

# 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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## The Flaming Sword.

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### LETTER TO "PITTSBURG LEADER."

Editor Leader:—The press of the country, with one exception, has taken to itself the disreputable undertaking of maliciously calumniating and slandering me and the cause I represent, without attempting to gather from me and those who indorse my public course a true statement of my religious doctrines, the scientific views entertained and promulgated through the Koreshan Unity and my commercial system. One of the fundamental principles entering into the organic unity of the great American Federation is the right of trial by jury. This means that every man shall be allowed an unbiased trial by his peers before judgment is rendered. You understand very well to what extent this principle enters into the common relations of men outside the so-called courts of justice.

I am advocating a general system of economy which, when adopted, will insure that muscular relaxation and freedom from mental strain throughout the world to which, in but a vague way, the people of all religious systems have looked for that final day of the world's progress called the great day of rest. This does not mean inactivity by any means, but the righteous exchange of values of one kind for values of other kinds. What is the crime for which I am publicly arraigned? It is that I have dared to confront the hypocrisy of the modern church; that I have dared to denounce the present corrupt business system of the world as inaugurated by the Devil, and to show to human reason, in opposition to human propensities and inclinations, that present business methods are at variance with, and in violation of the law, "Thou shalt love thy neighbor as thyself."

Statements have been made through the daily press that I am after the Economite millions. I have met some of the principal elders of the Economite Society, and have held conferences with the trustees of the Society. I have presented to them my commercial system and they regard it favorably. They know that I could not touch a dollar of their money (and I have not asked them for it) without the consent of the board of elders.

Their money is not what I desire. The Economy people have it within their power to aid in the inauguration of the system of equitable commerce, which comprises a part of the great project of the Koreshan Unity. I do desire the cooperation of the Economites in the cause of human industry, remunerated proportionately to the quality and amount of force expended. If I can enlist their influence it gives just so much more impetus to the work of universal cooperation, and is one more step toward the establishment of the kingdom of righteousness in the world.

Respectfully yours,  
C. R. Teed.  
Economy, Pa., October 26.

## DR. TEED WITH THE HARMONITES.

Economy, Pa. Oct. 22nd, 1891. The quaint little village of Economy, situated on the Ohio river about twenty miles from Pittsburg, is occupied and owned by a communistic society known as the Harmonites. The society was founded by a German by the name of Rapp, who entertained somewhat peculiar views probably derived from the literature of Jacob Boehme. Their chief doctrines involve a conviction that the time is at hand for the Lord to come and set up his kingdom in the earth; that the Lord Jesus is the Father of the two-in-one, a condition of the race to accrue in the restoration of man to his original state, that from which he fell, in the image and likeness of God. They believe, or at least a few of them including Father Henrici and Mr. Duss, that the Lord God is male and female in one state and that Jesus the Lord was this one person made visible, and that in this visible personality the male and female principles were united. A confirmation of this theory may be found in the scriptural statement, "He who hath the bride is the bridegroom," and confirmed in every part of the Bible.

Mr. Henrici is a man nearly 88 years old and very active, both mentally and physically, for a man of his years. The Harmonites hold their property in common and are governed by a board of nine Elders, two of their members being elected by the nine, selected from the board and constituting the two trustees by whom all the business of the society is transacted. They are reported as being very wealthy, but as they do not publicly announce their financial circumstances their riches may or may not be exaggerated. One of their central doctrines is that of celibacy; they believing that through celibacy, in the overcoming of the lusts of the flesh, the two-in-one state is to be attained.

Father Rapp did not originally teach the doctrine of celibacy, but so nearly approximated it as to maintain that intercourse between the sexes should be only for the purpose of propagation. Celibacy seemed to be a spontaneous outcome of the doctrine, manifesting itself first with the younger members and spreading throughout the society till embraced by the seniors of the flock. These facts the writer gained from a personal interview with the venerable head of the society, Mr. Henrici.

