever occurred to the church in general, and Mr. Stead in particular, to find out—from the law and the prophets, the signs in the heavens and the signs of the times—whether or no Christ might not be found in Chicago just at this time, when he is apparently so desperately needed. Do they know what constitutes a Christ, or what justifies a man's claims to being the Christ of God? Do they know the test of Godlikeness, or the marks of God's image? If the Christ or Messiah of the age could be found in Chicago, possibly he might assist befogged humanity in furnishing a solution of the social problems



that are vexing Mr. Stead's righteous soul. Of course, Mr. Stead, being a modern churchman, is righteous or nearly so, for the modern church says, "We are saved by faith without the works of the law." This apostolic statement is so interpreted by them, in defiance of axiomatic statements of Jesus Christ, that it permits humanity to hug its sins, and at the same time be clothed upon with the righteousness of Christ! This comfortable doctrine enables a man to see a mote only in his own eye, and a great big beam in his brother's. We all need to have this Scripture ring in our ears: He that sinneth in one point is guilty of *all*. Yes, *all*! For, sinning in one point, we violate the unity of the law—the law of love, involving the whole ten categories.

Jesus, the humble man, the carpenter of Nazareth, notorious in his time as a public nuisance and blasphemer, being decidedly unpopular with the D. D's, L. L. D's, Ph. D's, and wise men generally of his famous city of Jerusalem, was crucified with extreme cruelty at the instigation of the self-righteous. They judged him by the light of their wisdom, which was gross darkness. Mr. Stead's investigations of Chicago, as already stated, reveal the fact that the moral tone of the average humanity has not greatly improved since the days of Jesus. His work is apparently not yet crowned with success. Perhaps if He would condescend to return by the way he went, he might help matters a little more than he did during his former visit, now that there are so many claiming to be ready to co-operate with him, eager and anxious to do such wonderful works to his honor and glory!

Jesus alone has power to save, and *if he will come*—with so many to help him—he certainly can make short work of destroying the works of the flesh and the Devil. Many hands make light work—when they are of people *baptized by one spirit into one body*.

It is commonly represented that a great multitude of people and of churches have the *Holy Spirit*, the Spirit of Jesus; yet when efforts are made to amalgamate them into the true unity of one body of one spirit, they are found to be controlled by gods many and lords many—schismatic devils all of them. The gold god is the only one which seems to have any centralizing power of attraction. All regard the gold god as essential to the life and perpetuity of each. Holy Spirit is so scarce, that enough cannot be found in the church to even *echo* the cry, "*Demonetize gold and silver!*" Jesus started that cry when—in the beginning of our era—he took a coin in his hand and said, "Whose image and superscription is this?" and exclaimed, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's!" He knew that the love of money was the root of all evil. He laid the axe at the root of the tree, when he uttered those words.

"The world lieth in wickedness;" what would Christ do about it if he were in Chicago? The groans of the suffering and dying, the cold and hungry, are heard everywhere, not alone in Chicago. Yet Chicago is most pitiable in a way. She is situated in the richest vale of the earth's productiveness. While thousands have walked her streets this winter, shelterless and hungry, hundreds of good shelters have remained unoccupied, and millions and millions of bushels of grain have awaited the mandates of greedy speculators. It would be a fine city for Christ to visit, and show the good

people here—if there are any—how to feed their hungry and clothe their poor, as they would like to be fed, clothed, and sheltered themselves! He would certainly show people how to help themselves to the plunder of their robbers. Self-help promotes self-respect. Self-help makes each bear the burdens of all, by bearing his own for all. There are some who—having a profound respect for universal law, the Scripture prophecies, the signs in the heavens and the signs of the times—know that the Christ or Messiah of the age *is* in Chicago. He is here, anointed as he should be, with the ultimate of the spirit of Jesus, the Holy Spirit, the *science of the law*. Only the science of the laws of life and immortality can furnish the solution of the social and religious problems which today confront the chaotic mind of humanity. We must have mental order before we can have social order. Men must think themselves into that high order of mentality which is capable of comprehending the fundamental principles of organic unity. Shortly they will be driven to think as they ought to think, *soberly*. The Messiah of an age is never the man which the wisdom of the age he comes to condemn would select, but his opposite. If Christ is in Chicago, he is not winning the following of the so called great men of the city, for they are O. K'd by a devoted public and are not seeking salvation. Messiahs are not for the well satisfied aspirants or winners of the chief places. They are for the sinner and the outcast, whose sense of need and loneliness wakes the soul's cry for the sinner's friend—the Saviour.

If Christ is in Chicago he is here by virtue of the operation of the law of regeneration or reproduction from the Seed Jehovah Jesus, sown in mortal humanity. He possesses prophetic credentials which justify his claim to Messiahship. His ordination is evidently not of a corrupt church, but of God, the law of love. A Messiah comes, not to reform the old, but to "make all things new," to transform by renewing. This he can do but by the power of the indwelling, vivifying, and reconstructive spirit, the immortal wonder-worker, the mind of Jehovah. The wonders he will work will not be lying wonders, the products of fallacy, but *scientific* wonders, according to the *knowledge of the truth*. He will be the Mighty One of forces, therefore a terror to evil doers. His knowledge of all forces will enable him to "take the wicked in their own snares." The church has failed to destroy the works of the Devil, the love of money, the lusts of the flesh, and the pride of life. The great Apollyon will destroy them all. The church of today is not a pure bride awaiting her Lord, but a scarlet woman, red with the blood of her Lord crucified afresh and put to an open shame. She is a harlot condemned if she heeds not the injunction of the *present Christ*, "*Go and sin no more.*"

The Messiah of this age comes in swift judgment. Already the elements of hastening destruction aggregate; they aggregate by the overwhelming force of involving reconstructive power, centering in the judge of all the earth, the wisdom of the law of God. The day of grace soon ends, and the reign of law begins. It begins in the hour of the Lord's revelation in flaming fire. That fire will destroy the darkness of his hiding-place, and reveal him as the living Word, the *Flaming Sword* of eternal truth. Happy the man who knows Moses and the prophets; knowing them by the anoint-



ing of the angel standing in the sun, he knows the secret of the presence of the Lord.

