

# 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.

THREE CENTS A COPY.

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## The Flaming Sword. 1889.

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All subscribers to the GUIDING STAR will receive the FLAMING SWORD in substitution, till we resume work on the STAR, which is at present delayed.

THE FLAMING SWORD is devoted to the advocacy of radical and revolutionary transformations in the conduct of human affairs.

We desire that the changes to come may be wrought by peaceful means; and we prefer the establishment of the kingdom of righteousness to be inaugurated without destructive revolution, and shall always advocate the pacific solution of the problems of life. But while we do this, with prophetic prescience we perceive, in the near future, the culmination of the conflict of "capital and labor," a conflict in which both parties to the controversy will suffer great injury because, in the struggle, both factions are in the wrong, both sides being moved by the spirit of selfishness and contention.

Every question of minor import hangs upon three great questions of the age, namely, the settlement of the financial problem in the destruction of money, Woman's Emancipation, (this involves female suffrage,) and the adjustment of the labor question.

Every one of these questions will be settled upon the plan advocated by THE FLAMING SWORD.

These problems are solved, and their solutions will receive a careful exposition through these columns.

There is no labor performed in the kingdom of God. Labor means drudgery. The true performance of use is a constant recreation. The curse of labor shall be removed, "And there shall be no more curse," "And God shall wipe away all tears."

ON CONVERSATION.—In many places circles are being organized by women to study the art of conversation. Those who enter these circles have lived long enough to learn that gossip, scandal, a discussion of the latest fashions and small nothings are not conversation, and that such trivial topics fail to interest. They have learned that personal beauty is not to be compared with the art of entertaining discourse, and that nothing will draw and hold and make a woman so pleasing and interesting as the ability to discuss subjects of moment. They have learned that there is an unthought grace, a natural charm about conversation that wins confidence, and opens the way to all the arts.—*Advance.*

The subject of conversation is an important one, and involves the consideration of the best possible culture. To be a good conversationalist one must possess a large fund of knowledge, and a ready versatility. The first may be acquired by research and thought, the second by practice.

The deepest thinkers are not always the best talkers.

There is too much flippant conversation. Gossip is an actual curse. Women should acquaint themselves with the more profound questions of the age; such as the scientifics of religion, political economy, ethnology, geology, astronomy, with many others equally important, and learn to converse well upon these subjects.

A little determination and perseverance will develop good and agreeable, even brilliant conversational powers with those who otherwise would pass for commonplace entertainers.

## Principles upon which the Koreshan System Stands,

And which Will Govern the Conduct  
of the Flaming Sword.

First, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH. THIS IS THE FIRST COMMANDMENT. AND THE SECOND IS LIKE, NAMELY, THIS, THOU SHALT LOVE THY NEIGHBOR AS THYSELF. THERE IS NONE OTHER COMMANDMENT GREATER THAN THESE."

This summing up of the Divine law was given to the world by no less an authority than the Lord Jesus Christ. There never has been, nor can there ever be formulated a better premise for the foundation of the science of life. Any system of nationalism or government which attempts to build without this corner stone will come to naught.

Love to the neighbor must comprise the central principle of the economical construction of the commonwealth, or the administration of the Commonwealth that already exists.

If the principles involved in the ten commandments, or ten elements of the covenant of life, imparted through the great law giver, Moses, and confirmed by the Lord Jesus, and his apostles and primitive church, are not a good enough basis upon which to construct human society, and upon which it may depend for its future happiness, the world might as well despair.

SECOND, THE LOVE OF THE NEIGHBOR INVOLVES THE PRINCIPLE OF THE ABSOLUTE DESTRUCTION OF MONEY.

"And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest not for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? and they said unto him, Cesar's.

And Jesus answering said unto them, Render to Cesar the things that are Cesar's and to God the things that are God's. And they marvelled at him." (Mark xii. 18-17.)

The penny belonged to God, or the metal whence it was coined. The superscription or stamp of Cesar was the only thing that belonged to him. This stamp was the money fiat.

Cesar was a tyrant, and his money fiat was the medium through which he exercised his tyrannical power.

The superscription of Cesar gave to the coin a fictitious value. In common parlance, it watered it; and this is the beginning or stepping-stone to all speculations which make it possible to water stocks, and give to them a value they do not intrinsically possess.

THIRD, THE SETTLEMENT OF THE FINANCIAL PROBLEM UPON THE ISSUE OF THE UTTER ANNIHILATION OF MONEY, WILL ESTABLISH EQUAL SUFFRAGE OR PLACE WOMAN IN HER TRUE POSITION ON AN EQUAL FOOTING IN THE PERFORMANCE OF HER FUNCTION, WITH MAN IN THE PERFORMANCE OF HIS. This must give to her an equal voice with man in the affairs of government, which is her inalienable right, a right for which she appeals to her male tyrant in vain, and one which she cannot secure only as she appeals from the decree of this same tyrant, to her true source of power, namely, herself. We mean by this that the destruction of the money Oligarchy, will have its root in the destruction of money, and that through this will come woman's emancipation from masculine thralldom.

FOURTH, THIS WILL SETTLE THE QUESTION OF TOXICANTS OR THE TEMPERANCE AND PROHIBITION QUESTIONS, BECAUSE THE AXE IS LAID AT THE ROOT OF THE TREE OF EVIL.

"The LOVE of money is the root of ALL EVIL." (Paul.)

The love of God and humanity is the source of life. The love of money is the source of death.

If the love of money, which is the love of something fictitious, or that which represents what has no existence, is the root of all evil, how shall this root be destroyed?

Can we destroy the love of money without first disposing of the necessity for its use? So long as that which is called money is in any way a medium of exchange, and man has the power to accumulate it and hoard it as wealth, just so long will this love constitute a central human impulse or incentive to exertion. So long as money exists, so long will the diabolic system of competition continue, and so long will the system introduced by the Lord Christ, but prostituted by the subsequent declining and vitiated church, be opposed and overcome.

The wisdom of God said, "the love of money is the root of all evil." I. Tim. vi. 10. This declaration originated in the Lord Jesus. It is our declaration that this love for money cannot be destroyed so long as the necessity remains for its use. We say therefore, destroy money and with it goes the Oligarchy.

The question most naturally arises, "What will you substitute as a medium of exchange?" Our reply is, that the various channels of state, national, and international transportations are good enough mediums of exchange when they fall, as they will, into the hands of the people, and the people are moved by the love of God.

The equal distribution of the productions of nature and art, must depend upon the impulse of love, which finds its delight in the principle of giving. This must be substituted for the impulse of competition which finds its delight in the principle of receiving.

## THEOCRASIS.

The selfishness of man stands directly in the way of any possible righteous adjustment of human affairs. While we advocate the principle of the Commonwealth, and such an administration of it as shall dethrone the money Oligarchy, and the powers called the Government through which the Oligarchy is sustained; powers which misrepresent the people and deprive them of their rights; we are not unconscious of the fact that the general mind is destitute at present of the element of justice, and of that divine potency upon which must depend the revolution in reform to which the FLAMING SWORD is committed. It therefore becomes a question as to the method or process of such a transformation of human incentive as shall substitute for the present impulse, namely, *human greed*, the desire for the happiness of others.

In the line of that common, so called progress, marked by what is termed modern civilization, we fail to see any real moral advancement, commensurate with the hope we entertain of the establishment of God's kingdom in the earth. The slow process of evolution as it is interpreted, fails completely to satisfy the longings of the human soul, moved by the divine impulse of a holy purpose to disenthral the race. There must come a *baptism*; the introduction of a respiratory energy from the very presence of God Almighty, which shall infiltrate and thus humanity with a new direction and power to achieve. Such a baptism will come to the world in the order of the old and forever perpetuated plan of God's administration. The Lord God will come to man through the properly appointed instrumentality, and through a translation or theocrasis pour out His overshadowing and baptismal fire.

