

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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CYRUS, Publisher and Managing Editor.
A. W. K. ANDREWS, M. D., Associate Editor.
PROF. O. F. L'AMOREAUX, Contributing Editor.

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CHURCH TRIUMPHANT.

Until further notice, the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

According to biblical record and "orthodox" belief, God pronounced a curse upon the serpent, upon the woman, and upon the man. Under this curse woman's conception was to multiply, in sorrow she was to bring forth children, her desire was to be unto her husband, and he was to rule over her, owning her body, which he could violate because both he and she were cursed of God and driven out of the Garden. With this curse came death and corruption of both the soul and the body.

Neither man nor woman has been restored from that curse. The serpent still crawls upon his belly, as God pronounced; woman still has her desire, according to the curse pronounced, unto her husband, and is still ruled over by him; man still eats his bread in the sweat of his face. He not only has not been restored to the garden, but he cannot even locate it.

It has so far baffled the skill of the theologians, doctors of Divinity, clergy and laity to fix upon the site, even, of the garden of Eden, much less to find and partake of the fruit of the tree of life.

The modern clergy do not so much as know that the Lord Christ, the firstfruits of the tree of life, came through a restoration consequent upon obedience to the law violated in the garden of Eden. They do not so much as know that the law there violated was the law of virginal purity, and that the coming of the Lord through the obedience of Mary, was the promise of a future power to be given to womankind, in the fulfillment of the Lord's mission to the world.

All men and women are under the curse. So long as the curse remains so long are the laws of life prostituted. Men are born in sin and shapen in iniquity, because living and propagating under the curse.

There is a promise of a time when "there shall be no more curse." Then the serpent will walk uprightly, no longer a sneak-thief. Woman's desire will no longer be to her husband, as under the curse, and he shall no more rule over her. Man will no longer earn his bread and eat it in the sweat of his face, because the curse shall be removed.

The time has come for the protection of the tree of life, (the sacred function of maternity,) and God has again established the flaming sword for its security, placing it at the east (rising) of the garden to keep the way of that tree.

It is not surprising that the lecherous and hypocritical clergy, the lying press, and the violators of the postal laws who send threatening letters through the United States mail, and who are too cowardly to affix their signatures, despise THE FLAMING SWORD and its work of purification.

Every attempt to establish the commune upon the basis of atheism, or infidelity to the precept and principle of the personal Jehovah, as manifestly human, will come to naught.—Cyrus.

How shall our Country become the Wealthiest in the World?

We will first suppose the American government to be a "Commonwealth." Let our government represent a corporation, or one man even, starting out to supply the whole world with every possible article of commerce. In order to compete with other countries and gain the trade of the world, we must offer greater inducements than can be offered by the countries with which we are in competition.

What offers can we make, then, to draw the trade? For so long as we are in competition we must outbid every competitor. This is business. Our success must depend upon two things. First, upon the quality of our merchandise; second, its comparative price.

If our goods are equal in quality, being neither worse nor better, our inducement must be in the price, which, to insure their market must underdate in price those with which we compete.

If we can create and supply better goods than our neighbors of other countries, this is our advantage; and if we can make them cheaper also, we certainly can control the markets.

It is sheer nonsense to think of competing with the world, commercially, unless we can out-do all competition in prices, and beat them in quality of goods created.

Is it possible for the United States with its abundant resources to make better and cheaper goods than other countries? We know that with our facilities we can discomfit the world.

What is the first step? Is it not that this Commonwealth shall improve the quality of its goods, of every description, and cheapen their prices? By what process can this be accomplished? If we ask the protectionists, the plan for the reduction of prices, we have their reply in the records of the last hundred years, emphasized for the last twenty-five years: *make this a Free Trade country.*

The great and constant cry of the protectionist has been, that protection will increase the demand and value of labor, furnishing better wages, because it increases the prices of goods protected. If this is the lesson learned through the High Tariff advocates, it follows that Free Trade will cheapen prices. There is no possible escape from this conclusion.

The country making the market of the world, must become the world's commercial center; this is inevitable, and into this center must flow the money of the world, or that in which is involved the purchasing power.

If we can beat the world in quality and cheapness of goods, we can supply home consumption and ask no odds of other countries.

So far, we have considered the question from the common basis of regarding gold as a "standard of value," or gold and silver, or the coins of the world, gold being the representative. We are compelled to meet, at this point, the fictitious valuations of coined metal, these valuations dependent upon the fiat of the different countries producing them.

In proportion to our ability, through free trade, to control the markets, we diminish the necessity for the use of the coin as such, and we convert it to bullion and hold it as an article of merchandise good only for its commercial value till the markets of the world demand it for its comparative intrinsic worth, this being fixed by the demand for its various commercial uses.

Once destroy fictitious valuations, beginning with gold and silver, and every commodity is reduced to its normal relative value.

Such is the first step in the amelioration of human woe. Our second step, after becoming the controlling mercantile people of the world, is to so insure the distribution of our wealth, as to impart joy and health to every member of the commonwealth fraternity.

In the foregoing we have pointed out the sure means, and only sure means, to the greatest commercial power.

In the reply of Hon. R. P. Bland, A. J. Warner, and John H. Reagan, advocates of the remonetization of silver, to the letter of President-elect Cleveland upon the silver question, we find them querying as follows:

"How it is possible for such things to take place as are predicted in the last paragraph of the letter, it is difficult to see. Gold is to be withdrawn to 'its hoarding places,' followed by an 'unprecedented contraction in the actual volume of our currency.' Such contraction, it has been shown, must be followed by a great fall of prices. What then? Would not gold flow here as the tides flow? Surely, it would come as fast as the ships could bring it."

In the above it is plain that the silver men admit the influence of placing a fictitious value upon silver. It would bring into the market an article protected the same as gold, and have the tendency to drive gold to its hiding place.