Mr. Stead came to Chicago; he sought a knowledge of facts in the realms of darkness. He did well; there is nothing hidden which shall not be revealed, and some must do such work. The day for the awful revealing of the Man of Sin is here. He will see most clearly just where he is who looks most scrutinizingly at himself in contrast with the great revelator of all abominations, Jesus, the light of the world. He will be the greatest light shining in the prevailing darkness, who is the most perfect radiator, in thought, word, and deed, of the celestial light of the glorified spirit of truth which Jesus became. If such a light is shining here in Chicago, Christ is here indeed. We who know his voice can say to Mr. Stead, and to all who lack wisdom, "There standeth one among you whom ye know not." Chicago is undoubtedly the modern Babylon, the center of conflicting forces. Its malodors, smoke, and filth—types of its corruptions and immoralities—war with the cleansing breezes from prairie and lake for the life of the people. In the midst of all its confusions and abominations, Cyrus, the living voice of God's truth, the Messiah of the age, speaks the words of truth and soberness, proclaiming the *law* as the only basis of social restoration. Cyrus is the Lord's new name, the name of the anthropotic Sun. The healing in His beams—the laws of life and immortality—will restore all things when these laws are written on hearts of flesh, and he becomes again the Holy Spirit of a divine humanity, the reproduction of Jesus the Jehovah.—*Bertha S. Boomer.*

### Decision of Purpose Essential to the Development of the Higher Nature.

(CONTINUED from Vol. VII., No. 13.)

Retrogression and progression are co-ordinate factors in the great law of life. In the retrogression or declension of the Christian church, there is also progressing a new growth from the life of the same seed. This also permits of the synchronal working of evolution and involution. The process can be compared to sown seed which brings forth the tree; this tree bears fruit involving the seed which is the life of the tree, and must be sown in order to perpetuate the life of the tree. The seed, though at first apparently dead, dry, and barren, will—when planted in receptive soil—arise a living, beautiful, and fruitful tree; *but* it had its life from the seed:—"That which thou sowest is not quickened except it die." The life of the Jewish church brought forth the Christian church. The Jewish church waned while Christianity waxed luminous. This tree of Christianity has borne its fruit. The seed is cast into the ground, and its life has passed from it; but it will soon be re-manifest in the bright green foliage and the blossoms that will crown the new tree—the church of Koresh. Thus has the church militant died; from its seed has sprung up the Church Triumphant. It is the church of God raised and glorified, into which body our Lord will bring all who sleep in Jesus. Now has Koresh gathered together the fragments of truth, now has he sought out the valley which was full of dry bones. For the Lord hath said, "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord! Thus saith the Lord God

unto these bones; behold I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." We here realize the perfection of a doctrine which is being wrought into the very roots of our life. It has passed from a proposition into a principle that actuates. It is not simply a theory or a dogma; it is a spiritual power, a living presence. It is a quickener of every noble impulse prompting to activity. It will bear the severest scrutiny, and then force itself upon the affections because of its intrinsic beauty and worth. It will not remain a guest, but will become the host to lead and direct the affairs of life. "Why has it this power?" you ask. Because it is the Word of the Lord, and endureth forever! It is an authority which survives when all others perish, a light that becomes more luminous because all others grow dim in its presence. Christianity promised incorruption, glory, power; Koreshanity tells us how we can now reach that condition. It gives us the science that will enable us to rise in the comeliness, purity, and perfection of righteousness.

God has prepared his instrument for educating men; nations are to be elevated and the Lord glorified. The result secured is, that—in the day for which the whole creation waits—an elect nation will be gathered from among men, an eternal church prepared which shall supplant all other churches. A course of progressive teaching is now open to the world; man need no longer remain in ignorance of his origin and destiny. It is a question of deepest personal concern that the truth which Koreshanity teaches, and the spirit which it breathes, shall enter every soul, that every heir of God may be found and thereby enter into his inheritance. This can only be accomplished by yielding to the living Word the confidence it claims. Oh that man would deal trustingly with such a guide, receive the message of God, and after deep reflection, being fully persuaded, decide that this is the true road, the living way of life!

It is evident that there must be a fixed state of mind if we would progress in the higher life. Not a dull, inert, apathetic condition that will accept of no rational, progressive idea, but an active, alert intellect that, having found the right channel, is capable of distinct, forcible conception and assertion. Such minds will be fed from the great store-house of wisdom, because their desires and aspirations can reach it; they will appropriate the riches freely given, and will stand firm to defend the principles and opinions thus gained, because they will have become as dear to them as their life-blood. The prevailing ignorance respecting God and his laws is due to the fact that man does not read and study the Bible for truth's sake. The theology of today is but a system of creeds, one for each denomination. Such knowledge will never save the world. Can man believe in God without knowing who and what God is? Can we obey the law without a knowledge of the principles involved in the Decalogue? If you ask the modern Christian where God is, he cannot tell you; the shadowy realm of nowhere is not very well defined, and the unknown and unknowable God dwelleth there.

This should be a day of investigation, decision, and rejoicing, for now will the brain control the body, which must be consecrated to the Lord by his indwelling; the Lord Christ



is for the body, to consecrate it by dwelling therein in spirit. Knowledge and understanding of the law is now required. This involves a choice, a decision between the two paths. If our religion has been but an emotion, bring before the understanding the truth which tends to excite or call forth that emotion. Under the teaching of Koresh we must gain a conception of all that is involved in the law which leads us to understand our relation to God and his purposes toward us. In this understanding we must be able to decide for ourselves that this is the truth that will make us free indeed.

In recognition of the signs of the times—signs appointed and set that they may be manifest in due season, in the last days—we are constrained to urge the fact that the all important Sign is now visible. The whole Christian world talks vaguely of the coming of the Lord; is it watching for the sign that was promised? "I will send you Elijah the prophet before that great and dreadful day," saith the Lord. Elijah the prophet comes to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse. This is the Messenger of God's appointment, who will prepare the way of the Lord. This is the Shepherd of Israel who will lead his flock into the green pastures beside the still waters, for they know his voice and will follow whithersoever he leadeth. Who will listen to the Messenger or believe the message? Only those who, having watched for his appearing, recognize the Sign; only those who hear the sweet voice of the Shepherd of Israel calling to his scattered flock, and have a determination to follow him. Some are blind and deaf; they see no sign; they hear no voice, for Satan has cast his spell over them. Speak to them of the many lesser signs of the times manifest on every side. "It is as it has always been," they say. They cannot realize that the little breezes may presage a devastating cyclone. They forget that the waves of the ocean never roll high at first. There is a ripple, then larger waves, till the white-caps are tossed in fury; then come the huge, foaming billows that dash upon the shore, bringing death and desolation in their arms. Awake, thou that sleepest, for the day of the Lord *is at hand!*