God's kingdom in the earth wherein there is exercised the constant performance of willing

## MEDIUM OF EXCHANGE.

In the present agitation of the financial question, and departure from the old ruts, in the revolutionary discussions of the so-called money reformers, even with the most radical, there is a persistent adherence to the basic principle, as belonging to the competitive system, that there must be something used as a medium of exchange.

There are just two systems before the world. One of these (and this one the Flaming Sword adheres to and advocates) is the UNITED LIFE OR COMMONWEALTH principle, having its foundation in love to the neighbor as the sacredly binding obligation which must ultimately unite the race in a common brotherhood; the other is the competitive system involving almost as many modifications, as it is at present discussed, as there are minds to think upon and agitate the subject.

No system of patchwork will answer the demand of the most progressed thought of this age. Yet so far, the general agitation has been in the line of modifications in the old or competitive system. Without qualification, we step out of and away from the old rut. It must be either competition or united life, a nationalism in which is cognized the unity of God and man in the person of Jesus Christ, the essential germ and root of the coming kingdom.

Any system of monetary representation involving the principle of a fictitious valuation, is fallacious, and must be absolutely ignored in the radical change which the correct settlement of the question dictates.

If we can settle upon the natural and therefore real and efficient medium of interchange, we have taken a great step towards the solution of the financial problem.

Though somewhat in anticipation of the true order of our discussion, we may state here that the only medium of exchange is transportation. Railroad, water and other conduits or channels of transporting the products of nature and industry are the only mediums required. These are not representatives of values, but avenues of communication by which demands can be supplied, and wants everywhere met.

The impulse or stimulus to exertion in every department of industry in the true order, is love of the performance of use to the neighbor, and this is diametrical to the competitive principle.

We may set forth in a few fundamental propositions, our first and elementary principles, which we regard as so simple, that without argument, they may be accepted by those who desire the truth, and the exaltation of the race, without question.

FIRST, THE PEOPLE RIGHTFULLY OWN WHATSOEVER COMPRISES THE REAL WEALTH OF THE COUNTRY. SECOND, THEY HAVE THE RIGHT TO SO DISTRIBUTE THE PRODUCTS OF NATURE AND ART, AS TO SUPPLY EVERY LEGITIMATE WANT OF EVERY PERSON IN THE COMMONWEALTH. THIRD, THE FACILITIES OF SUCH DISTRIBUTION RESIDE IN THE RELATION OF INDUSTRY (THE PERFORMANCE OF USE) TO THE MEANS OF TRANSPORTATION; THAT IS, RAILROADS AND OTHER AVAILABLE RESOURCES.

This last involves the matter of government ownership. Government is a system of order by which things, not men, are governed. The people in common shall come into the possession of their rightful inheritance, namely, the ownership of all the wealth of the country. Individuals and corporations shall be deprived of ownership through the people as expressed in the provided channel of transportation. This involves the principle that the people are entitled to that

own all to the neighborly distribution of the meliorating hands of corporations

## WHAT'S IN A TITLE?

The title, FLAMING SWORD, may seem to many, suggestive of a purpose in its publication in direct opposition to its real intent. For this reason we deem it expedient to offer an explanation which, in view of the scriptural quotation under the title of the paper, is strictly redundant.

This paper shall be the advocate of a radical revolution in the administration of public affairs.

The wealth of the country is the property of the people! This is to us a self-evident proposition. It is being constantly diverted from its legitimate and normal use, namely, from the supply of the public demand, to the avarice of men and corporations, constituting the modern Shylock, who, sustained by men chosen as our public servants, have made themselves our masters, and who when aiding in the extirpation of our pound of flesh also extract our heart's blood; a bleeding process to which we do not longer complacently submit.

Our public service is a farce. The people are not served but robbed. Our national wealth is so great, that if properly distributed, every person could not only dwell in luxury, but possess a super-abundance; and happiness would be universally secured.

If ours is a commonwealth, and its people possess the right to voice its sentiment, they may by the already provided instrument, the ballot, define that expression and enforce its right.

We advocate then the policy of a broad and equitable adjustment of labor and wealth, accomplished through first, the education of the public sentiment in its right to possess its own, and second, the formulation of an organic public unity through which our inheritance may be achieved.

The people shall possess their inheritance. Education and the ballot must constitute the instrumentality of its acquisition. The Flaming Sword is the weapon of justice; the *Loos* of God to man. This instrument in the hand of justice will be so effectually wielded as to direct public sentiment and lead humanity towards and into the goal of that divine accomplishment foreshadowed as the kingdom of righteousness in the earth.

## DR. TEED AND THE COLLEGE OF LIFE.

When Dr. Teed first came to Chicago he had occasion to express himself candidly regarding the general Newspapers and News reporters. This occasion was the circumstance of the usual reporter's lie, when the matter did not quite meet the approval of the Newspaper man. From that time to the present, news reporters have taken special delight in maliciously slandering Dr. Teed and his work. With but one or two exceptions no paper of Chicago has made one truthful statement regarding the College of Life or the work to which Dr. Teed is devoting himself, or of his own personal life. As a general thing a large part of the reading space of the daily and weekly papers is given to the vilification of private and public personal character. A man who will lend himself to the injury of another, through personal pique, or from hearsay, is a miserable wretch.

The fact that much of the newspaper space is given to malicious lying is one requiring no argument. It is a disgrace to journalism. A man mean enough to willfully slander his neighbor, is mean enough to be let alone.

We have no controversy with personalities, either as editors or reporters, but we abominate the principle actuating the press in general. The country is disgraced by the partisan papers in every political campaign.

We ask no favors of public journals, nor do we expect any justice from them. Ordinarily to be spoken well of by a public Newspaper is equivalent to being a scoundrel.

We look for persecution from them but not for favor.

## The National W. C. T. U. Convention.

Even invincible Chicago gracefully surrendered to them, and still survives the invasion in good condition to entertain the world in 1892.

The gentle echoes of their footfalls have died out of our streets and their retreating forms have faded from our view, and nothing is left of them but blessed memories of kind words and loving helpful deeds that shall never die.

The words of the German brewer on the cars, repeated by Gen. Fisk before the convention, more forcible than grateful ears polite, yet seem appropriate to the occasion; "Dem vimmens peasts de tife!" Though the boiler of the devil's great tea-kettle did not seem to appreciate the General's suggestion that that was just what needed to be done, and his advice to the speaker to aid in the work, it will be appreciated by a vast company of earnest men and women.

The actual voting members of the body numbered 460, which was but a fraction of the number of women from abroad.

On the last night, that memorable night when non-partisan, Republican Mrs. Foster and her untiered braves, fourteen strong, seceded and filed out of the seats of the Iowa delegation, thirty-three loyal white ribboners crowded in to fill their places. On the supposition that there were no ladies of the Foster faction in attendance, which, as we are informed, was not the fact, and that the attendance from Iowa was an average of that from the whole country, we can get some idea of the vast assembly of the country's fair that for five days graced our thoroughfares.

Every state and territory except Alaska had its representatives. All that was lacking to the complete happiness of the occasion was elbow room and ear power. Before they come again Chicago must somehow manage to swell out her audience chamber to vastly greater proportions, and strain up to a higher tension her ear drums.

This great white ribbon army has over forty departments and an alert and active general at the head of each one of them who is expected to report the movements and victories of the campaign. The number on their muster rolls closely approximates that of the 144,000 that John saw on Mount Zion, in the end of the christian age.

The treasurer's report for last year shows receipts of \$23,889.97 and total expenditures \$20,667.57.