Then they continue: "What would those who have been hoarding gold do with it then? 'Labor,' the letter says, 'already greatly depressed would suffer still further depression by the scaling down of the purchasing power of every so-called dollar paid into the hand of toil.' Here, in one sentence, we have 'gold hoarded,' 'unprecedented contraction,' 'fall of prices,' and the 'scaling down of the purchasing power of the dollar.' That is, when these 'impending calamities' come, prices are to fall, everything become cheaper, and money become less valuable at the same time. That is, both sides of the balance go down together."

Right at this point where ridicule begins, is where reason ends and sophistry is introduced. The end of the balance containing prices of commodities, is the end of the scale to which the purchasing power of the dollar belongs. The price of the thing is what it brings.

"Usually one side goes up as the other goes down. Usually, when commodities become cheaper, money becomes relatively dearer, and vice versa. Usually a contraction of the money volume results in a rise in the value of money, and not in a fall."

Suppose we critically examine this argument. Are not the products of labor and that which is usually called money, under the competitive system, always in the hands of the "rich?" This is on one side of the balance. Are not prices governed by scarcity and abundance? If there be a superabundance with a prospect of cheap supply, does not the speculator corner the market and discount labor?

In the controversy between the silver men and the gold men, the real issue, as it concerns the people, is kept in the background. The government has not yet reached that point where it creates fictitious valuations, or where it waters its stock and gives away its stock certificates to the people.

Money circulates through specifically devised channels, the gates to these avenues of commerce guarded by National banks, paying no interest, and loaned through them to those paying interest. It does not reach the people till the margins are exhausted by the speculators.

The laboring man does not get the dollar without giving four or five times, or a dozen times its value in labor. If we place a fictitious value upon gold—which we do when we attempt to make it a unique "standard of value"—we cheapen the price or value of every other thing, relatively; this cheapens labor. If we do the same thing with silver we give the silver men a chance, till the balance is gained between gold and silver, but it does not benefit the laborer. It does aid the silver men to fill their pockets at the expense of labor.

The controversy between the gold and silver advocates in their relation to labor is this: It is a fight between the lion and man-eater, in the presence of a man lost in the wilderness. The lion says to the man, "Help me to kill the man-eater, and you are safe." The man-eater (tiger) says, "Help me slay the lion, and your safety is insured." As to which finally has the satisfaction of eating the man, depends upon their relative powers in the use of persuasive sophistry.

But the man lays too, and helps the man-eater to slay the lion, then the man-eater turns too, and makes an easy repast of his unsuspecting but delicious morsel.

If, as a nation, we place ourselves in competition with the world for the world's markets, we must underbid all competitors. I believe from this statement, none will dissent. If the products of labor or the products of use are supplied to the world at cheap rates, it follows that labor (the performance of use) must be had at cheap rates. Just at this point we confront the great obstacle in the way of the settlement of the labor question. But before laying this difficulty bare, let us epitomize the foregoing.

First. Money will flow naturally where it can do the most purchasing.

Second. Cheap productions necessarily involve the factor of cheap "labor," because "labor" is the principal part, or at least 50 per cent, of products.

Third. The financial center will inevitably locate itself where all merchantable stuffs can be had at the cheapest rates.

Upon what basis, then, can we become the wealthiest commercial nation; the commercial center of the world? Only upon one foundation can we hope to build our commercial prosperity, and that is, cheapness of our mercantile exports, and supply of home markets with home products, because of the fact that we can produce these supplies at cheaper rates than other nations.

We come, then, to the great question of controversy, namely, the relation of labor to capital. We strike the key-note of this controversy when we answer the most natural question growing out of the inevitable deductions of the only true commercial premise.

How shall we make cheap labor compatible with the interests of the laboring man? First, let us answer the question, How shall we make cheap labor that we may hold our merchandise at cheap rates and command all commercial interests? Just three factors are involved in this answer; equalize labor, multiply labor-saving machines, and practice economy in our own consumption of goods.

Men cry for more labor; they require less: they cry for more wages; they require none.

To make cheap labor compatible with the interests of the laboring man, apply the principles of the Commonwealth. There is no other solution of this question.

England is a monarchy and a moneyed aristocracy; a financial oligarchy. Its wealth is in the hands of the few, while the masses are in poverty. Is this because it is a free trade country? Is it because England is the greatest commercial nation of the world, and London the financial center? Are the masses in England poor, because there is more money there than in other countries?

There must be some other cause of the difference between the "rich" and the "poor," no matter what form the discussion of the financial problem assumes in the United States of America.

Despite our own political controversy, and the dominance so far of the tariff or protective side of this issue, our tendency is towards the conditions found to exist in England. This is because the greed of so-called capital, coupled with intellectual capacity, enables the money shark to appropriate (steal) the proceeds of honest toil.

Let the toiling masses of this America arise as in the might of one man, and by their political prerogative, sagacity and strength, vote themselves into the equitable adjustment of "labor" and distribution of wealth, and the problem is not only solved, but its solution made applicable to human needs in the regulation of human affairs.

OUR RETRACTION.

With What Judgment do Ye Judge?

Societies of celibates have formed in various parts of the United States, and are unmolested because under the guardianship of the laws of the country. Whether such a society locates itself outside of a thickly populated district or within it, seems to us of little moment so far as legal rights are concerned.

Koreshans as a body of celibates have located in Chicago. We declare our right to abstemiousness, and the right to promulgate the gospel of purification preparatory to the baptism of fire about to be shed upon the world.

We are judged by a hypocritical, intolerant and traducing clergy. We are judged by a lying and thieving press. We are judged by the unobscuring and indiscriminating populace. What, we ask, is the foundation of this judgment? We answer: the prostitute lives of those who judge us.

Men and women repeatedly iterate that they do not believe it possible for men and women to live under the same roof, and maintain lives of virginal purity. Why do they declare this? Why do clergymen make this declaration? Why does the press iterate and reiterate such a sentiment? Why do professing Christians, clergymen, and laymen, who say they are "regenerated," "born of God," "born of the Spirit of God," through the immaculate Son of God, "born from the dead" into newness of life, "begotten into a lively hope" through the power of the "new birth," dispute the possibility of being chaste in the flesh?