There are many that cling to earthly idols. When the children of Israel, wavering in their faith, demanded of Aaron gods to go before them, God's anger was kindled against them. Moses stood in the gate of the camp and said, "Who is on the Lord's side let him come unto me." It became an hour of decision between the God of Israel and the molten calf. It is no less the hour of decision now. "Who is on the Lord's side, let him come unto me," saith our Shepherd, the Moses of today. Let no one be faithless, clinging to the idols of earth. Let no one be undecided, for this leadeth to destruction. The time of wavering is the Devil's vantage ground, and we must cheat him of his desired prey. There are but two paths. One is indecision, which leads to the gulf of despair; the other is decision, which leads to the land of rest where the seal of deliverance from the power of Satan will be set upon our brows. Soon shall we hear these words from the lips of Him whose mandate cannot be disobeyed: "Proclaim this among the Gentiles. Prepare war, make up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble

yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

"Who shall abide the day of his appearing, and who shall stand," when he who is the spirit of truth, the Messenger of Jacob, appeareth? None but they who can say unto wisdom, "Thou art my sister," and call understanding their kinswoman, for they will not harden their hearts, but will hear His voice, accept the message as their rule of life, and abide in his doctrines, thereby entering his gates with gladness and his courts with praise, rejoicing that they have passed through the valley of decision into the sweet BEULAH LAND.—*Mary Everts Daniels.*

## SOCIOLOGY.

### Which is Responsible for Robbing the Poor, the Church or the State?

There is great suffering in the land. What is to be done about it? Well, first of all, let us understand the great principle that no evil and no good ever came to man or to men except by education. We have to find out where our education has led us. The fact is, our popular education has led us nowhere. Not even in our universities is there adequate education in the principles of citizenship. Our schools are empty of that training that creates clear-sighted, self-governed men and women. But where our schools fail, our social education finds for us no compensation. Free schools are dangerous if they only awaken a loose ambition. We must be trained in constitutional principles; in the morals of citizenship. By the church? No; the church has its own collateral work. Its business is with God and immortality. Its morals are reverence, honor, filial piety.—*Rev. E. P. Powell, in St. Louis Globe-Democrat.*

"But ye have despised the poor." "Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me." "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

The teachings of Jesus and the Bible make no such division in the duties of men as that made by the above writer, assigning the care of men's rights and bodies to one class of men, to wit, the state, and giving the relations of men to "God and immortality," and making their morals, "reverence, honor, filial piety," the care of another set—the church. So far from it, they condemn, without stint or measure, such a course. Precisely here lies the source and origin of all the great injustice and wrong of the present. The great expounders of Christian ethics expressly claim exemption from responsibility for the crying injustice and wrong which rob and murder the poor, on the ground that,



like the priest and Levite, they are busy looking after the greater interests of "God and immortality."

The reason of this astounding moral obliquity is not far to seek. When the blood of the first victim of cruel hate cried to God from the thirsty earth which had drunk it in, the evasive murderer said, "Am I my brother's keeper?" So when the modern victims of usury, extortion, and robbery are coming to judgment with those who have spoiled and robbed them, and "inquisition is being made for blood," it is, perhaps, to be expected that the great moral teachers—the clergy and the church whose teachings, or failures to teach, have made all the wrong and injustice possible—should seek to disclaim responsibility. But such disclaimer will not avail them. The "goodly Babylonish garment, the shékels of silver and wedge of gold," which they have coveted and taken as their part of the proceeds of the robbery and murder of the poor, are in their hands and will be swift witness against them. Yea, more: their condemnation as the worst criminals of all, since they were set, or set themselves, to be watchmen for the right and the truth, is unavoidable and imminent, and their damnation hastens, as did that of priests and Levites in the time of Christ. Nor will the remedy for the present inhuman robbery of the poor be the result of any revamping or patching up of present utterly defective and corrupt methods of teaching, or matter taught, either by the present corrupt church or state, but the entire sweeping away and utter destruction of both, and the ushering in of "a new heaven and a new earth wherein dwelleth righteousness," which means a new pure church, and a new righteous state—the kingdom of heaven established in earth. For this, Jesus taught us to pray. The period of its coming—in the progress of involution and evolution—we have now nearly reached.—O. F. L.

## SCIENCE OF SYMBOLISM.

### CRYSTALS.

How Are Crystals Formed, and to What Do They Correspond in any Other Domain of the Universe?

The word crystal is from the Latin *crystallus*, meaning a hard crust; from the Welsh, to shrink or contract; this sense applies also to the effects of heat and cold. The Chaldee word *kerash* means to congeal.

In mineralogy a crystal is an inorganic body, the particles of which, by the intervention of a fluid, or by fusion, become separate and again coalesce or unite and form a solid body. If the process of separation is slow and undisturbed, the particles of crystallization assume a regular form; but if the process is rapid or disturbed, the substance takes an irregular form. Common salt is crystallized by the evaporation of sea water. Each species of salt crystallizes in a peculiar form.

Crystallography or the science of crystallization seems to have received most attention in the mineral domain; but there as elsewhere, the results of the investigations of scientists are mostly speculative. Haiiy's theory of the structure of crystals is, that in each mineral there exist what he calls its integrant molecules, solid bodies incapable of further

division and of invariable form. These molecules are marked in different species by distinct and determinate forms, except in a few regular bodies—such as the cube—which do not admit of variation. Of primitive forms, only six were known from observation; from these the secondary crystals are produced.

The axis is truly the line governing every figure; around it the whole is uniformly disposed. All the parts look to it; by it they are bound together as by a common chain and mutual contact. But the axes are not mere geometric lines, physically dead and powerless; it is in reference to them that the forces work which form the crystals. The regular or tesseral minerals with simple refraction of light are shown, by research, to conduct heat uniformly in all directions; their magnetic and electric peculiarities are similar. The tetragonal and hexagonal crystals with one chief axis—as they show double refraction of light with a single optic axis—have also analogous modes of conducting heat, of expanding under its influence, and of transmitting magnetism and electricity. The wondrous rock crystal, with the polished sides of the middle prism and the terminal points of the pyramids joined by the central axis of the crystal, originated the idea that the crystal grew, not from within, like plants, but from without by the addition of new layers of minute particles carried to the crystal by a fluid and laid down specially at the ends, as shown by the fine striæ that are never wanting on the middle plane.