They have the largest publishing house in the world, owned and managed entirely by women. The capital stock is \$50,000, all but about \$3,000 of which has been paid in. The cash receipts from Nov. 1, 1888 to Nov. 1, 1889 were \$159,048.96. The expenditures for the same time were \$158,519.96. During the last year \$12,095.00 was paid for presses, machinery and type.

The next enterprise is to build a home for this great living body. This is already fairly under way under the intelligent and irresistible direction of Mrs. T. B. Carse. Of the \$600,000 capital stock \$542,000 is already pledged, and the balance of the \$1,100,000, which is to be the whole cost, is actually paid in, or pledged, or in process of being raised by pledges of bands of men and women, mite boxes, baby bands, cherub bands, and the numerous devices that the fertile brain of woman only can invent.

The structure, which they call a temple, is to be twelve stories high, entirely fire-proof, and massively constructed in the style of a modern business block, and is to be ready for occupancy in time to astonish the world that shall assemble at the great fair in Chicago in 1892.

Of the personnel of this great arm we shall have more to say hereafter. If we were inclined to jealousy, should be positively green-eyed, the honors of masculine hum when we remember, consider



vast and unwieldy throng? the excellent order and admirable dispatch of business manifested. But to my mind the most wonderful and blessed thing revealed in all this is the evidence it gives of the development of the suppressed sex, and woman's preparation for a higher, holier calling just ahead of her, which is none other than the organization of the new kingdom of righteousness, the "new heavens and new earth wherein dwells righteousness;" which means a new church and a new state, which comes in the end of the dispensation.

PROF. O. F. L'AMOREAUX.

VIM (?)

What is the matter with little Vim? But perhaps you do not know who Vim is. Has any one ever heard of it? Well, it is a little weakly, half-starved nondescript, squeezed in between the confines of 35th and 40th Streets, that comes out of its hole once a week to disgorge the indigested offensive stuff it has generated during the previous seven days. It is now striving to make up in bile what it lacks in blood.

The fact is, Vim is jealous; terribly jealous. It is losing sleep. Its appetite for healthy food is gone. The Guiding Star Printing Co. is doing its work so well, and treating its patrons so honorably and faithfully as to cause Vim to tremble for the stability of its support and the perpetuation of its own weak existence; and especially so, lest THE FLAMING SWORD shall terminate the disintegration which it believes THE GUIDING STAR began.

We have said its appetite for healthy food is gone so that it cannot distinguish it from garbage and offal. It has lost its power of discrimination. It has wrecked its constitution in the vain effort to immortalize itself in demonstrating to the world that there is no hell, and in disproving the existence of a devil. The truth is, Vim in all its investigations never looked within itself for the evidence it sought, or it would not be floundering around at this late date in the quagmire of its own conceit. Failing in the hell and devil business to find food to satisfy its vanity, or to appease its hunger for notoriety, it has tried in its weak fashion to imitate some of its more pretentious fellows in the business, in preparing a scandal-broth, hoping a few dishes of it will invigorate its failing powers and give it a longer lease of life. It will not do, Vim. Better leave it alone. It may not disagree with your stomach for we know that can tolerate anything, but it will increase the putridity of your blood, and greatly excite your hunger for scandal-broth which will sooner or later fail you. Let us prescribe for you, gratis, a little of Brown-Sequard's famous Elixir of Life. We think a little of the essence of a good dog, or guinea pig, or skunk, inserted in your veins, might revive you, and in time make you tolerably respectable.

Try it Vim. If it fails we will prescribe again, for we hate to see our remedies fail. We make no charge for treatment in such cases as yours.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

The Church Triumphant or Assembly of the Covenant, holds its Sunday services at 7.30 P. M. every Sunday evening, at the parlors of the College No. 2 College Place. These services are public and a general invitation is extended.

The central office of the Guiding Star Publishing House, is also at No. 2 & 4 College Place.

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Dr. Teed Threatened.

The Founder of the College of Life Notified to Leave the City.

Many Gory Letters of the Skull and Cross-Bones Order Sent Him by Mail.

He Refuses to Be Intimidated and Is Still Holding the Fort with His Disciples.

After a Few Rebuffs a "Journal" Reporter Succeeds in Getting an Interview with Him.

The Doctor Discloses His Plans and the Theories of the Great Koreshan System.

The Report that He Is to Be Translated During This Month Strongly Denied.

[The Chicago Journal.]

Dr. Teed's "College of Life" is still running at No. 2 & 4 College place, despite the predictions of many angry men that he was to be routed out and his institution, figuratively speaking, levelled to the ground. The grievances of most of these antagonists to the doctor are based on an alleged coaxing away of their wives. It is indisputably true that a number of married women have gone to the college to live. The husbands of these women assert that they have been attracted there by an irresistible psychological force wielded by Dr. Teed, and the latter retorts that there is nobody in his home who is not there of their own volition and choosing; that any one is free to come when they please and leave when they get tired of the life led there—if they ever do.

It is out of all this that a regularly organized opposition to the "College of Life" has grown and the inmates made very miserable by the receipt of threatening letters of the White Cap order. A JOURNAL reporter, when he called at the "College" to-day found that none of the threats had yet been put into effect, but that the rather mild-mannered people who live there were in daily dread of something awful taking place. A number of the inmates talked freely of the situation and, while they seemed to be unnecessarily enthusiastic at times over the Koreshan doctrines taught there, it was impossible to make any of them acknowledge that they were held there by any controlling spirit. An interview with Dr. Teed was the prime object of the reporter's visit, but it was only after urgent solicitation that he would consent to talk. He said he had been maligned and abused by the newspapers, and was averse to saying anything for publication lest he should be again misrepresented. He was assured that THE JOURNAL reporters were all instructed to follow the command of Othello to speak of men as they find them, "to nothing extenuate nor set down aught in malice." This brought him to time, and from then on he was a ready talker. It is needless to say that, like all his followers, Dr. Teed is an enthusiast. He acts like a man who has "enlisted for the war." That he is intelligent and shrewd, and that his intelligence is of a high order, becomes more apparent in an interview than in a casual meeting. There is nothing remarkable in his appearance, but his language is that of a man of thorough education and keen mind.

THREATENED BY WHITE CAPS. It is understood, doctor, that you have received threatening letters purporting to issue from White Caps. Is this true?

"I am in receipt occasionally of such absurdities, and in view of the straits to which I am reduced, as in the case of the Cronin murder, it is not impossible that the miscreants who have threatened my reputation might excite some base wretches for mercenary inducements to attempt some injury to my person. I wish it distinctly understood that I never yet have been, nor never expect to be, intimidated to swerve an iota from the prosecution of the work that I am by nature and by cult fitted to perform. I expect to live unmolested, to champion the cause of reform till the curse of ignorance, the curse of woman's bondage to man, and the curse of overwrought labor with incompetent remuneration shall no longer degrade the race."

A MATTER OF TRANSLATION. "What have you to say, doctor, about the report that on the 18th of

this month you are to be translated?" he was asked. "If you are sent to me in the interests of justice, a consideration I have scarcely reason to expect from a public journal, I am prepared to talk with you. If sensation is what you are after, this might prove your wisest course, for if the real cause of the difficulties existing between the one or two parties making the recent attack upon me, and their wives should reach the public mind, as I knew them to exist, the sensational phase of the report could have been augmented a dozenfold, the absolute truth have been given to the public, and my calumniators placed in no enviable position. I have neither time nor disposition to descend from the demands of my public work to which for nearly the past twenty years I have devoted my life, to an apparent level with the grovelling vulgarity, obscenity, hypocrisy and villainous falsity of the few men who have attempted to blacken my reputation, by even seeming to controvert with them my right to public respect. It will require no effort on my part to place them in their true light before the people, for the brazenness of their statements stamps them as liars and slanderers, and the critical and respectable portion of the public will not be deceived by their weakling efforts. If I am a criminal, let me be taken into court where at least there is a show or mockery of justice.