There is one reason and only one. Their own impurities condemn them. They know they are prostituting their lives. They know their passions govern them, and they cannot conceive it possible for purity to exist in the world. It will never do, they say, to allow a body of people to exist, who exhibit such a contrast to our own lecherous indulgence. Drive them out, they say. Put dynamite under them. Use mob violence, they urge to the "baser sort," and we will stand at your back, while you are at our back.

Is there a clergyman in the city of Chicago who has any conception of the virginal life of "Mary the Mother of God," and its power to bring into the world the immaculate Son of God? Is there a clergyman who can sing the new song, to be sung by the hundred forty and four thousand who stand on Mount Zion, being virgins, redeemed from among men? Not one.

No clergyman of the modern church knows what the song is. No man can sing it but the hundred and forty-four thousand. No man can sing it that is not a virgin. No man can sing it that does not, in every jot and tittle, keep the law. It is the song of Moses, (obedience to the law,) and the song of the Lamb. (The song of overcoming.) Modern Christianity not only can't sing it, but it can't sing it. It not only doesn't sing it, but it is determined no class of people shall sing it.

Koreshanism is the evolved fruit of the pure and undefiled Christianity, as primitive Christianity was the undefiled fruit of Judaism. The Koreshan Unity has come to stay. Its doctrines of the emancipation of woman from the thralldom of the curse, shall continue to be promulgated. The fiat has gone forth. The spirit of purification of the flesh is in the air. It is a vial of wrath, and a terrible plague to the impure and unholy, but in it, is visible the hand of the Almighty God. Persecution from our enemies is one of the sure means of expediting the progress of our religion.

Fret, foam, storm, rage, and threaten! Write anonymous letters to which you are too cowardly to place your signatures! We don't scare.

Why don't you indict us? Threats are futile. Bring us into court, cowards, hypocrites, liars!!! Give us an opportunity to plead our cause in courts of "justice!" Anything to air us will suit our case, whether courteous or slanderous.

The Mystic Circle.

AND

The Prophet of Koresh.

For the few weeks succeeding the events narrated in chapter vi., all Naples was ablaze with the common topic of discourse, namely, the disappearance of the young and charming Countess of Dorita, and the escape of her assassin or abductor, Count Montmorenci. Many theories were enunciated, but the prevailing one was, that Montmorenci had murdered her in a fit of jealous rage and made his escape. Special pains were taken to give this theory credence, as it provided the most certain means of diverting the public thought from the true character of the whole transaction, and of turning public suspicion from the real culprits.

While the public were busy with the event as it concerned them, the Right Reverend Gonsulmo, Count Ferando, and Father Guidona were secretly plotting for the consummation of their nefarious scheme, which involved very much more than the custody of the young Countess. The plot, while it contemplated the restoration of Papal temporal supremacy throughout the world, had also in contemplation the confiscation of the great estates of Andoneli, that they might devote them to the purpose of carrying forward their intrigues.

Lady Andoneli, the mother of the young Countess Josephine, was the widow of Count Eatonburg, whose grandfather was an American millionaire, who had emigrated to Italy many years before the events of this narration, and had come into possession, through marriage, of the estates of Andoneli, or at least had so related himself to those estates as to entail them upon his posterity. The daughter, Countess of Dorita, had married an only heir to the estate of one branch of the family of Andoneli, and through his death had come into the possession of great wealth.

With the young Countess out of the way, the entire Andoneli estates reverted to the elder Countess, whom, through vile intrigue, the arch schemers expected to mould to their purposes. With this vast accumulation of riches in their possession, they expected to bring to bear influence enough to consummate their diabolical purposes.

The three men, two of whom were special dignitaries of the Church, namely, Gonsulmo and Guidona, the other an earnest devotee and tool of Jesuitism, met at an appointed place and hour, a few days subsequent to the abduction.

Count Ferando, the foremost spokesman of the occasion, remarked: "Reverend sirs, our plans worked charmingly for the caging of our prey. This is an important step towards the accomplishment of our designs. I have already set in motion the plan for future operations, included in which is the contemplated visit to the United States, the field which offers the greatest promise of speedy possibility for our cause."

"Yes, the United States of America offers the surest hope for the beginning of that final restoration, in which universal secular supremacy shall be re-vouched to the Papal See," responded the Right Rev. Father Gonsulmo. "Rome's authority is stultified so long as it is confined to and limited by its ecclesiastical control. The mission of our Lord and Saviour is not consummated till all earthly powers are made subject to God's vice-gerent, and the head of the Church becomes again the acknowledged head and potentate of all secular authority. The Lord our Christ is the head of all principality and power, and in the commitment of this authority to St. Peter, to be transmitted in regular succession, it was in the divine purpose to perpetuate this authority till the end of time."

Though for a little time, for the discipline and perfection of our high office, Satan has been permitted to despoil our secular dominion, we have the sure word of prophecy, that to us is the final victory over every enemy."

"We are justified in this extreme resort, if by this means we can insure the despoliation of the enemies of the Church," Father Guidona replied.

"Count Ferando, what further detail have you of that great mobilization of the forces of organic unity, which, in America, are finally to consolidate into that commonality of faith and action, which we are agreed must accommodate themselves to the general end of our triumph?" questioned the Right Reverend Gonsuino.

"Whatsoever compromise we may make with infidelity, we must so manipulate this horn of our common dilemma as to make it serve our end. Our catastrophe, the loss of our temporal power, is the reward of liberty, of conscience and the natural trend of human thought, when departing from the restraints with which the fear of ecclesiastical authority guards the conscience.

"We confront the growing liberalism of the age. Thus far we have attempted to stem its mad career, and change the common course of human events. The oppugment of this career of worldly progress, is greatly to our disadvantage, and though by dint of machination we wield a subtle power, which for a time may spur us on and lend us hope, the allurements leads us the more irresistibly to our destruction. Satan is a direful foe, but God has given us the cunning of serpents, that through it we may outwit the arch fiend and enemy of God and man. In this wisdom we cease our opposition, and move in the common current, yea, even marching in the van, directing the energies of infidelity by machination so subtle, as doth show in vindication of the divinity of our cause and its appointment."