Another property of this beautiful transparent variety of mineral is its double refraction of light. Newton gives an account of the double refraction of Icelandspar, and of the laws it follows; this was the first anticipation of the polarization of light, so important in this science. Linnæus says that salt is the only known natural cause of crystallization. According to Buffon, crystals are only a result of organization; hence the prisms of rock crystals, the rhombs of calc-spar, the cubes of sea salt, the needles of nitre, are produced by the motions of organic molecules, specially of those derived from calcareous masses, or formed in the layers of vegetable earth covering the surface of the globe. The following clipping from a New York paper might be appropriate here.

If you think your polished diamond is a mere aggregation of inanimate crystals, you are away wrong, says the New York *Herald*. If you imagine that its components are devoid of orderly, coherent motion, you are equally mistaken. It has come to pass that we are given to understand that diamonds are masses of active molecules. Inasmuch as every compact body is composed of multitudes of exceedingly small, yet not indistinguishable molecules, it might be concluded that in a solid, at least, these particles would be clustered together in an indivisible mass. This theory, as applied to diamonds, is incorrect and has been completely overthrown by the researches and experimentations of Sir Robert Ball, of Liverpool. The facts set forth by Mr. Ball with reference to the structure of the diamond are fascinating. He asserts that were the sensibility of our eyes increased so as to make them a few million times more powerful, it would be seen that the diamond atoms, which form the perfect gem when aggregated in sufficient myriads, are in a condition of rapid movement of the most complex description.

Each molecule would be seen swinging to and fro with the utmost violence among the neighboring molecules, and quivering from the shocks it received from encounters with other molecules; these encounters occur millions of times in each second. The hardness and impenetrability so characteristic would, at first sight, seem to refute the supposition that it is no more than a cluster of rapidly moving particles, but the well-known impenetrability of the gem arises from the fact that when attempt is made to press a steel point into the stone, it fails because the rapidly moving molecules of the stone batter the metal with such extraordinary vehemence that they refuse to allow it to penetrate or even to mark the crystallized surface.

When glass is cut with a diamond, the edge which seems so hard is really



composed of rapidly moving atoms. The glass which is cut is also merely a mass of moving molecules; what seems to happen is, that as the diamond is pressed forward, its several particles, by their superior vigor, drive the little particles of glass out of the way.

I am unable to give the correspondences, but would call attention to the idea of the integrant molecules from which the various crystals are built; also to the fact that the axis is the line governing every figure round which the whole is uniformly disposed, and that minute particles are carried to the crystal by a fluid; this seems quite suggestive of similar processes taking place in the brain. The office of the *pia mater* is to transform the blood corpuscles into serum, then into nerve essence. As it pursues its devious way to the *albicantia*, it takes on the form of the cube, then the angular forms. From here it is held in a crystalline solution till it reaches the conarium, where it deposits its solids. It might be remarked, further, that the membrane of the *pia mater* dips down into the furrows of the cortex, and that in these valleys are fibrous grooves or crossings which are the axes or points of polation. As the crystal has an integrant molecule round which others are disposed, so in the brain there is a central cell which is the governor or ruler, to which all individual cells are related, and upon which they depend.

Glass crystals are factitious or artificial. The crystalline lens in the eye, placed in front of man's brain, serves as a window for the spirit, that it may look forth upon the manifest objects of the creative power which moves in a silent and mysterious way—mysterious because not understood. Speech is inadequate to convey the marvelous truths, both exoteric and esoteric, that are presented to the mind from every avenue, now that the new Light has come to illumine our hitherto obscured perceptions. As we grow more and more perfect we shall become pure and transparent like the pellucid crystal.—*Henrietta Blue.*

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#### Love's Service.

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells,  
The Book of Life the shining record tells.  
Thy love shall chant its own beatitudes  
After its own life working. A child's kiss  
Set on thy sighing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

—*Mrs. Browning.*

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God gives every sower the privilege of deciding just what kind of harvest he will have.—*Progressive Farmer.*

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Think of starving to death, on an overproduction of wheat and corn! Think of going naked, with an overproduction of clothing! Think of freezing to death, on an overproduction of fuel! And yet there are fool people who say that overproduction is one of the causes of hard times.—*Ex.*

## SCIENTIFIC.

### Absurd Views Concerning Mind and Matter.

If we retain the fiction of matter being the true reality and not merely an abstract, representing a quality or a number of qualities abstracted from our experiences, we shall soon become puzzled with the children of our own thought and, like Mr. Spencer, become victims of Agnosticism, standing overawed with wonder before the simplest generalizations, as if they contained the mysteries of being in a concentrated form.—*P. C., in The Open Court.*

"When speaking of ideas," says the writer quoted above, "we should not forget that thinking is a mental process which, if it were visible in a transparent brain, would appear to outside observers as a brain motion. But the relatively constant in thinking is the idea thought, and not the material atoms of the brain which vibrate while we think."

Let us see if we can unravel all this mystery. We are told in one breath that matter is nothing except "merely an abstract, representing a quality or number of qualities abstracted from our experiences," and in the next, we read of "material atoms of the brain which vibrate while we think." When we remember that, according to this profound writer, matter is "merely an abstract, representing a quality or a number of qualities abstracted from our experiences," it is a little difficult for such sluggish intellects as ours to comprehend just how a mere "abstract, representing a quality or number of qualities abstracted from our experiences," can, as "material atoms of the brain," "vibrate while we think." Of course the profound science of today—in which P. C. profoundly believes, and which teaches that force, energy, spirit, is nothing but a mere mode of motion with nothing to cause the motion—ought not to find much trouble in accepting such talk for truth, but there are some of us mortals, fortunately or unfortunately, who are not prepared to accept the result, or action, or manifestation of a thing for the thing itself. The word quality implies such result, such action, such manifestation, not the thing or substance itself in which the qualities inhere. For example, it is one of the qualities of "material atoms" that they may vibrate, but to say that this one of the qualities of "material atoms," or all their qualities put together, constitutes matter, is like saying that, since the horse has the quality of running, running constitutes the horse, or if not that, that running, plus all the other qualities included in the manifestation horse, constitutes the horse. We believe that it takes more than all observable qualities with which our experiences have had to do, to make a horse; yea, more, we believe that that wonderful organism possessing intelligence and energy and strength, whether the material part, or the spiritual (force, energy) part, is all equally substantial. Matter and spirit are but two forms of one substance, both interchangeable, and interconvertible; as a matter of fact, they are interchanged constantly, whence arise all the qualities or *phenomena* which men observe.