"As to the translation, or theocrasis, of which you speak, allow me to state that I have never, to my most intimate disciples, designated a time for any apotheosis which may or may not be in my future prospect or purposes. How much less would I be liable to reveal so important and so sacred a consummation to my vilifiers."

This nearly staggered THE JOURNAL man, but he came up again with the following question:

"But, doctor, is it not true that you expect to be translated?"

"I believe with common Christianity that the Lord Jesus, in common with other Biblical characters, passed through a theocrasis, ordinarily designated translation. This theocrasis or translation I regard not merely a fact, but a fact underlying which there obtains a law understood and applied by those great mediators between God and man, and if a law through which one may avert the calamity, death, then also a law by which, if applied, all men may rise above the power of hell and death, and acquire the victory over the grave, as did the Christ through the energy of the resurrection."

"You believe, then, that translation is a possibility at the present time, and that through such a termination of your earthly pilgrimage you will avert the 'calamity' commonly falling to the lot of man?"

THE KORESHAN DOCTRINE.

"I believe and teach that the translation of Enoch, Elijah and Jesus were manifestations of the first fruits of the power of the resurrection, and earnests merely of the resurrection to come to such as in this age become obedient to the laws of life as scientifically set forth through the Koreshan System. Koreshism is the science and practice of the laws of life. In other words, it is the science and practice of Christianity, and all men who will obey the law, or, in other words, keep the commandments, may overcome death and enter the spiritual or celestial world by the new and living way; that is, through a final dissolving of the physical form, by an incorruptible process, the body itself being transformed or converted to spirit. This is literal absorption. Elijah and Jesus, to say nothing of others before them, were absorbed into the spiritual world. This is not only true of these sons of man, as a veritable fact, but it constitutes in them a literal consummation of that which only existed as a concept in the Hindu mind. The Indian hope of final absorption into Nirvana was a practical reality with our Lord, and through Him made possible to be practically realized by those who consent and according to the Lord's appointment."

"Would translation be an identity or son?"

"By the common definition of the term, it is a transference of the personality, to the base use of a lecherous absorption."

through stages of obliteration till it dies even in the 'spiritual world. It is to avert this calamity, which is the lot of both body and soul so long as subject to the law of death, that this final absorption must obtain. When man reaches that consummation of knowledge, and power over the flesh to apply it, which culminates in the final dissolving of the outward form and structure; or when he is theocrasised, or, as you term it, translated, he possesses his soul-life intact, and his absorption is not into an ocean of spiritual unconsciousness, but into his inmost and perpetuated conscious entity, into which it is only possible to enter through such termination of his material career."

Dr. Teed continued, "substance is indestructible and universal, and is presented to our conception in two general qualities, namely, matter and spirit, each being convertible to the other."

AN APT ILLUSTRATION.

With this he drew a sulphur match across the bottom of his slipper, which upon lighting, he proceeded to expatiate upon as follows:

"By the destruction of this piece of wood and phosphorus of which the match is composed, I am able to transubstantiate it to energy. This energy is no longer the material form and quality of the substance, but by the process of combustion or burning it has become spirit. It is no longer matter, but it is as really substance, as previous to its conversion. This match may be reduced by flame to energy, through this rapid process which you observe, or it might by slower methods pass to other states by the decaying or rotting process. What is true concerning this match is true also of man. Man, subject to the law of death, follows the rotting process, while the man born finally of God, prefers the new and living way, and takes his final departure as did Elijah, by flame, passing away in what is called the chariot of fire. This is the flaming sword placed at the east of the Garden of Eden to keep the way of the tree of life. By the dissolving of the body of the Lord Jesus, which was accomplished by his transition, his visible form was changed to spirit, or that which has been termed the Holy Ghost. This Holy Spirit was the substance of his body, and when it was communicated or transmitted as spirit it passed over to the church (this was the real pas-over) and was absorbed by the followers of the Lord Christ. They thus, in absorbing and appropriating the Spirit, literally partook of the substance of his body, fulfilling his word when he said, 'My flesh is meat indeed, and my blood is drink indeed. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day;' meaning the last day of the age or dispensation."

IT DOES NOT BREAK UP FAMILIES.

"Doctor, you have in some way earned the reputation of being instrumental in breaking up families and in separating wives from their husbands. Can you give a satisfactory explanation of those charges?"

"I most emphatically deny every such charge, and if you will take the pains to inquire into the causes which have operated to estrange the only two instances, where, by any possible warping of the truth it could be made to appear that I have been either remotely or approximately instrumental, you will discover a side to the question that would appall public sensibility, and bring the wrath of the community down upon my slanderers rather than upon me. My doctrines do lead to the exaltation of the mind above the brutal passions of the flesh, and when accepted by either male or female, the mind sensibly arises above the pleasures of brutal indulgence. If the one accepting our system of purification happens to be a wife, and demands that freedom which liberty of conscience bestows, and the right to guard the sacred precinct of maternity for maternity's sake alone, it no doubt will breed differences where grossness in the opposite party is too gross for modification. I unhesitatingly declare (and rejoice in the opportunity for so great a publicity to my sentiment as you offer me) that the time is now ripe for woman to arise from that thralldom to masculine control, which, through the sensuality of man and his power over her, has made it possible to prostitute a sacred principle, namely, that of a divine personality, to the base use of a lecherous absorption."

(Continued on third page.)

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**WOMAN'S DEPARTMENT.**

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

All communications for this department should be addressed to:  
MRS. A. G. ORDWAY,  
FLAMING SWORD,  
3619 Cottage Grove Ave.

**FEMALE SLAVERY.**

The most dangerous slavery is that in which those in bondage are ignorant of their servitude. The degradation of the black race at the south was bad enough, but it was not to be compared, in ignominy, with that of the degradation of the white race through the subjection of woman to the sensualism of man, which not only destroys her soul, but reflects disastrously on the male population, carrying the man also down to hell. Why, says public sentiment, supported by the pulpit and church, I am appalled that any dare question the status and sanctity of the marriage obligation.

Public sentiment has no conception of the prostitution imposed by the marriage vow, nor the slavery this obligation enforces, and which the moment the ceremony is consummated, establishes the enslaved in a strong bond of iniquity and in a gall of bitterness, which is doubly intensified through human ignorance of the character of the curse. Death and hell follow in the very wake of prostituted marriage.

Twenty years of experience and forty of observation together, have taught us that it is no very easy thing to reform public sentiment when its vitiation has stultified the moral and religious sensibility. God created man in his own image and likeness, male and female, providing him with propagative powers like his own, the germ of that life to be utilized for reproductive purposes, and to perpetuate the sons of God, but never to desecrate and degrade the propagative energy to the mere prostituted instinct of lecherous passion.

When that which God has sanctified and rendered holy by the pronouncement of his blessing is reduced to more than brutal passion, and the most sacred element of creation, the hidden essence of human existence is laid waste through the descent of the will of man to sensual indulgence, it is time for woman actuated again by divine power to arise in her might and assert her sacred prerogative in the exercise of her liberty.

Woman will be forced to take the initiative in that great movement of reform in which the axe is laid at "the root of the tree," which because of its abused or prostituted service and encumbrance of the ground, it must be cut down and committed to the destructive influence of the flame.

Woman demands an equal right in the exercise of every function of government and home; but she also demands more than this. She will have the freedom to devote her sacred body to divine use, and if it is the first step towards the introduction of the final woe through which the curse is to be lifted, when there shall be no more curse, she may glory that she is worthy to become the instrument in the divine hand to fix the boundaries of human integrity.