Mr. Duss, now elevated to the trusteeship, an energetic, scholarly and affable gentleman, is about thirty years of age. Upon him the chief management of the great interests of the Economites devolves. This society is just now receiving a public airing in consequence of Dr. Teed's acquaintance with some of them, and a malicious statement by an enemy of Dr. Teed to the effect that he (Dr. Teed) was scheming for the possession of these "millions."

To understand Dr. Teed's connection with Economy it may be well to state that Koresh (Dr. Teed) is the founder of a communistic system embracing a number of small societies, the principal two of which are located in Chicago and San Francisco. The one in Chicago has been in existence about four years, and the one in San Francisco about a year. The doctrines of Koresh are similar, in many respects, to those of the Harmonites.

About three months ago a professed follower of Koresh, an ambitious egoist who had been in the San Francisco home about eight months, upon the discovery that he could not manipulate the thunder of Koreshan unity to his personal ends undertook, to destroy the financial standing of the Bureau of Equitable Commerce by a report that it was bankrupt. This alarmed a creditor of the Koreshan Unity who entered an attachment which was canceled the next day by the payment of the account. This failure of the "too previous" individual to accomplish his design of ruining the influence of

Koreshan unity and the Bureau so exasperated him that he concluded to push the accomplishment of the double scheme of injury to the Koreshan System and the foisting of himself into public notoriety by taking Dr. Teed as the instrument of his ambitions.

Mr. Henrici is instrumental in giving to Dr. Teed the hospitality which he is receiving at the Economite home and which seems to trouble the outside world so much.

FOR WHAT PURPOSE IS DR. TEED VISITING THE HARMONITES AT ECONOMY?

He is there to advance the interests of his work; to gain, if possible, their influence in the direction of a confederation of celibate societies, but especially did he come at this particular time to meet the charges of the arch fiend and would be "orator" (?) who, parrot like, attempts to lecture upon some of the branches of the Koreshan doctrine.

Does Dr. Teed expect to steal the wealth of the rich community? Well, it looks like it. The last seen of him he was easily walking off with a few thousand acres of land, some two or three railroads, one of the largest and finest accoutred saw-mills in the state of Pennsylvania, and, judging from the ease with which he carried the load, it does not seem that he can be floored by so small a piece of material as the little club-foot man who has taken Dr. Teed's public notoriety to bring himself into notice.

As to the subject of Dr. Teed's schemes to acquire the treasures of the Economites they amount to this: concerning the Lord's advent the two societies, the Economites and Koreshans, entertain similar views. It is not an unnatural thing that the Dr. should compare views with the Economites and seek to enter into some cordial relations by which the cause of humanity may be advanced through the united efforts of people entertaining corresponding religious, moral and social sentiments. It is not the Dr.'s intention to cease his efforts with Economy. He is enlisting many Germans as well as English speaking people, and he hopes to be able to make the celibate centers the basis of an ingathering of the people who look for the Lord's advent as comprising distinctive points of influx preparatory to the establishment of the kingdom of righteousness.

There is about to be precipitated one of the most gigantic conflicts of modern times. It is the culmination in simultaneity of the three woes prophesied in Revelation, to culminate at the time of the lifting of the three curses. The curses pronounced and to follow the Adamic sin were, to the serpent, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

To the man He said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." The woes of these curses culminate in the battle of Gog and Magog, or the conflict of capital and labor. It is the preparation of the ark for the conservation of the race from the coming catastrophe that has called Koresh to Economy, and will urge him on to the work of consecration.

The life and doctrines of Koresh are open to public inspection, criticism and judgment, and the more the better; they will stand all the light that can be found in this morally corrupt age at least, and he has no fears of the results that may accrue from the present agitation of the interests of Economy and Koreshan unity.

If Koresh can interest the Economites in his purpose to bring into a

general confederation the celibate societies of America, and by it inaugurate a movement towards the development of an industrial and commercial system that will give employment and bread to the hungry millions, he will have fulfilled this part of his mission to the world.