The writer's definition of mind presents the same putting of the cart before the horse that we find in his definition or explanation of matter. He says, "By mind, however, we understand the interaction of ideas and the meanings of ideas." The word idea is from a Greek word which means to see, hence, to know. Worcester says that an idea is "the image or resemblance of an object conceived by the mind."



If this is a true definition of the word idea, and I believe it is, ideas being the result and *phenomena* of mental activity, no "interaction" of them and "meanings" of them can possibly be mind itself.

"In case psychologists adopt the henism of regarding matter as the real thing, and mind as a property only of the brain cells, they commit themselves to the absurdity of regarding the secretions of the nervous substance—which, after having done the thinking, are thrown out in the natural way—as man's true self. In thus identifying ourselves with the material which passes through our body, we become blind to the spiritual nature of our being and we shall look upon death as a finality. When an idea has been thought, the particles that did the thinking will soon be replaced by other substance and, after a brief time, be wiped out of the brain, yet the idea will remain in our mind."

When you consider the writer's definition of matter, "merely an abstract, representing a quality or a number of qualities abstracted from our experiences," and take into account the meaning of some of the words used, there is something exceedingly funny in these statements. Particle means a little part, and can only be predicated of something which can be divided into parts; but an abstraction or a quality is incapable of such division, hence matter, if the writer really means what he says, is incapable of division into either atoms, or particles. Furthermore, we here find that particles (of matter, we infer from the connection, and matter only has particles) actually do the thinking which ordinary mortals suppose to be the one work of mind, that wonderful unity of intelligence and will which constitutes the ego. Most ridiculous of all for a learned doctor, he finds effete matter in the brain as the result of brain action—thought! No wonder such a man's thought is muddy.

As the result of the fires in the body, particularly in the lungs, the material substances taken into the stomach are converted to spirit, force, energy, which, passing to the brain through the proper channels, are there converted—in the thousands of cells of the grey matter of the brain—to as many kinds or qualities of spirit, one kind of spirit being changed to another kind of spirit, thought. After a little more such profundity as we have noticed, the writer says: "Thus philosophy has become a science, the statements of which are no longer a matter of partisan position or dependent upon postulates; they can be decided by investigation and subjected to the test of being in agreement or disagreement with facts."

A science that does not bring a man nearer to the knowledge of the fundamental facts of being than is revealed in the article under review, is only a "science falsely so called."  
—O. F. L.

Nice distinctions are troublesome. It is so much easier to say a thing is black than to discriminate the particular shade of brown, blue, or green to which it really belongs. It is so much easier to make up your mind that your neighbor is good for nothing, than to enter into all the circumstances that would oblige you to modify that opinion.—*George Eliot*.

"Follow with reverent step the great example  
Of Him whose holy work was doing good;  
So shall the wide earth seem our Father's temple,  
Each living life a psalm of gratitude."

—Whittier on Worship.

"Do Unto Others As Ye Would They Should Do Unto You."

This is the chemical test that shows the rottenness of our civilization. Why, the mere mention of it in its application to our social customs, is enough to make devils howl with derisive laughter! Yet there it stands in our religious code of laws, and is theoretically accepted as a binding obligation. Take it home, gentlemen,—you who support this competitive system, and repel every advance to introduce a better social state,—how would you like to send your fair-faced daughters into a sweating den, where the choice would be between death and dishonor? How would you like to see your sons goaded by the lash of want, to work for one dollar a day, even less; to wear out life, and youth, in unremitting toil for a bare pittance, to have this sunny earth converted into a hell of misery? How would you like to be half-fed, half-clothed, to live in a cellar or in rooms as foul, to see your children drooping and dying, because of lack of food and warmth? How would you like to become tramps and paupers? Yet this is what is being done on every side today by professed Christians.

Now comes the question:—Did Christ make a mistake, when he imposed that obligation on men, or are we making a mistake? Is Christianity a *constitutional law* of the *universe* to which men *must* conform, or a hoax upon human credulity? If the former, then we are putting forth our puny strength against the everlasting laws of God, and the recoil will be terrible; if the latter, then the only thing left for us to do, is to acknowledge that—as human nature is so irrevocably bad—Christ's command was out of order and could not be obeyed. For ourselves, we believe that Christ revealed an economic law essential to social growth and human redemption, to which the race, as it progresses, must adjust itself. Furthermore we hold that society has reached that point where the law must be applied; and that until this is done nothing but disorder will ensue.

Apply this test of Christian responsibility twenty-four hours, and this sin-diseased civilization with all its horrors would collapse, leaving not a "wreck behind." We cannot keep the religious element out of industrial conditions, because that element is the only remedy for our social disorders. The church in its deadly apathy to everything progressive, will yet have to take sides for or against Christianity.

It is here that Christ has us on the hip. We will either have to confess Him in all things; or deny him in all things. There is no room for a dead Christ or a traditional one, but only for a living Christ.—*The New Commonwealth*.

#### Be Consistent.

"I am no optimist whose faith must hang  
On hard pretense that pain is beautiful,  
And agony explained for men at ease  
By virtue's exercise in pitying it.  
But this I hold: that he who takes one gift  
Made for him by the hopeful work of man,

Who clothes his body and his sentient soul  
With skill and thoughts of men, and yet denies  
A human good worth toiling for, is cursed  
With worse negation than the poet feigned  
In Mephistopheles."—*George Eliot*.



## A Bill Against Millionaires.

The public prejudice against large accumulations of wealth is growing more and more pronounced. In some of the States, taxes on inheritances are assessed by law, and in many others such enactments are advocated.

New Jersey has taken a step in advance of the others in considering a bill, now before the State legislature, which limits the amount of property a man can devise or leave to his heirs to \$1,000,000, the overplus of his estate going to the public treasury. The bill is introduced by Mr. Watson, of Camden, who believes the institutions of the republic are threatened by the concentration of wealth in the hands of a few, and by the disposition of people of wealth to drift into idleness. The bill was introduced into the last legislature of the State, but so late in the session that it did not receive consideration. It is contended by those in favor of this bill that most estates aggregating \$1,000,000 in value have been accumulated by illegal means, such as stock-gambling, trusts, and monopolies of various kinds. It is also urged, as a reason for the passage of the bill, that these large estates have frequently to be defended by the laws and at the expense of the people, and much public money is thus expended.