A. G. ORDWAY.

**Emancipation of Woman.**

Truth dawns gradually upon the world. Woman suffrage is a question, the solution of which is but one step towards the goal of emancipation for the maternity of the human race.

The state of Wyoming has initiated a step in the progress of the world's career, the indications of which mark the sounding of the death knell to the prostituting power of the male creation.

Everything touched by the polluting hand of a dominant but degraded masculinity, the more responsible, culpable and despicable, because of its freedom in the exercise of its intellectual authority, is prostituted to the licentious pleasure of a power which would perpetuate its control, but which the voice of Wyoming as expressed in its constitution declares must be overthrown.

Woman's suffrage is a small part of her liberty. This step however, vouches her through her own determinate effort in Wyoming, gives the impulse to the extension of this right throughout the country, and the mighty instrument, the ballot, once

wielded by her, will afford an initiation to the more important degrees of her progress towards her perfect liberty.

Woman not only has the lesson to learn that the sacred function of maternity must be held inviolably immaculate, but the greater lesson, that it is her province to guard that sanctuary from the desecrating power of a sacrilegious indulgence. Oh womanhood, arise as the Goddess of virginity and throw off the yoke of your thralldom and assert the right to direct the use of the propagative function.

**A Break in the Ranks.**

**ORGANIZING A NEW W. C. T. U.**

Mrs. Foster's Adherents Decide to Call a Non-Partisan Convention and Form a Rival Union—The Iowa Union Will Support Its Leader.

The secession of the Iowa delegation from the Woman's Christian Temperance union convention has caused a split in the organization which will result in the formation of a separate and distinct combination of women advocating the temperance cause. It is important to remember that this was not a withdrawal of the Iowa unions, but simply the retirement of the Iowa delegation from the convention. They expect the state organization will indorse and ratify their action, but there is serious doubt of this in view of all the conditions and circumstances. The fact that the seats of the delegates were immediately filled by other Iowa women is evidence that the secession movement will encounter strong opposition among the hawkeye members of the Woman's Christian Temperance union. When the ladies went out of the convention there were cheers and jeers, and the invitation to other Iowans to occupy their places was promptly responded to and caused great enthusiasm. The bolters explain, however, that these visitors had no credentials; that they had come to Chicago in anticipation of the emergency, and that they were seated without authority, as the convention had no right to substitute any one else for the accredited representatives from the state.

The Iowa delegates deferred their action until the last moment—after the platform had been adopted and the convention was almost ready to adjourn.

**THEY HOPED AGAINST HOPE.**

"Why didn't you assert yourselves earlier in the convention?" was asked of one of the Iowa representatives.

"Because we were hoping against hope," she replied. "We did not want to take this action. We thought the convention would show the minority some consideration. We were compelled to do as we did, and we will not recede from the position we have taken."

"Was this movement contemplated and discussed before you came to the convention?"

"It was talked about, of course, but we thought it would be avoided, and until yesterday no decision was made as to the course to be pursued. It has been staved off for several years. The first action for a third party movement was taken in 1884. We then entered our protest, as we have done from year to year since. The majority now say to us that they ought to have gone out then, but we reply that we expected the union to go back to original non-partisan allegiance. Finding that there was no prospect of this we determined to leave the convention and to take such action as we might deem proper.

"I see," added the lady, "that some of the papers except Mrs. Carhart in mentioning the retirement of the Iowa delegates. The fact is, the entire Iowa delegation went out. Mrs. Carhart was a visitor at the convention, and by courtesy was made a member of it, she having been a candidate for president of the Iowa union."

It was Mrs. Foster who read the protest which carried out the Iowa delegates, in these words:

**MRS. FOSTER'S PROTEST.**

"With a deep sense of the grave responsibility resting upon us at this hour, and with a conviction of duty so overmastering that it will not permit us to be silent, we submit to this national convention the following statement:

"At St. Louis in 1884 the national convention adopted a resolution pledging the influence of the union to the prohibition party, at the same time declaring that states and individuals were free from any obligation to carry out the pledge of the party support therein given. Thereupon the executive committee of the Iowa union declared that, in the exercise of liberty thus accorded to state unions in the resolutions referred to, the Woman's Christian Temperance union of Iowa would remain, as heretofore, non-partisan, and formally notified the president of the national union to that effect, receiving from her a recognition of their perfect liberty to so act.

"The next session of the state union ratified this action of its executive committee and elected Mrs. Foster president upon this issue. Similar action has been taken at each subsequent convention, the union formally adopting a non-partisan amendment to its constitution in 1887. Believing that, under the resolution adopted at St. Louis and reaffirmed each year, it was perfectly legitimate for them to oppose the partisan policy of the national organization, and hoping that that society would in time recede from its party alliance, the Iowa union has complied with every requirement of the national constitution and loyally sustained every reorganized department of Woman's Christian Temperance union work.

"While sustaining this relation, the Iowa delegation has each year filed its solemn protest against the partisan action of the national union. At the annual meeting in 1888 this protest was presented in the form of a memorial adopted by the Iowa convention. The prayer of this memorial was denied, with no attempt to refute the facts and arguments upon which it was based, the contumely and discourtesy possible to a free legislative body being visited upon the delegation presenting it.

**THEIR WORST FEARS REALIZED.**

"The Iowa delegation have each year felt more and more keenly that the odium of practical disloyalty was attached to them because of their opposition to the party alliance. They have felt the evils they foresaw and realized the disasters they anticipated. They have seen their prophecies of bitterness of spirit, of partisan antagonisms, of personal misunderstandings, misrepresentations and alienations, and the lowered moral tone of the work verified. During the current year the most virulent attacks have been made by officers and members of the national society upon the president of the Iowa union, upon her official acts, and the policy of the state which she represents. In these attacks personal character has been assassinated and organization rights and privileges ignored and denied. The Iowa delegation in this convention sought redress from the national executive committee, to whom they presented a formal communication citing these facts. That committee decided it had no jurisdiction in these matters. Furthermore, this national union has at this convention, for the second time, voted down a non-partisan constitutional amendment. It has also reaffirmed for the sixth time its alliance to a political party.

"In view of these facts and others equally unjust and oppressive, the Iowa delegation have been forced to the conclusion that there can be no amicable adjustment of these irreconcilable differences in principles and methods, and are convinced that in Christian honor they are bound, in justice to themselves and in fealty to the principles for which they stand, to withdraw from this convention. In so doing we reaffirm the statement of principles as set forth in the protest of 1885, upon which is based our opposition to the partisan action of the national union."

**A CAUCUS OF NON-PARTISANS.**

Before noon yesterday a meeting of non-partisan women in the convention was held at the Palmer house, in response to a call issued by Mrs. Ellen M. Watson of Pennsylvania. This was evidence that the Iowa delegation had support from other quarters, and they felt much encouraged thereat. Over forty of them assembled, and Mrs. Walker of Minnesota was elected to preside. It was determined to organize a non-partisan Woman's Christian Temperance union based upon this declaration by Mrs. Campbell of Pennsylvania:

"The object of the society shall be to interest and unite the Christian women of this nation in non-sectarian and non-partisan temperance work for the reformation of the intemperate, the education of the public sentiment in favor of total abstinence, and the prohibition of traffic in alcoholic liquors; for the promotion of social purity, the suppression of vice and crime, and the education of the masses in regard to the duties and responsibilities of good citizenship."