"Count Ferando, you speak wisely. Discover the direction of the tide of progress, which liberty of conscience and the removal of the fears which ecclesiastical restraints impose, and adapt this current to suit our end. Inaugurate and shape the war between capital and labor. There is no better place than the United States as the central field of our operations. Mould infidelity, even, to our purpose. It is the province of our Jesuit Order to so concentrate our psychic energies upon the mind of so-called progress, as to utilize all socialistic movements into a national coöperation, secretly officered and esoterically impulsed."

(CONTINUED.)

The farmers of this country want to see the flush days of 1865 and 1866 back again—when there was \$50 per capita in circulation—while now there is actually only about \$7 in circulation, all the rest of the people's money being locked up in the vaults of the Government and safes of the banker money-monopolists.

In 1865-6, rural America bloomed like the rose—barns and houses sprung up as by an enchanter's power. Comforts and luxuries of all kinds were brought from town by the wagon load, and in the joy of their hearts the farmers' wives and daughters outsang the birds.

Now there is sound of mourning in the land, and a mildew of dry-rot has eaten the life of the farmer's old-time prosperity—but he wants it back again, please God—and he never will cease struggling to get it back.

Cheap Government money in plenty, and Government money at 2 per cent on land will send all the Scotch, English and Yankee usurers back to the hades whence they came.

Then, when in addition to this great blessing, the farmer has Government ownership of railways and the carriage of his products to market at an average of one-tenth the price he pays now, a prosperity, peace of mind and happiness he once had—but has not now—will come back again, to abide with him and his forever.—*Farmers' Voice.*

Social evolutionists look for a final unfurling of the human family into adjusted, social, and political states, universally insuring the happiness of mankind, but they have so far failed to locate the germ or seed of such evolution.—*Cyrus.*

Man Against Man.

Would you know the earth as it is? Then it will be necessary to remove all theological and political cataracts from your eyes and behold it as God beholds it—a great, busy world—rapidly filling full—with a mass of living human beings and countless trillions of beasts, birds, fishes and insects, constantly and forever increasing. These are scattered over all zones and inhabit all climates. All are living upon their fellows and fattening upon the blood, flesh, muscle and sinews of their equals, their superiors or inferiors in the animal kingdom. As a whole, all are oppressors, each pushing right and left and forward, in a mad rush of selfishness: a rush that pulverizes every obstacle, in order to satisfy the greed born of selfish desire, that is, like death forever unsatisfied and never cries enough.

This wild transgression might be expected in wolves, bears, leopards and hyenas; eagles, hawks and buzzards; sharks and devil fish; scorpions, hornets and dragons; yea, even in barbarous clans and people. But we ought not to find these things, this wild oppression in human beings, much less in progressive, cultured, christianized, civilized society. And above all, we should not find the state and nation built upon this rotten foundation, this base principle of cheating others out of their natural rights and earnings. No, we should not find such a condition of affairs on earth, among men of thinking and reasoning capacities. But the fact says we do. And we are too squarely confronted to give the facts the lie. The whole world is in confusion, man against man, everywhere, in all lands, all climes, all trades, all arts, all sciences, all languages, all everything. King against king, emperor against emperor, nation against nation, neighbor against neighbor, foe against foe and friend against friend. This reaches into every device of human action, mechanical, scientific, and theological; until church rails against church, priest ironically censures priest, layman fortifies against layman, steeples spring heavenward in opposition to other steeples pointing into the same sky, pointing to the arch triumphant.

It is railroad against railroad; steamship line against steamship line; iron founders against iron founders, smelters against smelters, fine workmen against fine workmen, in one grand, whirling frenzy of competition, that is making some men millionaires before their forty-fifth year of life has been ushered in, while it is dyeing in snow flowers the raven locks of men not yet five and thirty. Yea, more, this fierce warfare, waged upon each other by a world wide competition of force, craft and robbery, is bringing the noble heart and brain of women, from that proud position of a helpmate for man, to the menial work of earth—even to the hovel and shed.

Look around you! What do you see? A world of sharks, eagles, buzzards, bears, tigers and deadly dragons, living and fattening upon the flesh and rejoicing themselves upon the blood of fellow dragons, sharks and beasts of prey less fortunate than themselves. We cry to religion for redress, but even here, priest, prelate, minister, deacon and devotee, have so far forgotten the injunction of the Holy One, to lay all upon the altar and love their neighbor as themselves, that they no longer sing in fact "My all I give to thee, My time and earthly store, My soul and body thine to be, Wholly thine forever more." They sing it surely. But there isn't a word of truth in the stanza. They go forth from the altar and strive with renewed energy to not only make an extra dollar, which somebody else must lose, but to keep just as much of it from the Lord as they possibly can. Their churches are openly dedicated to God, but are deeded to men, and a special denomination pockets the keys, and grows a vicious growl, whenever a competitive church wishes to save souls from pollution and final degradation and shame. How can we escape so great a calamity? How can we rectify this wide spread evil? Easily enough. No sin on earth exists but what had its conception in selfishness.

No wrong among men but what comes to us, our ancestors or posterity, from the same fountain. Therefore all we need to do is to destroy selfishness among men, and make one and all joint heirs in all things. This will require a removing of every vestige of the competitive

system of the earth and placing in its stead St. John's simple admonition, "Love one another." Adopt the great one family system of Jehovah, and make the brotherhood of man a fact instead of a fancy. Then all will have a motive and reward for labor, and crime and tramps will pass away; pass away, because the motive for avarice and grasping will have ceased to exist, each individual being a joint heir in the bountiful gifts of the all-loving Creator. It is needless to ask, what, support the indolent and lazy from the common fund? Because the indolent and lazy are supported by the thrifty, and careful now—they absorb the earnings of the workers as sponges drink water, returning nothing.