The bill is peculiar in that it provides that the money received by the State in this manner shall be distributed among the towns of the state, according to population, to be "applied to the support of the public schools, the poor and insane, and the construction and maintenance of public roads in said townships, and to no other purpose or use."

Such a measure is quite likely to be popular, for the masses have little sympathy with those who hoard large fortunes. That this way of dealing with such matters, even supposing them to be the menace to Republican institutions which the advocates of this and kindred measures claim, will provide a remedy is very doubtful. A many-times millionaire can divide his property before death, and thus evade the letter of the law, for the measure applies only to estates.—*Chicago Record.*

The bill does not provide the remedy that the people demand, but it shows the trend of the public thought. It is one of the 'straws indicating the tide of that growing sentiment that determines the fate of the millionaire.

The millionaire must go!

## THE RIGHT OF MAN TO WORK.

Labor strikes come and go, with more or less serious disturbances while they are in progress. Out of the events which mark each strike period, some new and valuable lesson of wisdom must be learned. The most valuable lesson, however, the strikers are slow to learn. But it must be taught, and it must be acquired and made the law of conduct. This lesson is to the effect that it is as cruel and criminal a wrong to prevent a man from working, who wants to work, and to whom work is furnished, as it is to compel him to work when he is unable or, from good causes, is unwilling to work.

One laborer, or class of laborers, has no right to say that another laborer, or class, shall not work. Every man has a right to make a contract with an employer to labor for such wages and such hours as they agree upon with each other. Any interference with this natural right is without justification. A labor organization has no right to interfere with non-members in making and filling contracts for labor. That a man must carry a "union" ticket in order to have a right to work, is a slavery as degrading as that which requires him to work against his will and makes him wear a collar as the badge of his servitude.

The right of men to strike, for cause or without cause, is supreme and indisputable. There is no force in civilized law,

by the injunction of a court or other compulsion, which can make a man work contrary to his will. Compelling a man to work by any coercion—by a court order or by a task-master's lash—is slavery. Any coercion by moral or physical force to compel a man to quit work, is slavery of the same degree. One man has the same right to work on terms settled between him and his employer that another man has to refuse to work because he and the employer cannot agree upon terms. The striker who compels another man to strike with him enforces an odious and inhuman system of slavery. This principle must be learned by all classes of labor.

The shaggy-haired nihilists, rushing in armed gangs from one coal mine to another to drive operatives from work, are guilty of the same offense which is committed by "union" guards and pickets who, by terrorism, force non-union men from their jobs, or waylay and "slug" them as they are going to or from their jobs. Freedom to work or to quit work—the divine right of man to work, if he wants to work and can get work, and the equally divine right to refuse to work if he is unwilling to work—must be acknowledged as the first principle in any settlement of the immense and important question of labor.—*Chicago Herald.*

The *Chicago Herald* reads the SWORD, we are glad to notice. We will continue to give the great dailies occasional pointers. Their only resource for original issues is the light of THE FLAMING SWORD.

## CORRESPONDENCE.

ST. JOHNS, MICH. EDITOR FLAMING SWORD:—I received the tracts and papers sent me from your office, for which I am very thankful. I have read them over several times, and can truthfully say that there is nothing in them with which I can find fault.

Koreshanity, if I understand it rightly, aims to get down to the bed rock of truth, and to build upon that bed rock a religion that will be enduring—a religion that will require no pious pettifoggery or theological hocus-pocus to defend it.

Your system is a logical one, and I like it; it champions God's righteous law, and wields the SWORD in its defense.

Yours very cordially.

R. P.

## Echo Answers—What?

What do you suppose the Carpenter of Nazareth would have done with Vanderbilt's hundred million dollars, if it had been placed to his credit in the Bank of Jerusalem?—*Cleveland Citizen.*

Sufficient unto today are the duties of today. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the preparation for the hours or ages that follow it.—*Emerson.*

A question which must be solved soon is: Have the American people brains and "nerve" enough to maintain the independence which our forefathers had brains and "nerve" enough to secure?—*Farmers' Tribune.*



## PUNGENT PARAGRAPHS.

The love of sex, as sex, is lust.

It is the needless that is fretted after the most.

The wages of sin is death, and every sinner gets his pay.

Salaried salvation is not worth the dross that is given for it.

It is a good thing to be steadfast, but not steadfast in sin.

No one who seeks riches has any place for God in his heart.

Nothing is so beautiful as a graceful life—a life full of grace.

The gold of heaven is the goodness of God's love. Are you gathering any of it?

"Sermons in stone" should be transformed to sermons in flesh, to be of any use.

Man is continually seeking to make devils of saints, but God makes saints of devils.

Very few people ever see the Devil's face; they only see his mask and are pleased with his appearance.

There is a tide in the affairs of nations. Yes, they are generally tied hand and foot by a set of corrupt politicians.

"This land was bought with a price"—the price of blood. It is now being sold to the saloon keepers at the same price.

A Gatling gun is fired by a crank. Coxey is a "crank" that may yet turn Gatling guns onto the capitalistic ranks.

Capital can send its hordes of lobbyists, secretly, to Washington, and they are feted. When labor sends its petitioners, openly, they are jailed.

Just as we expected! When Coxey got to Washington and threw his army upon the mercy of the Government, it had to prove itself either paternal or infernal. It has chosen the latter.

Capitalistic interests are continually—through press and pulpit—urging upon men the sacred honor of keeping their word; then scheming like the Devil to get them pledged to some scheme whereby they are robbed.

It does not make any difference if your faith be of mountain or only of mustard-seed-moving capacity, so it is of the moving kind and will move you to amending your ways. If so, mountains of sin will be soon getting out of your path.

How long will it take the world to learn that heaven and hell are two opposite spheres of thought and affection; that a man's adherence to one or the other makes him an inhabitant of the one or the other without migration through space, or the necessity of plunging through the grave to get there?