A provisional committee of seven was elected to provide for a permanent non-partisan organization of the Woman's Christian Temperance union and to issue a call for a non-partisan convention of women of the country as speedily as possible. The convention will be held in Cleveland probably on Dec. 23, the anniversary of the commencement of the crusade. The committee to make these arrangements consists of Mrs. E. J. Phinney of Cleveland, O.; Mrs. T. B. Walker of Minneapolis, Minn.; Mrs. Judge White of Indiana, Pa.; Mrs. Richard Darlington of Chester, Pa.; Mrs. Ellen M. Watson of Pittsburg, Pa.; Mrs. Florence Porter of Old Town, Me.; and Mrs. Mattie M. Bailey of Shenandoah, Iowa.

**PROSPECTS OF THE NEW UNION.**

While they were in session a number of congratulatory telegrams were received by the seceders, Mrs. Joseph D. Weeks of Pittsburg wiring: "Well done, good and faithful servants. The Lord will protect the right." Before they adjourned the ladies present pledged over \$500 for the preliminary expenses of the movement.

Asked if they had reasonable hopes of success, the Iowa delegates united in a response of "Yes." Then they added that this was but the culmination of an effort of long duration. Last year, according to their declarations, there was a falling off of 40,000 in the membership of the union because the convention indorsed the third-party idea. They added that there were thousands of other women who had held off, waiting to see what would be done by this convention, and they are expected to join the new departure. The prime movers argue that the women of the south from strong democratic states will be glad to join the women of the republican states of the north like Iowa, Minnesota, and Pennsylvania. "We do not expect to at once rival the parent organization," said Mrs. Aldrich, "but we will grow rapidly from the start. The building in which we are to meet at Cleveland was erected by a prohibitionist and donated to the union because he thought its work ought to be strictly non-partisan."

**PREPARING A REPLY TO MRS. FOSTER.**

The executive committee of the regular organization held meetings almost continuously during the day and evening. The Iowa question came up in sections, but mainly upon the selection of a sub-committee to reply to Mrs. Foster's protest. This matter was referred by the convention on Tuesday night, in the midst of a good deal of confusion, to the executive committee, and this committee decided to issue a reply to the Iowa protest, which, it was claimed, contained a number of errors and misstatements. The sub-committee appointed to prepare the declaration held a protracted session.

In the meantime Mrs. Carhart, who remained in the convention, was invited to occupy a seat in the executive committee, and gave a recital of the situation in Iowa and her own part in the political procedure there. Mrs. Carhart, subsequently interviewed, said she desired to make expressions which would be friendly and kindly to the followers of Mrs. Foster. "I have always been on cordial terms with them," she said, "and there is no reason why I should censure them or criticize their action. I don't think I did so in anything I said to the executive committee. I merely told of my intercourse with them and the status of the work in the state of Iowa. There have been four state meetings that I have not attended, and at the last one I received thirty-six votes for president. The claim that Mrs. Foster was the unanimous choice for that office was therefore not justified, but I do not know that she makes it. I was not a delegate, but the convention invited me to act as chairman of the Iowa delegation after the withdrawal of the others, and the executive committee asked me to represent Iowa as the acting chairman of the Iowa delegation."

Miss Pugh, the treasurer of the national association, said it was apparent that the Foster adherents had for a long time contemplated this bolt. "We are satisfied of it," she said, "because Mrs. Phinney has been in the city for several days, and she it was who presided over the meeting of the dissenters to-day. Mrs. Phinney is president of a small non-partisan organization in her own locality—probably the unions of a county—which withdrew from the state organization. The small number of unions which she represents will probably be made the nucleus of the new society. Her presence in Chicago had prepared us for the withdrawal of the Iowa delegation, and we were not taken by surprise."

**WILL REORGANIZE THE UNION IN IOWA.**

The sub-committee on the Iowa revolt consisted of Miss Willard, Mrs. Woodbridge, Miss Pugh, Mrs. Buell, and Mrs. Carhart. The president of the association was engaged in the executive committee, but the others conferred at length on the all-absorbing subject. Miss Willard said: "We will not answer the protest. We have answered it repeatedly already, and there is nothing more to say. We will, however, take steps to organize the regular Woman's Christian Temperance union in Iowa in opposition to Mrs. Foster's movement in the state. What the committee will recommend I cannot now say, but a plan will be formulated."

The executive committee will remain in session to-day, and it is probable some decisive action will be taken to counteract the effect of the withdrawal of the delegates. A large amount of routine business was transacted yesterday and last evening, and time was given to persons to make remarks on woman suffrage, dress reform, and kindred subjects.—Chicago Daily News.

The regular convention of the W. C. T. U. has taken the only course open to it, from the standpoint of Christian principle. In its pronounced step against the infernal rum traffic, it has placed itself where the Christ would stand were he permitted to openly avow himself.

We believe in and teach even a more radical method for the annihilation of the rum curse than that proposed by the Prohibition Party or the W. C. T. U., but we believe that both are moved with a determination to embrace in their warfare every available equipment conducive to the accomplishment of the end in view.

There is but one party pronounced in its purpose to be on the Lord's side on this question, and that is the Prohibition Party.

The regular W. C. T. U. will be sustained in this, its recent action, and its power for good will be augmented a thousandfold. It now has an open warfare. It knows its ground, and can make a free fight without encumbrance. We trust that the regular organization will give us opportunity, as occasion may offer, to lend it our support, even though it be a mere modicum of the great strength comprising the impetus of its progressive career.

**Where is the Responsibility?**

One of the greatest evils under which man groans is the accursed rum traffic. There is some location for this responsibility, and one which may be designated with so much accuracy as to leave no room for question. We propose here to define this responsibility and point out the real den of its iniquitous care. The rum sucker, whether in the halls of congress; in our state legislatures; in the court room, or in the street, is a self-degrading wretch, and a violator of the rights of the innocent victims of his debauchery, and while a dire accountability awaits these poor self-polluting victims of the destroyer of the souls and bodies of men, the gravest amenability is not with them. A greater curse rests with the rum maker, and he will be called to judgment speedily. It is not upon him however, that the direst vengeance of an offended God will fall. A great weight of responsibility abides with men in high "official" place who foster with their legislative authority, the rum curse, but who, immoral and irreligious, feel no sacred obligation to God or man. Men having but little moral sensibility as a native endowment, with that little, rendered obtuse, and stultified by constant indulgence in this spirit of death, distilled by the personal devil and generated in hell, cannot meet to the fullest extent God's burning wrath at this desecration of His temple. "If any

man defile the temple of God, him shall God destroy."

Not with the rum consumer; not with the rum maker; not with the law maker in our legislative halls who with his fostering care legally protects this subtle serpent, poisoning with his destructive fangs a race of men, doth lie the charge of deepest guilt.

The central account is at that point where religious, responsibility, and sacred obligation to God, commands obedience to the law of God. Nowhere else but in the church which claims to be the custodian of God's covenant with man, ought we to look for the condign descent of that dire wrath which must surely fall. The responsibility rests with the so called, church of Christ, because with it, as the ark of the covenant, was committed the sacred trust of human protection.

By a united action to-day upon a question which leaves no room for doubt as to which side a man must stand to be with God, the church could sweep this curse from off the earth. But will it? No, most emphatically no! The church is given over to the devil, to rum, and to the support of political parties, which make this the source of revenue and of power.

**DR. TEED THREATENED.**

(Continued from second page.)

erous gratification, and the home which should be the shrine of virtue, to the mere licensed brothel of sensuality. I am also glad if the bitter persecution of an indecent and lying adulterer has made it possible for me to insinuate my doctrine where, without such aid, neither love nor money could gain for me a hearing.

"I challenge the world," continued the Doctor, "to put its finger upon an act of my career of which my friends need be ashamed."

**THE COLLEGE CURRICULUM.**

"Doctor, you call this the College of Life. In brief, what is the institution and its purpose?"