Working people now support jails, almshouses, prisons, police, houses of correction, armies, navies, courts, and all other penal institutions in all nations. Each one fostered in the nursery of competition, and rocked in the cradles of push, crowd and failure. Give us that social system advocated by Jesus Christ. The system of equality, justice, righteousness and advancement. Give us that social condition practiced by the apostles and early christians, wherein all things were common and none lacked for anything, because all wants were supplied. This was a type of the kingdom to come; the kingdom that is coming, and the society that is to be. Away with your wild theories of nationalism, your anarchal-communism, but give us the christian community of Jesus and all things will be joy and gladness.—*The Eye and Star.*

THEY ARE GETTING THERE.

Never fear, the people are getting there; no prophet is clear brained enough to predict the exact time, but it is coming on lines, that however much they may diverge from the more direct path, they all purpose the same objects, the same end, and expect the same grand results. The people are "looking backward" and forward, the scales are falling from their eyes, they shake their limbs and feel more keenly the shackles, that though invisible to mortal eyes, are still there and have been for centuries; while their taskmasters have told them they were free. The people's great heart begins to pulsate with a more generous flow of tenderness for its kind; the toilers everywhere are drawing closer to each other; the ties of universal brotherhood are being better understood; old time prejudices are melting before the sunlight of our mutual dependence upon, and our mutual interest in each other's welfare. All the signs of the times point to a grand victory for industrial unity in the near future, when all with one accord will unite for mutual help, mutual benefit and final victory.—*Dighton Workman.*

Whereas God Almighty has given every man one mouth to be fed, and one pair of hands adapted to furnish food for that mouth, if anything can be proven to be the will of heaven, it is proved by this fact, that the mouth is to be fed by those hands without being interfered with by any other man, who has also his mouth to feed and his hands to labor with. I hold if the Almighty God had ever made a set of men that should do all the eating and none of the work, he would have made them with mouths only and no hands; and if He had ever made another class, that He had intended to do all the work and none of the eating, He would have made them without mouths and with all hands.—*Abraham Lincoln.*

The chief cause of poverty is plainly the lack of property. Property means those things produced, enhanced by human labor, and which are necessary for human life or enjoyment. Money is a governmental machine to measure the value of property. There is more productive power, and therefore more property to-day, than ever before. Therefore poverty is not due to a decrease in the quantity of property. The cause of poverty is the unequal and unfair distribution of property, whereby those who create it obtain little of it, and those who handle it become possessed of most of it. The remedy is governmental intervention, in the interest of "the general welfare," to increase the rewards of labor and decrease the accumulations of cunning.—*Ignatius Donnelly.*

MORE ABOUT MOSES HARMON.

The conviction and sentence of Moses Harmon, editor of "Lucifer," indicates how little the people realize that autocratic, irresponsible power has displaced almost every vestige of liberty. Mr. Harmon was fined \$300 and sentenced to five years imprisonment at hard labor upon the alleged crime of mailing obscene matter. His conviction was brought about by the infamous Comstock laws, which are a direct menace to every editor from a political, social, economic or religious standpoint. Harmon's crime consisted in publishing in "Lucifer," statements from reliable sources, vouched for by people of undoubted integrity and moral character—Lucinda B. Chandler and Celia B. Whitehead, for instance—of sexual outrages perpetrated under the sanction of marriage law, upon helpless, weak women. And the government instead of protecting the poor, outraged wife, arrests, fines and imprisons Harmon for calling attention to the outrages. The villain who assaults the poor, sick woman, goes free, but the man who sounds the alarm, calls attention to the crime, goes to prison for life. The personal character of Mr. Harmon is beyond reproach. Even the prosecution, the witnesses who were only too willing to suppress "Lucifer" and send its aged editor to the pen, were compelled to admit on the witness stand that, personally, Harmon's character and conduct was chaste, clean, modest and upright, the judge ruled that although the "motive" may have been good, the motive had no bearing on this case. Singular, for it will be remembered that when Parsons, Spies, et al, were on trial for life, "bad motive" sent them to the gallows, while in Harmon's case, absence of "bad motive" sends him to prison. The indecent haste with which Harmon was forced to trial without attorney, and the brutal language of the "judge" in sentencing him reminds one of the days of Jeffries, or the theological witch-burnings of puritanical times. And yet with Freilingrath we say of Liberty:

"Tho' you caught your noble prey
Within your hangman's sordid thrall,
And tho' your captive was led forth beneath
Your city's rampart wall,
And tho' the grass lies o'er the green, where
At the morning's early red
The peasant girl brings funeral wreaths,
I tell you still—she is not dead."
I have known M. Harmon for years and have never met a man more modest, less self-assuming and more completely devoted to the emancipation of mankind from the thralls of superstition and state craft. All hail, heroic soul!—*Nonconformist.*

The worst, the dirtiest collar a man ever wore is the party collar. He wears it after it has become so covered with filth that the stench of it would drive a hungry horse from his supper; he wears it after it has become so begrimed with dirt and age that the name is obliterated, and the style only betrays its generation; he wears it after its usefulness is gone, simply because he has got it on and has not independence or manhood enough to tear it off; he wears it to his work, wears it to church, wears it to his meals, wears it to bed, and would finally wear it to the other world were it not that death has more respect for him than he has for himself, and breaks the shackle that has bound him through life. He doesn't know what the principles of the party are, doesn't know as they have any more than he has; doesn't know what the platform of his party is; he could not tell it from the platform of the opposite party if it was not labeled; all he knows is that some time in the dim past he put on a collar marked "Andrew Jackson" or "Abraham Lincoln," leaders of parties that in their day represented a principle. He does not know that these leaders are both dead and the principles they advocated have been trampled under foot by the hordes of politicians that have come after them. The clank of the party collar has kept him from hearing of the death of Jackson and Lincoln, and so he goes on year after year casting his vote without asking any questions, expecting to see them once more elected President.—*Pomeroy's Advance Thought.*

The Patterson (N. J.) Press wants to know if there is not some more appropriate word than "Christened" to designate "the act of smashing a bottle of wine over a thing built to destroy human life by wholesale," as in the case of the launching of the new war cruiser "Newark" a few days ago.

THE TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is husbanded by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she that stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect Cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named "Teed's Cyclone Motor."