From the interior of humanity God sends out his Spirit to explore, to pioneer, and to subdue, eventually, the confines of creation, so as to there make a home for himself in this wilderness of sin. Here he will come at last, in ultimate fulness, to crown our feeble efforts with the power of his glorious presence in the flesh.—*J. S. Sargent.*

## SHARP CUTS.

The awful conditions of the present are a paradise to what the people will undergo before the century closes.—*Mystic Herald.*

History is lost upon some people. Instead of denying constitutional rights to the Coxeyites, it would be far wiser to try to right the wrongs of which the Coxeyites complain. The voice of the people cannot be suppressed.—*Paterson Labor Standard.*

"The theory of the intrinsic value of money has been abandoned by the best writers and speakers."—*Encyclopedia Britannica.* "Metallic money, while acting as coin, is identical with paper money, in respect to being destitute of intrinsic value."—*North British Review.*

We are doing business today under the highest protective tariff we have ever had, yet there has never been a time in the history of the nation when so great a per cent of the people were living in enforced idleness. McKinley theories have not materialized.—*Kansas Agitator.*

What a light heart must a man have who toils all day for a dollar! Pay rent, feed (?) and clothe (?) a family out of it, too! And all to keep some schemer in servants, carriages, diamonds, operas, and banquets! The strangest thing of all is, that the dollar-a-day fellow has a vote! Think of it; he votes for men who have reduced him to this condition! Queer animal is man.—*Coming Nation.*

When Cleveland concluded a treaty with Russia by which the Czar was to furnish him with troops in case of an emergency, he was looking forward to the time when an outraged people would submit no longer to the despotism of the money power. It begins to look now as if the "emergency" was about to arrive, when the Czar of Russia and the Czar of the United States will have to unite their forces to subdue the liberty-loving people of free America.—*Living Truth, Greenville, Ala.*

We cannot disguise the truth that we are on the verge of revolution. On one side is capital, formidably intrenched in privileges, arrogant, demanding new concessions, enriched by domestic levy, and adjusting all value to its own standard. On the other side is labor, asking for employment, starving in the cities, but determined to overthrow a system by which the rich are growing richer, and the poor poorer; a system which gives Vanderbilt wealth beyond dreams of avarice, and condemns the poor to poverty which has no refuge from starvation but the grave.—*Senator Ingalls.*

Governor Tillman, of South Carolina, attempted to enforce the law to prevent the sale of intoxicants, except through State dispensaries. The saloon element attacked him in a furious manner because he tried to enforce the law. The matter was carried to the Supreme Court, and the law was declared unconstitutional. Saloonists were filled with glee at the manner in which they had downed Tillman, but now it comes to pass that there exists no law for granting license. Thus South Carolina is a prohibition State, and another Populist governor has come out on top.—*Sledge-Hammer, Meadville, Pa.*



## THE LATEST SPOKEN.

CHRIST WAS A NON-CHURCHGOER.—*Editor of the Herald:*—My reason for not only not going to church, but also opposing it, is that I could not thus be a follower of Christ, consistent with his example. He, according to the record, went but twice to church—the first time to argue with and try to reform it; the second, to scourge it out as a den of thieves.—*John Thompson, in Chicago Herald.*

NOT PROPERLY GOVERNED.—In one respect America has disappointed the hopes of civilization. A nation is not properly governed where hundreds and thousands roam the streets, workless and worthless, to be swept some day into its prisons and jails. At present, justice is not the victor in the conflicts of the day. In politics it is justice that is the victim. American politics is narrow and low; it is in the hands of men who are not the intellectual and moral leaders of the people. It is the schemer, the saloon-keeper, the wire-puller, the briber, the foreigner who, no matter how long he has been in this country, is still un-American, plays the leading role in the elections. Is it any wonder that, in the political conflict, justice is in the dust, torn and mangled under the hoofs of greed and grab?—*Mangassarian.*

THEY ACT LIKE TRAMPS.—The daily press is proving, day after day, that the various bodies of men moving toward Washington are tramps and disreputable loafers.

Every day or so comes word that these tramps man a railroad train and run it safely for three or four hundred miles. Any tramp can do that—tramps are thoroughly acquainted with the handling of locomotives and the observance of crossing signals, blocks, etc.! Occasionally a locomotive and a few cars will be ditched ahead of them with the extremely humane intention of wrecking their train and sending them dead-head into kingdom come. Like the tramps and sham workingmen that they are, they get out, build a track around the obstruction, and roll merrily along. The "hobo" school of gentlemen have all received a thorough training in the mysteries of civil engineering and track laying, so they are eminently capable of doing all these things which prove, as the daily press asserts, that these men are tramps!—*The Republic, N. Y.*

IS THERE A DIFFERENCE?—Yes, there is a difference between the Great American Freeman who works for wages, and the chattel slave of long ago.

The master had to feed, clothe, and care for the slave, whether he had work or not. They don't have to do that with the wage slave.

The master had to hunt up slaves and buy them. The wage slaves hunt up a master and offer themselves for a bare existence.

The black slave was put up to the highest bidder. The wage slave puts himself up and underbids his fellows for the privilege of work.

The black slave never had any fear of want. The wage slave lives in continued dread of it.

The slave had a permanent job at a certain price. The

wage slave never has a permanent job, and has an ever decreasing pay.

The black slave was seldom overworked to his injury. The wage slave is habitually worked to the uttermost, regardless of health.

The black slave was never forced to imperil his life in battle—the masters did the fighting. The wage slave is hired to go out and get shot when the employers have a difficulty.

Yes, there is a difference, but altogether in the favor of chattel slavery.

Great, free Americans! Well, just a few.—*Coming Nation.*

DRONES AND PARASITES.—The following very interesting bit of information is from Ward McAllister:

"The average annual living expenses of a family of average respectability, consisting of husband and wife and three children, amounts to \$189,935, itemized as follows: Rent of city house, \$29,000; of country house, \$14,000; expenses of country house, \$6,000; indoor servants' wages, \$8,016; household expenses, inclusive of servants' wages, \$18,954; his wife's dressing, \$10,000; his own wardrobe, \$2,000; children's clothing and pocket money, \$4,500; three children's schooling, \$3,600; entertaining by giving balls and dances, \$7,000; entertaining at dinner, \$6,600; opera box, \$4,500; theatre and supper parties after theatre, \$1,200; papers and magazines, \$100; jeweler's running account, \$1,000; stationery, \$300; books, \$500; wedding presents and holiday gifts, \$1,400; pew in church, \$300; club dues, \$425; physician's bill, \$800; dentist's bill, \$500; transportation of household to country and return, \$250; traveling in Europe, \$9,000; cost of stables, \$17,000."