"The Koreshan system includes three departments—namely, the department of church, called the Church Triumphant or Assembly of the Covenant, the College of Life and the Society Arch-Triumphant. As the system matures, it is the purpose to extend it throughout the world. Our church, college and society here comprise the parent group. Branches are to be formed as rapidly as our doctrines become known and are accepted."

"By what means are you promulgating your doctrine?"

"Principally through our literature, issued through our own publishing house, which begins to manifest considerable signs of vitality. The *Guiding Star*, a monthly magazine, is at present the principal publication, though we have issued other small pamphlets and are preparing much other matter for future issue. The general object of this organic effort is to practically enforce the principles taught and lived by the Lord Jesus. We maintain that the principle of love to the neighbor is a practical one, and that it may so far extend and control human interest as to supersede the competitive system now in vogue and substitute the one of common or united life, making our Government in reality, what it is now in name, a commonwealth. In other words, a wealth in common."

**LOCALS.**

We call your attention to The Sommer Laundry advertisement.

The Henshel Photo & Portrait Co. make a special offer in this issue of Crayon Portraits until Jan. 1. They also offer 18 Cabinets for \$2. Please state to them that you read this advertisement and get a special discount on fine work.

C. E. Sayre D. V. S. of 3725 Cottage Grove Ave. whose "ad." appears in this issue is a graduate of the Chicago Veterinary College.

Do your banking business with the Oakland Bank, Cor. Cottage Grove Avenue and Oakwood Boulevard.

We find Johnston, Peters & Co. the bankers to be a reliable and accommodating firm.

W. D. Kerwin has purchased the Avenue Cafe and Restaurant, 3622 Cottage Grove., and will spare no effort to make it a first class place.

We are pleased to announce that a nice line of Holiday Goods is displayed at The Pick Sisters Co., in China, Crockery, Glassware, etc. 2110 Wabash Ave. & 3958 Cottage Grove Ave.

Advertisements in the 12 x 19 inch Guiding Star Monthly Office Blotter, 14 x 2 inch card for 50 cts. Blotters delivered free on application. Address: Guiding Star Printing Co. 3619 Cottage Grove Avenue.

For Dry Goods, Notions, Gen's Furnishing goods etc. call on A. N. Warner, 3908 Cottage Grove Ave.



## The Koreshan System.

One of Dr. Teed's Disciples Gives Him a Warm Indorsement.

Mrs. Ordway Tells About the Objects and Teachings of the College of Life.

Marriage is Not a Failure When Based on the Theory Inculcated by the Koreshans.

[The Chicago Journal.]

The interview with Dr. Teed, concerning the objects and doctrines of his "College of Life," published in Wednesday's JOURNAL, caused a great commotion both among the advocates of the institution and those who oppose it. One of the strongest advocates of the Koreshan system is Mrs. D. E. Ordway, and to her a JOURNAL reporter was sent to-day to get her views on the matter. His introductory question as to what she thought of the interview brought out the reply:

"It was very satisfactory, not alone because it was truthful and fair, but because it is the first time we have ever had anything like decent treatment by the press."

Mrs. Ordway is not an inmate of the College, which, she claims, exists according to the rules that obtain in the highest phase of that life to which the Koreshan doctrines determine, but by force of circumstance enjoys in her own family, as she explains it, by mutual consent, the right to exercise her deepest religious sentiment, which she claims is her prerogative, free from molestation, as guaranteed by the organic law of God and the Government of which she is a citizen, and indorsed by the Constitution of the United States.

### CHASTITY AND CELIBACY.

"The basic principle of our belief," she began, "is, first, purity of life, in which is included chastity and celibacy, with such as enter into the higher order of the system; second, obedience to the law of God as summed up in the two commandments of the Lord, namely, 'Love the Lord thy God with all thy heart and with all thy soul, and with all thy might, and with all thy strength, and thou shalt love thy neighbor as thyself.'"

"In accordance with such laws we aim to live, and," she added, with earnestness, "that the inmates of the college do live in accordance with them, at least so far as chastity and purity are concerned, I earnestly believe. Selfishness rules the world, actuating all mankind. The elimination of selfishness is necessary to attain a perfect life, and by what means can such elimination be more certainly accomplished than obedience to the two commandments I have just quoted."

"According to the statement of the husbands of some of the ladies present at the college, you must acknowledge that things are not as correct as you say?"

"The statements are made by Dr. Teed's enemies, and are both false and malicious, as can be proven upon a very little inquiry. There are but two ladies in the college who have been in any way opposed, and when the public knows the truth regarding these cases an entirely new coloring will be given to the whole matter. All who enter the college, either male or female, do so upon the strength of religious conviction and not upon importunity from Dr. Teed."

### NO OBJECTIONS TO MARRIAGE.

"What are the objections to a married life?"

"There are no objections to a married life, provided it is not abused."

"What system of government do you teach, for it is understood that that is one of the main features of the college?"

"Our system determines toward the final establishment of an equitable government, wherein every member of the commonwealth, whether male or female, shall have equal voice in the administration of public affairs. In one sense it might be called socialistic, for we advocate a State socialism, to be attained only through orderly methods. Our system is both material and spiritual. The doctrines taught by our Lord, the Saviour of men, are not only believed by us, but they are scientifically explained by the founder of the Koreshan system, who maintains that the highest standard of the Christian

precept may be practically applied to human life, and that only through such application can immortal life be gained."

"Superficial thinkers," she continued after a pause, "are unable to conceive of our sincerity in such a belief as ours. Men look upon professions of chastity and celibacy with great doubt, because they are themselves lustful. They seem to think the idea new and impossible. Yet they have but to look at existing systems of religion for exemplifications of the doctrine of chastity as a cardinal factor of human progress, from the lower to the higher or spiritual plane of life, and also as a more perfect condition of the natural. If Catholicism may by right exemplify its belief, why can not other systems of religion do the same?"

### MANKIND WILL NOT SUFFER.

In reply to a question as to whether the Koreshan belief desired the entire world to adopt a life of chastity and celibacy, she replied in the affirmative.

"Mary was a virgin," she said, "and by virtue of her purity of life the possibility of the evolution of a superior genus of men was insured, and the Lord Christ became the first-fruit of the new order, about to complete the serial of evolutionary progress. By progressive involution Christ rose plane by plane from material to spiritual perfection."

"Is it for the spreading of this belief that the college is in existence?"

"Yes, partly as a means of disseminating our system of belief, but mainly as the nucleus of a collegiate system to be extended throughout the world as a department of the Koreshan government. We have been slandered and defamed, but man's wrath will redound to God's praise."

"How is it that you live with your husband if you have embraced the faith?"

"A belief in the doctrines of Koresh does not interfere with the domestic relations of any who are mutually agreed in their entertainment. Every system of religion ever introduced into the world has come in conflict with existing convictions, and been followed by separations.

Christianity has not been exempt from this law of progress. According to the Lord's own declaration he came to enforce the separation of families, wherever such ties interfered with the progress of true Christianity." "And every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." (Matthew xix., 29.)

And his words were verified wherever the Christian belief was promulgated. The question with us is not, what will truth affect? but is it truth? and this even is no longer a question."

"Should you give up this family life, and take up your abode at the college, and live practically apart, would you not, according to your belief, be higher in the scale of life?"

"Our living at the college or apart from it has nothing whatever to do with that question. The Koreshan system has a following all over the world, of those who cannot at present be accommodated at the college for want of facility. This provision for those who desire to enter, is a question of growth and time. The scale of our being must be determined through our obedience to the laws of our cult, whether in or out of the central home. We may live according to the highest standard of the system and still dwell in isolated families. It is the purpose of the institution to grow, and in all directions to enlarge its facilities for the application of a universal industrial system, founded upon the central law of love to the neighbor."