There are not enough lying, daily newspapers in America to even retard the progress of Koreshan unity; and so far as the Lilliputian traitor is concerned, he has not blackmailing ability enough to cause Koresh to swerve an inch in his purpose. Never in the history of Koreshan unity has its various interests been so flourishing as now, and though the religious world, the daily press, and the general capitalistic power be arrayed against it the cause which it came to propagate will prosper.

It is a fact that Koresh is comfortably ensconced at the headquarters of the Economites through the favor of the trustees of the society, and that he will be granted a hearing by its Board of Elders; but that he desires to negotiate a loan from the Economites, as stated by some of the daily papers, is a mistake. He is not attempting to negotiate any loan, nor to become a member of the Harmony Society. Honesty and justice demand that the accused be given an impartial hearing. No new system was ever given to the world, either scientific or religious, that did not meet the opposition of the believers in the prevailing system.

The Lord's advent more than eighteen hundred years ago was no exception to the general rule. To encourage his disciples the Lord said to them, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name's sake; rejoice and be exceeding glad for great is your reward in heaven. For so persecuted they the prophets." It is not reasonable that a society like the Koreshans, entertaining views in general and special conflict with the religious, social and secular world, could locate itself in the heart of a great city and not suffer persecution.

It is to be lamented, however, that the daily press which should stand for truth and the justice of the cause of the weak, as well as the strong, should be willing to lend itself to the development of a false public sentiment.

One of the fundamental principles of our government is the right of trial by jury, in which the complaint and defense shall obtain a patient and impartial hearing.

The cause of Koreshan unity has never been heard. The cause of the complaint has been publicly heralded through the daily, weekly and monthly publications of the land, but never, save in one instance, has the press possessed magnanimity enough to give to Koreshan unity an honest public notice. This, however, is one of the best evidences of its truth.

Dr. Teed expects to gain an impartial hearing at the tribunal of Economy. The Economites know what it is to be persecuted for the exercise of a religious conviction not in perfect accord with public sentiment, and this opposition fits it for the work of impartially trying and deciding upon the merits of this case. Before one tribunal in the land the cause of Koreshan unity may obtain an impartial investigation, and the founder of Koreshan unity an impartial hearing.

The matter of trouble between Koresh and one of his alleged disciples, as publicly stated, is entirely wrong. Dr. Teed has never had any trouble or dispute with the member in question. He has known from the very first of the true character of the party, and from the first has known of him as an unprincipled and unscrupulous egoist. It has been the practice of the head of the Koreshan System to entertain spies and others who might deceptively find hospitality and employment with the home members, and even to foster one or many manifestations of Judas. He was not deceived in the party in question.

The "Devil," and "Vulcan" from

Hades," brought about \$45 into the San Francisco institution; this being the accumulation of about two and a half years' public work in which he mixed Koreshan unity, Magnetic Shields, Phenology, and Psychic healing without authority from the head of the Koreshan System. He, with his wife and two children, had their living at the Home in San Francisco for about eight months, during which time the man and his wife worked at typocompositing, learning the work of compositing during that period. Their work consisted in setting type from printed copy taken from the writings of Koresh and published in the Guiding Star. The work was so badly done that when completed in book form to be bound it was ordered to be consigned to the flames. It has been stated by "His Satanic Majesty" that Dr. Teed had supervised the proof reading of the book. This statement is without foundation, as every worker in the printing office can testify.

The little man was given \$100 in gold when leaving the Society. He has repeatedly said that he did not come into the Society to remain, and six months before leaving he tried to induce the people who brought money into it to withdraw and take money from the institution that they had invested.

One thing looks very favorable to the Society, and very much against the "Devil." He never induced one person, either of the male or female members of the institution, to withdraw their allegiance to the Koreshan cause. It has been claimed that he was a member of the Unity at Chicago. This is not true. He has never been in any Branch of the Koreshan Unity but the eight months he was in the San Francisco Branch. He has never been a "trusted member of the Koreshan Unity." His life has never conformed to the inculcations of the doctrine in any particular.