What an insult in the face of the American people! The laborer—the creator of all wealth—robbed and beaten by the snobocratic element to which Wardie McAllister acts as arbiter elegantiarum, is not respectable, nor his family one of average respectability, according to this gentleman's (?) idea, because he cannot spend almost \$190,000 every year in tomfoolery! Some of these days the American people will arise in their wrath and hurl such men, head, neck, and heels, into the ocean of oblivion.—*John A. Morris, in National View.*

PATERNALISM.—We hear a great deal these days about paternalism. In the opinion of the plutocrat, it is not paternalism for the Government to aid corporate enterprises, although it has given thousands of square miles of fertile land to railroad corporations, and furnished the national banks bills of issue. But when the people talk about government banks and government railroads, and talk of the whole people co-operating in these industries, the plutocracy sets up the cry of paternalism!

The *Champion* would not take from the people any of their true individuality by the adoption of complete nationalism, but it believes that those industries which are strictly public in character, on which the people as a whole are dependent, may, with profit to the people, be in the hands of the Government. No one questions but that the post-office should belong to the Government, but the schools should be operated by the state, because these institutions are strictly public in character and affect all alike. But there is nothing



which so intimately affects every citizen of a nation as does the medium through which all business is transacted. Business cannot be transacted without some medium of exchange, and that medium of exchange should not be controlled by either the avarice or the fear of the people. If this medium depends on the private banks for distribution, we must at intervals have just such panics as existed in 1873 and 1893, when thousands of fortunes were wrecked through the instability of these institutions. If the Government operated the banks, then absolute confidence would reign, as in the matter of post-office orders, government bonds, and the title to real estate. There is no other public institution that so much needs to be in the hands of the National Government as the banks.—*Champion of Progress.*

THE RICH AND THE POOR.—There is one thing that may be said about the French Revolution, and especially of the period covering the Reign of Terror, in 1793-4: For once the nobility and wealthy received what the masses have suffered since the dawn of history; for once the blood of nobles was spilled by the masses, whereas the people's blood had been spilled for generations fighting against each other in the wars of nobles for power. For every drop of blood shed from the veins of nobles, a thousand drops have been shed from the veins of the people. Is it not foolish, then, that the noble blood shed in the French Revolution should be so bitterly bewailed by historians, while there is hardly a sigh or expression of regret for the millions of toilers who have fallen, unregretted and unknown, in the battles of nobles, and in the battle for bread? Yet these views survive today, and may be found in the newspapers every day; even the courts recognize the distinction between the rich and the poor, between those who have everything and those who have nothing, by fixing its penalties according to wealth.

The man who slightly wounded Frick was sentenced to twenty-two years in the penitentiary. A poor man who stole one cent from a United States mail wagon was given nine years in the penitentiary. On the other hand, an Illinois banker who embezzled \$80,000 was indicted on twenty-eight counts, found guilty and sentenced to one year's imprisonment on each count, but the judge provided that each term of imprisonment should begin and end together, so that the rascally banker will serve but one year in all. Harper, who stole \$1,000,000 from the Fidelity Bank, served six years; likewise Ferdinand Ward. Every day burglars who steal a few dollars' worth of plunder are given as long periods of imprisonment as rich scoundrels who steal millions.

When the poor steal from the rich, the courts have no mercy on them. When the rich steal the savings of the poor, the courts prostitute their functions to save the criminals. The courts have been perverted into instruments to serve the rich, just as they were once instruments to serve king and noble. And just as great as was the power of the noble to oppress the masses, just so great, if not greater, is the power of the capitalists to oppress the laborers today.

In changing from feudalism to capitalism, from the reign of nobles to the reign of capitalists, the essential difference between the upper and lower classes has not changed. The masses still produce all wealth, while the non-producers enjoy it. The masses are still without wealth, while the capitalists,

like the feudal noblemen, have everything. It is still a thousand times greater crime for a poor laborer to commit a crime against a capitalist than it formerly was for a serf to strike a nobleman. In a court of justice, one drop of Frick's blood outweighs thousands of that of his workmen. In every avenue of life, even in the churches, the rich and poor are divided into classes. They do not meet on an equal basis. One class is the robber class, the other is the exploited class; one class produces without consuming what it produces, the other consumes without producing; one class has nothing, while the other has everything.—*Cleveland Citizen.*

WHY HONOR THE NAME ONLY?—Every philosopher, every thinker, every poet, whom the world of people has honored by the title of Great, has condemned the present social system. The world insists on maintaining the system, yet honors the *memory* of men whose greatness consisted in condemning it! You teach your children that Solon was the great lawgiver, but you dare not teach them what his great laws were. They were the repudiation of all debts and all laws for the collection of debt. They stood for ten years, and prosperity spread its white wings of peace and plenty over the erstwhile desolated land—desolated by mortgages and interest. But men who seek for the truth and dare to advocate it are seldom honored while they live. Those who seek power and wealth prefer such dead. They are willing to build monuments to them, but they don't want them living and teaching. The rulers by usurpation and usury murdered Jesus, and after his death chiseled him out in the most beautiful marble and got down and worshiped him—but they did not want him alive. He was dangerous to interest-takers and rulers, for he taught the common people, which has ever been a crime. Keep the common people ignorant and they are the slaves of every tyrant or every schemer who can raise himself above their level. Jesus was not murdered because he taught a new religion, for nearly all religious sects were tolerated by Rome. At that time there were Jews holding about the same views as they do today, there were "infidels" who believed in nothing but this life as we live it, others who believe much as Spiritualists of today; others who were idolators of material idols, others who believe in churchanity as we have it today. It was not the theory of a future life for which the philosopher of Nazareth perished, but because he taught a system of ethics that, carried into effect, would abolish interest, rent, and profit; those who profited by these robberies could not afford to have such ideas imparted to the common people. It meant a new worldly order in which true nobility would be the aim of mankind, in which there would be no wealth and power for those who did not produce them by honest effort. In short, Jesus taught what is today termed Socialism, and that has ever been a crime in the eyes of rulers of every nation. If you do not believe it, read the articles on Socialism in your encyclopedias and compare them with Jesus' teaching,—“Thy kingdom come in earth, as it is in heaven.” Read what the philosophers have prepared to instruct you—don't honor a name and take the substance at second-hand. It's coming.—*Coming Nation.*

It is much easier to love some people than it is to agree with them.—*Ram's Horn.*



## Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

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

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 8:00 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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