"Then it is not true that your affiliation with the Koreshans has caused a separation between you and Mr. Ordway?"

"Not at all. We never lived more happily than we do now. My husband is in full accord with the teachings of Dr. Teed."

FREE LUNCH at the Salvation Army barracks!

We notice by the late "War Cry" that the Salvationists have put the "Devil in a Stew." We infer that all who want devil's broth are cordially invited to attend the free lunch at the Army barracks.

## DECLARATION OF PRINCIPLES,

As set forth by National Reformers Assembled in Convention at Weber Music Hall, Chicago, Nov. 13. and 14, 1889.

**LAW AND ORDER—First:** Law is the product and safe guard of our civilization. Through the intelligent use of the ballot, all wrongs can be and should be redressed.

**EQUAL SUFFRAGE—Second:** Mental and not physical strength is the only true test of fitness for exercise of the elective franchise. Men and women under equal conditions of age, intelligence and citizenship, should enjoy equal privileges at the polls, and receive equal pay for equal official or industrial service.

**PROHIBITION—Third:** All poisons entering the human system for gratification of depraved appetite, injure or destroy individual usefulness. The constitution of the United States should be so amended as to prohibit the importation, manufacture, sale or gift of alcoholic liquors for beverage purposes, and of opium, and all other poisonous drugs except for strictly medicinal purposes.

**MONEY—Fourth:** Money is the instrument of commerce, and can constitutionally and rightfully be issued only by the National Government. Bankers, as other citizens, should only be allowed the use of money when they pay for it a full equivalent. All moneys should be issued by the National Government to citizens direct for equivalent in value; should, whether of gold, silver or paper, be issued in volume suited to the needs of business of the country; should be rigidly limited in issue according to the increase of population, and should be made legal tender for all debts and dues, public and private, in strict accordance with the constitution of the United States, and as explained and justified by all decisions of the Supreme Court of the United States.

**INTEREST—Fifth:** "Interest is allowance for the use of money". Exorbitant rates of interest is the chief instrument by which an idle and vicious class oppress the industrious and productive class. Money should be loaned by the General Government, through medium of the postal service, direct to the citizen on absolute real estate security, at the rate of three per cent per annum; one per cent to be received by the General Government, one per cent to be received into the treasury of the State where such loan is made, and one per cent into the treasury of the county where such loan is made; all such interest to be used in lieu of equal amounts of taxes, for public purposes. It should be lawful to loan such moneys in sums not exceeding Five Thousand Dollars to any one individual.

**REPUTATION A CRIME—Sixth:** Reputation of clearly expressed and fully agreed obligations is a crime. Enactment by Congress, of laws pretending to change the original and only sacred and binding terms and conditions for payment of the public and private debts was a crime. The continued refusal or failure of Congress to repeal such repudiatory legislation, and to employ surplus revenues for the payment of the national debt in strict conformity with such original and only binding terms is a continued crime.

All moneys now loaned to rich and powerful banks free of any rate of interest, and all moneys in the treasury of the United States, not needed for current uses of the government, should be used for the redemption of bonds at the principle and interest therein expressed when originally issued.

**FRAUDULENT CONTROL OF TRANSPORTATION—Seventh:** Watering the stocks of incorporated companies, and all other deceptive issuing of stocks and false manipulations of bonds of such companies, are only modern, evasive modes of piracy and fraud.

Under the right of eminent domain, all methods of transportation for intelligence, persons and property, should be absolutely controlled by the government; first: to the end that all true and useful investment by any community or individual in such means of transportation, be protected for the uses and benefit of such community or individual; second: to the end that all individuals be accommodated at equal rates for equal services; third: that all annual net revenues, in excess of average rates of interest for the use of money, be turned over to the several state treasuries where such means of transportation are situated.

**VALUATION AND TAXATION—Eighth:** The true value of property is justly measured by its cost to the owner, or its capacity to earn increase or revenue. Taxation should always be levied on true values. All property visible to the assessor of taxes, and all record and certificate evidence of the existence of property, should be equally open to the inspection of lawfully elected officials, and should all be taxed equally at the place where such property exists. All lands should be taxed equally according to their productive value, whether for purposes of agriculture or commerce.

**LAND LIMITATION—Ninth:** All uncultivated lands held by private individuals are so held for purposes of

increase in value, unearned by the owner, but produced by the efforts of a surrounding industrial population, who can in no degree derive benefits from such private ownership. The private ownership of all lands should be limited by law to such only as are employed for actual productive and useful commercial purposes, and ownership or holding of lands by incorporated companies should be limited to quantities used for purposes specified in their articles of incorporation.

**EXECUTIVE AND SENATE BY DIRECT VOTE—Tenth:** The people are not represented in legislative bodies, and in the executive branches of the government unless legislators and executives are elected by direct vote. The Constitution should be so amended as to provide for election by direct ballot, of the President, the Vice-President and Senators of the United States, and to provide that a plurality of all such legal votes shall constitute an election.

**LIMIT TO IMMIGRATION—Eleventh:** The employe is always at the mercy of the employer, without hope of adequate redress so long as the unfortunate human beings produced by monarchical institutions of the old world, are allowed unlimited freedom to come to our shores. No criminal, pauper, feeble minded or insane person should be allowed to enter our national domain. All laws prohibiting importation of persons bound by contract for service or labor should be rigidly enforced, and more stringent laws enacted as occasion may require.

**TARIFFS ON IMPORTS—Twelfth:** Duties on imported commodities are taxes upon consumers or users of such commodities. Duties on all articles which cannot be profitably produced in our own country in quantities sufficient for needs of our own people, should be entirely abolished. Import duties should be levied on luxuries, and cautiously, if at all, on necessities. Tariffs should be limited in duration with strict reference to benefits to the industrial population of our own country.

**STRIKES, AND EMPLOYMENT OF CONVICT LABOR—Thirteenth:** Strikes and lock-outs are always turbulent and unsatisfactory methods of settling rates of wages, and other disputed questions between employer and employe. Boards of arbitration should be provided by law to settle all such disputes. All convict labor should be employed by means best suited to the industrial, physical and moral reform of the convict. Such labor should be profitably employed, either for the benefit of the State, or where expedient, for the benefit of those naturally dependent upon such convict for support.

**LABOR-SAVING MACHINERY. REDUCTION OF HOURS OF LABOR—Fourteenth:** The self-evident benefits derived from the use of labor-saving machinery, can only be properly enjoyed by being shared both by the owner and operator of such machinery. The hours of labor per day or year should be reduced in proportion to the saving of labor by the introduction of machinery, and such reduction should be made without corresponding reduction in compensation. The contract system in prisons and on public works should be abolished.

We have given place to the above as a fair declaration of principles from the standpoint of the competitive system. As we totally condemn and reject that system, there are many things in the declaration requiring modification. First, second, and third, involve changes which will follow as the inevitable result of the settlement of the question embraced in the fourth proposition. Money is not the instrument of commerce, only so far as the commercial principle is substituted to selfish ends. That which is called money is nothing more nor less than *watered stock*. The government stamp upon anything fixing its value as greater than its intrinsic worth is fictitious.

What the people want is the absolute destruction of money and the substitution of an equitable interchange of the products of nature and industry, through the establishment of storage departments in every part of the country to meet the wants of every locality. The only thing required to get these products into the hands of the people from the storage departments, will be certificates or vouchers issued through the properly constituted departments. These certificates will indicate quantity of supply, and use performed, or at least, the books of issue department, will indicate that for which the certificate was given. Sixth. The question of repudiation will find its settlement in the destruction of money.

The succeeding propositions are open to about the same criticism as founded upon the commonwealth principle.

We introduce the above declaration of principles for what it is worth.

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