Having completed one of the same size as the Backus which we were using, Mr. Teed desired the privilege of bringing his in comparison with the Backus under the same circumstances. We allowed Mr. Teed to set his Motor in our office in place of the Backus. We also gave him the assurance that if we liked his Motor best we would keep it. We have not subjected these Motors to any crucial test, but having used each of them for several weeks to run our presses, we are free to say we like the Teed Motor best. We think it runs our presses with greater power and more uniformity than the Backus.—*MORAVIA REPUBLICAN, Oct. 22d, 1885.*

This Motor is adapted to high or low pressure, and is made a success under low pressure, where others are total failures.

Farmers who have springs on their premises, with more or less fall, or a tank supplied by wind power, would do well to investigate with a view to driving sewing machines, griststones, straw cutters, drag or circular saws, etc.

J. S. TEED, Patentee.
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It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

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WOMAN'S * DEPARTMENT.

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

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koresshan view of these questions. Honest conviction will receive due consideration.—Ed.

LEGAL PROSTITUTION.

In THE FLAMING SWORD of June 14th, page 8, column 1, we made the statement, that "Woman to-day in the church and out of it, the world over is a legal prostitute, and the most serious phase of the problem is, that Church doctrine is of such a character as to perpetrate the blindness, nurturing the deception by which she is induced to imagine herself in obedience to the command of God."

Woman, the world over, is born disfranchised. "Her desire is unto her husband" and he rules over her, according to the curse recorded in Genesis. He makes all her laws, and she has no rights that he does not provide and control. We call this, "legal prostitution," a prostitution of legal prerogatives of which the male, not the female, is responsible. It seems that there isn't sense enough among the brain-fagged clergy, hungry reportorial army, and fornicating married men in Chicago, to comprehend the meaning of the legal prostitution of woman, through masculine legislation against her inalienable rights.

Men and newspapers have pretended to quote us. We have never yet seen nor heard a correct quotation from the article. Strenuous efforts have been put forth for the last two years, to find something, either in our acts or publications, to criminate us. Occasionally, through the desperation of sheer madness, the newspapers open up a tirade of lies. These lies invariably rebound to our benefit. They stimulate public curiosity to inquire us out, and people are brought to us from long distances who would not otherwise know of our existence.

When they so come, they are pretty sure to learn at least one of the fundamental doctrines of Koresshanism, namely, that the use of the propagative instinct and function for any other purpose than that of reproduction, is prostitution.

We know full well that the dissemination of the gospel of purity, when finding adherents, will inflame the lustful, and bring upon us the concentrated wrath of all such as cannot endure the pressure. This is the consummative culmination of the hell-fire that Christianity and the world have so long heard of, but have not been able to comprehend. We mean that it shall be understood, and that an adulterous and fornicating world shall experience its pangs. The modern clergy is the first to enter its protest. Why?

Possession means power, and many a man who treated his sweetheart with a good deal of gallantry, treats his wife like a dog, because his cowardly nature impels him to take advantage of a law that allows him gross privileges. Think of a law that does not allow a woman to be the equal guardian of her children with her husband, after all the terrible suffering and self-sacrifice she must endure on their account. Think of a law that will allow the father to tear a tender little girl out of the mother's arms and send it away from her forever. Do you think there are no such laws? I tell you there are, in most of the states of this Union. A case came up in Philadelphia in which a Chinese father, who had married an Irish woman, took her child and sent it to China. The mother appealed to the court and the judge coldly told her that the father had a right to dispose of the children, and advised her to go home and learn to obey her husband. That law would apply to any woman living in that state, and in six-sevenths of the states in this country, and many a mother's heart has been torn by the exercise of that same law. Because most men will not, or do not

tear the child away from the mother is no reason why we should allow it to remain possible for any man to do so. It is a bad case indeed in which the law should allow any one to separate mother and children. Nothing short of insanity, habitual drunkenness or positively cruel treatment, and that law should apply to father as well as mother. It is the grossest and vilest cruelty that robs the mother of her children.

In Winfield only a short time ago a judge granted a divorce to a woman because her husband was a drunkard; and within two weeks the same judge took the little children from the mother and turned them over to the same drunken father. That, too, against the bitter protest of the children. How do you like such laws, girls? How do you like the possibility that the same law may some time fill your life with sorrow? This marriage question will stretch out considerably before I am through with it.—E. S.

Women as Physicians.

"Every day brings news of the advancement of women, says the Boston Traveler. Slowly but surely they are working their way into the various professions and trades and approaching that ideal of equity in work with men which the progressive woman has always persistently cherished. The appointment of Miss Belle Smith—who, by the way is said to be only 28 years old—as resident physician of the Woman's Prison at Sherborn, a position of great responsibility, is another evidence of the fact that in this country women are advancing and advancing rapidly. In this connection it is interesting to note the increasing number of women who are adopting the profession of medicine."—S. S. Daily World.

"Take the past condition of woman; her subjection to masculine dominancy; her present necessity; and her effort to emancipate herself from the subjection and serfdom which the relations of male and female impose upon her. It is an undeniable fact that she has been subject, and the man has had the rule, and her desires have been unto him. If it is a fact, the fact has a law behind it, and that law could not have brought forth other conditions during the period for such conditions to obtain. When, in the progress of anthropotic development, the time is ripe for woman's emancipation, all the essential factors for the successful issue of her struggle will arise for the occasion, and the curse under which she has been so long enthralled will be lifted; but the emancipation does not come till the time ripens for her delivery."—Cyrus.

Was Jesus charitable? Yes, most so when he called the enemies of his work a "generation of vipers." "Whited sepulchres full of rottenness and dead men's bones." He charged the people with their guiltiness, and became the center of reflex action, this comprising one principal factor in that process of combustion, which engendered his theocrasis, (the dissolution of his body and its transition to Holy Spirit and its absorption,) whence, from his visible and formate presence, he became the invisible spiritual center, entity and consciousness.—Cyrus, in Guiding Star.

The Characteristic Reporter.

"I would like to see Prof. Teed," said a sleek looking specimen of the genus.
"I am the man you are looking for," I replied.
"I am from the Chicago—"
What about that little circumstance reported in the Herald?"
"Oh, you have come up to be interviewed for THE FLAMING SWORD. I am glad to see you. What is your name?"

He was evidently nonplused at the salutation, it being a little off. He finally, after a little hesitation, gave his name, or pretended to, when I gave him another poser.

"What is your age?"
At this he drew a sigh, still more at a loss. I then said, "Are you male or female?"

At first he looked a little vague, then there came over him a look of blankness, suddenly an illumination, then *exit* the journalist.

"Will you call again?"

Guiding Star Department.

This department is to be devoted to the GUIDING STAR WORK, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koresshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koresshan in the sense here implied?" All who read the Koresshan literature or hear the Koresshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koresshans in the sense of this connection.

LIGHT.

PAPER NO. VI.

Thus far in the discussion I have been analyzing the nature of force and the "motion theory" of light. I have not finished said discussion. In this paper I must look at the results of prismatic and spectral analysis. This forces us to the solution of the subject of color. What will a prism do to a ray of light? Those who have made common observations know that a ray of light in passing through a prism, is divided into seven distinct colors. Why is this? What is there about a piece of glass that will divide a ray of light into seven colors? If light is a "mode of motion," by what principle can glass divide motion? It is not difficult to understand and explain why a prism divides a ray of light into different parts, if light is a substance; however, the educated man teaches that light is a "mode of motion" and not a substance.

We must not leave this question without due and critical investigation. According to acknowledged authorities, light is motion in ether. We know that there is ether in the glass as well as on both sides of it, or else the whole theory is worthless. This being the fact, we ask, Why will prismatic action divide simple ether waves into seven kinds of ether waves, and make each distinct wave or separate motion, a color? It might not sound ridiculous to say that one kind of motion can be divided into two or more different kinds of motions, but it savors of sublime nonsense to say that one motion can be divided into seven distinct motions, and have each separate motion a distinct color.

Motion has color. What an idea! This motion is in ether, which is a simple substance so far as the authorities agree. Light is motion waves in this simple substance, which passes through a prism, and by so doing it is converted into seven different colors. If there were no other arguments against the theory, this one is surely fatal enough. Reader, think of it! one motion is red, one yellow, one violet, one blue, etc. Mix all these motions and we have white motion. Remove all of these motions, and we have black.

Did you ever stop and criticize, for one moment, what some other "feller," who was considered smart because he was old, has said or written? I tell you one is making an unadulterated blockhead of himself by accepting an educated man's opinions, only so far as he has demonstrated said opinions. The thinking part of men, and they are few, do not agree; while the non-thinking masses accept the disagreement of the thinkers, and bark and howl when an honest investigator objects to popular convictions because they are false.

On this subject of light, we find the educated "hand organ" teaches and believes that light is motion waves in ether. He has not proven there is such a substance as ether. He has not proven that light is motion in this assumed ether. But see how ridiculous his motion theory becomes, when we analyze it with a desire to believe or disbelieve according to the facts.

We will take every object on the face of the earth as an argument against the motion theory of light. Every object has color of some kind, hence each one is cumulative evidence against the motion theory. It does not sound like good philosophy to say, an object is red because all the motion in ether except the red motion is destroyed, and that the red motion is reflected and forms a picture on the eye, hence the object looks red; another object is yellow; another blue; another green, etc., because of the same principle operating.

What is there about an object that will destroy all the parts of motion except its red, or blue, or yellow, or green motion? The ether extends into and through all these different colored bodies, consequently I ask, What makes the difference? Nowhere

do the books teach me that color is a property of matter. The old theory of Newton is, that materials have the power, for some unknown reason, of absorbing and reflecting the seven qualities of light. There might be some sense in this explanation if light is a substance; but such an explanation will not hold good with the motion theory of light.

There is but one way out of the muddle, and that is to say motion has color. As this is too ridiculous to be considered, I am compelled by the force of reason and good sense to say, that prismatic analysis positively demonstrates that light is not and cannot be a "mode of motion."

We turn here to another line of argument to which we hope our readers will give close attention. Spectral analysis is absolute proof against the motion theory of light. The reader need not accept my statement of what use the spectroscopy is to the scientist. He will find plenty of books on the subject, and I hope all who doubt Koresshanism will not hesitate to get such books and see that I am not mistaking the facts.

The spectroscopy is an instrument employed for the analysis of light. This instrument and its uses are called spectral analysis. With it the scientist can detect the presence of all the so-called chemical elements. He can detect the presence of iron, mercury, all the metals, all the non-metals and all the gases. Sulphur, chlorine, hydrogen, oxygen, iron, etc., produce separate and distinct lines on the spectroscopy. Now this same scientist, who is a motion theorist, will analyze the light of the sun, moon, planets and stars, and find the same but no more elements in light than he finds in matter. He turns to me with long arguments and deductions to convince me of the harmony of nature, that the sun must be the origin of the earth because he finds the same elements and substances in sunlight that he finds in the earth.

Let him take arsenic, and submit it to combustion and it will yield its specific spectrum: all agree that it is a substance, and by the use of the spectroscopy, if it exists in anything, this instrument will detect it. Said evidence will convict, even hang, a criminal. All men agree that this analysis is positive proof of the presence of arsenic. So, when the scientist finds the same lines from sunlight, that he finds while analyzing the spectra of material substances, I can find no law of reason which prohibits me from assuming that, if in the one case spectral analysis proves the existence of a substance which all scientists and courts of justice accept as positive proof, in the other case spectral analysis positively proves that light is a substance.

Thus by facts which cannot be gained, we prove beyond any question that light is a substance and not a "mode of motion." With all these facts before us, I see no other conclusion than that our present materialistic scientists are holding out against hope.

Thus the reader sees that prismatic and spectral analysis are a "Waterloo" to the "motion theory of light" and heat.

While I believe I have produced evidence sufficient to destroy the last ray of hope my readers may have had for the ultimate success of the motion theory of light, I will not stop here. There are other phases of the question which I will discuss in order that the reader may note that we have no desire to dodge one fact or established principle.

It is a fact that we see. It is not a fact that the principles by which vision takes place, are explained and demonstrated. I admit the fact that we see, I do not admit as a fact, that the books teach the true principles of vision.

Any real student would reject all vital conclusions which depend on vision, until vision and its principles are demonstrated. The superficial thinker goes into the slops of public opinion without question, and by the time he gets fairly into the encounter in the scientific arena he is chin deep in fallacy; and because of public opinion, he wallows in the filth and scum of the ages until he is so completely soaked with its traditions, that a thunder-bolt from the Divine Throne could not penetrate the deep insulation of selfishness and egotism.

Vision and its principles seem to be clothed with the dust of ages. Newton spent much time trying to

solve the question. He taught the fact, that light is a substance. He at once began a series of experiments by which to establish a set of facts regarding the use of this substance in optics. He philosophized concerning the processes of vision through the mind. He got to the surface of the retina, he could proceed no further. He concluded that light as a substance, forms pictures of objects in the eye, and by some unknowable process the mind takes cognizance of said pictures. This is his theory. He did not prove that this is true. He could think of and could find no other reasonable solution of the subject, hence he accepted the theory as his basis on which he built what is known as "Newton's Optics."

We revere the labors of Sir Isaac Newton, but we do not accept his doctrines without question. It is a vital principle of Koresh, that no vital point in any branch of thought should be accepted without subjecting it to the most rigid and critical investigation. We never question the integrity of any truly great man, but we have learned the fallibility of mortal mind, hence we wish to question before we accept. We prefer to chew before we swallow and thus save the unpleasant process of having to ruminate, cow-like, after we swallow. On this principle we ask our readers to open the doors of investigation concerning astronomy, and watch with an honest, critical eye, for the outcome of the investigation.

One fact is certain, about which there is no disagreement; (*i. e.*) we see. Our battle must be on the ground of what and how we see.

Our motion devotee has changed the basis of Sir Isaac Newton, but continues to hold on to his structure. Newton built his system of optics on the theory that light is a substance. To-day the same system of optics is taught in all schools of learning, yet the later savants have denied that light is a substance, but have declared it to be a "mode of motion."

What grounds can we find for rejecting the "motion theory" if we look at the subject from the light of "Newton's optics"? To this question we turn the reader's attention.—R. O. Spear.

Motive Must Be Accompanied with Wisdom to be Righteous.

While in my usual line of duties this morning, I overheard some parties discussing the question of motive. The most positive and energetic mind of the group, took the emphatic ground that the motive settled the question of the wrong or right of the act.

The world is full of ignorance upon these matters; the ignorance usually dependent upon the looseness and unscientific manner in which moral and religious subjects are handled by those who set themselves up as teachers.

The motive is the thing moving. The human mind, when free or voluntary, moves by the desire to perform some act.

To illustrate: I may see a person in danger, one hundred rods from me, and I desire to rescue the person. To do this, it is necessary for me to reach the person quickly. I am unacquainted with the ground lying between me and the party whom I desire to reach. I rush, under the propulsion of the desire moving me, and being ignorant of the intervening ground fall into a well, injuring myself and failing to perform the act of rescue. The person is lost and I am seriously injured.

It might be said the motive was a good one. I would say it was a bad motive (moving) because it moved to destruction. What other factors could have been supplied to have rendered the motive virtuous? First, wisdom. This would have been the light of the mind guiding it to an examination of the course over which I desired to pass. Wisdom would have led to a knowledge of the route, this, with the impulse to do good, would have made the effort a success. There is no virtue in the motive towards a good end, only so far as the love to do, is associated with the wisdom to accomplish.

This illustration may serve as the principle for the analysis of the relation of motive and end in every department and phase of activity.

Wisdom may be associated with an evil motive to an evil end, equally with good; the former accomplishing death as effectually as the latter results in life.

Ignorance does not justify the motive. Wisdom only, "is justified of her children."

Drunken Reporters Liable to Mistakes.

A two legged animal called a man, attended the regular meeting of the Society Arch-Triumphant Tuesday evening. According to his own confession he could not comprehend the substance, neither the phraseology of the speaker. He poses for a modern newspaper scribe. He could not quite account for his misapprehension. We can tell him in his lucid moments, if he has any, that his special trouble was, that too much rum and tobacco had so blunted his sensibilities that he was in no state to apprehend the principles of Koresh, much less to attempt a truthful report.

Of course it is not expected that a newspaper reporter ever intends to give a truthful statement of any public event, from which a sensation can be sprung upon a too gullible public.

BE CAREFUL.

An enemy in the camp is worse than a thousand enemies outside. It is difficult to locate and deal with an enemy in friendship's garb. It is easy to understand the spirit that prompts the hanging of a spy or traitor. Every cause has to deal with spies and traitors. The "People's" party will be no exception. "Not all who say, Lord, Lord, will be with me at the judgment." Thus said the Great Teacher 1,900 years ago. It is true today when applied to the pretenses of many who shout on the side of the "People." A few pretended friends can do you more real harm than all your open enemies.—E. S.

Shylock owns a million monkeys scattered all over the West, and they make the cats (the farmers) pull chestnuts out of the fire for them. These monkeys make the laws, own the courts and sheriffs, and wear stove-pipe hats and high collars, and pass for respectable just as the old slave drivers did.—Gen. Weaver.

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Something About Manager Havlin's Offering to His Patrons For the Week of July 13th.

Manager Havlin will offer his patrons for the week, beginning Sunday Matinee, July 13th, the Aiden Benedict version of Alexander Dumas' masterpiece, "Monte Cristo." The cast is an even one—not great, in the sense that its leading roles are played by distinguished players. The company interpreting it are all good, and the production is worthy the attention of the theatre-goers. The scenery is good and forms quite a feature in the presentation.

For the week of July 20th, Mr. Havlin will have the honor of presenting another new play, "Grandpa Grey," with the favorite actress, Marie Heath, and a good company.