### "A Calamity"—to Whom?

The old calamity howlers are predicting all kinds of terrible things, if the people ever get in power in this country. It will indeed be a calamity to those fellows who have grown rich off the people.

It will be a calamity to Wall Street, which has financially ruled and robbed the American people for more than a quarter of a century.

It will be a calamity to banking corporations, which get the money from the government at one per cent, and reloan it to the people at 10 per cent.

It would be a calamity to the board of trade gamblers, who sell the productions of the people before they are raised, and then buy those productions at prices fixed by themselves.

It will be a calamity to such men as Depew, Gould, Vanderbilt and corporation kings, who have divided five thousand millions of watered stock among themselves and tax the people to pay dividends on it.

It will be a calamity to all these classes of corporate combines, who live off the fat of the land and yet produce nothing, who revel in wealth and yet have never produced a dollar's worth—but it will be a glorious day for the great mass of the people.—  
From the Independent American.

### People Will Think for Themselves.

Any church, however strongly entrenched it may be in age and organization, will be compelled to square its creed to the enlightened minds and consciences of mankind, or suffer a crumbling away and a disintegration destroying its strength and glory. People are learning lessons without the aid and in spite of the church. They are learning that good morals are not conserved by unhappy marriages, nor by punishing the innocent with the guilty. They are learning that any church that continues corruption, misery and unhappiness (all attendant evils of a mistaken marriage) in the name of a sacrament, lacks the very essence of true morality.—E.E.

## Teed Will Lead.

KORESH MAKES A MARVELOUS STATEMENT OF HIS THEORY.

He Says the Human Race Within Ten Years Will Undergo a Complete Organic Change. His Theories Completely Upset the Accepted Astronomical and Terrestrial Conditions. He Will Exploit Some of the Most Marvelous Engineering and Mechanical Feats Ever Conceived.

(From the Pittsburgh Leader, Oct. 25.)

Dr. Cyrus R. Teed, the originator of the Koreshan doctrine, has accomplished the work he came to Economy to do. He has imbued the trustees and elders with the essential features of the doctrine, and they have decided to cooperate with him in furthering the advancement of the commercial ideas outlined by him. In the course of time there may be a large commercial house established in Pittsburg, and later in every large city in the country.

There is no doubt that the Economite leaders are seriously impressed with Dr. Teed's ideas and doctrines, and henceforth he will be considered as a co-worker in furthering the cause of the redemption of mankind. At a meeting of the trustees and board of elders last night, at which Dr. Teed presented his doctrines, it was found that his doctrines were fundamentally the same as theirs. Dr. Teed's arguments are peculiar. He is a man of average height—about five feet six inches; he has an intelligent face, with clear brown eyes; he wears a small imperial tinged with gray, and his brown hair has not a gray thread in it. He is modest in speech and action, quiet in dress, clerical in appearance. His expression is clean cut and well defined; he is an impressive talker, and is master of the English language, as well as Hebrew and Greek.

If Dr. Teed does not practice his teachings; if he is seeking personal gain, for personal ends; if he loves his subjects with a more earthly than platonic love, he is the most consummate, polished and best educated rogue the world ever produced. He says he wants money, but only to further his plans and doctrines, and thus the sooner to hasten the millennium. He makes profession of some plans which involve engineering and public work which, under the present system, would cost hundreds of millions of dollars. He says as soon as his system of government prevails, which he says will be within ten years, he will build a six-track railroad between the Atlantic and Pacific coasts in one year, employing a million men in its work. He will also construct a pneumatic passenger way across the continent which will carry one to San Francisco in twelve hours; the cars will run without wheels. But more wonderful than all, Dr. Teed says one of his members in the Chicago office has a device whereby he can, from his desk in that office in Chicago, set the type for every newspaper in this country by wire, and that an application for a patent is now on file in Washington. When he established the Chicago home nearly five years ago he rented his building, price \$2,000, without a cent, knowing, as he says, the money to maintain it would come to him. He has never been hard pressed since and now has a large printing office, in which thirty members are at work. It is impossible in one article to give more than an outline of Dr. Teed's doctrines and his scientific conclusions and arguments. In an interview with a Leader reporter yesterday, however, he made an exposition in the abstract. Dr. Teed says eleven years ago he made a prophecy that he would go to Economy in the year 1891; that before this year he would not be accepted by the society, but at this time the era would have arrived when they would accept him and that the truth as he teaches it would go forth from Economy. During the interview he evaded no question. He said:

"I was born in Tomkins, Delaware



county, N. Y., October 18, 1889. I was reared in the vicinity of Utica. At the age of 19 I entered the medical and surgical office of S. F. Teed, M. D., an uncle practicing in Oneida county. I entered his office after a preparation for office work through familiarizing myself by studying everything in the line of medical works that I could obtain. Upon entering his office I began immediately to practice, which was office practice. I practiced eight years before graduating. During the latter portion of this time I was in New York City attending lectures and graduated in the winter of 1868. I have practiced since that in New York City, Utica, Binghamton and Syracuse. I became greatly interested in electrical and chemical study from 1863 until '70. I pursued these investigations and had an extensive laboratory, making discoveries in chemical science and reaching the final part of co-relation of the elements of matter, a law which was made the foundation of all my future deductions and conclusions, both in religious and secular affairs. You know that advanced thinkers on the line of forces believe in the co-relation of energy, every force being convertible to every other force. The extension of this thought into the domain of matter provides for the operation of the same law as related to matter; that every element of matter is convertible to every other element of matter. The law simply stated is, that every quality and form of substance is transmittible to every other quality and form. The religious, moral, social and secular departments of the Koreshan System are founded upon this law as a basis of construction. My thought upon the subject culminated in a definitely systematized conclusion in 1870. I began the promulgation of the Koreshan System. The word Koresh signifies the central sun of being, and involves the idea of the smelting of metals, and may be applied physically or mentally or both. The word Koresh is a Hebrew word, Cyrus in English, and is the Christian name of the author of our system. In naming it, I have simply taken the Hebrew word instead of the anglicized term. Our object is to effect an organic unity which shall embrace, first, three general departments—church, college and state. We call the church, the Church Triumphant; the collegiate system, the College of Life, centering in the university; the secular department is called the Society Arch-Triumphant. These three are united under one head called the President of the Society Arch-Triumphant, the office being filled by a female, and must always be a female according to the fixed law of the system.

"The order of Koresh derives its organic basis from a knowledge of the laws of construction as they obtain in the forms and motions in the physical universe, and correspondingly in the brain and body of the human organism. The three departments of the system correspond to the will, rational domain and the understanding, and the laws of organic unity in the development of the official system are applied according to the operations of the laws of form in the location of the brain centers, and also according to the solar, lunar and stellar centers of the physical universe. At present the main and central Campus of the Koreshan Unity is located in Chicago. There are other branches and camps, the principal one outside of Chicago being in San Francisco. Every Campus or branch has its three domains; the ecclesiastical department having a church board of six females; the College four males, and the Society Arch-Triumphant twelve persons; six males and six females.

"The church and college of each camp unite their official board, the six of the Church and the four of the College, in a conjunctive head of the two departments, this head being male. The general official convention of the Campus includes the twenty-four members of the three boards, and is presided over by the President of the Society Arch-Triumphant. The official system is filled both by appointment and election; men and women have equal voice throughout the order. The age of franchise, all things being equal, is sixteen, in both sexes. We regard the intelligence of an ordinary sixteen year old boy or girl with the common advantages of American development and education, equal to the capacity of an illiterate foreigner who may have had a residence with us of a year or more. It is a commonly known fact that thousands of illiterate foreigners

are fraudulently made citizens after even a few months' residence, and by those the laws of our country are fastened upon us. Delegates are sent from the various camps to the central convention.

"Associated with the camps are bureaus comprising boards of the Bureau of Equitable Commerce. This bureau is the foundation of our industrial and commercial system. The bureau is the connecting link between the Koreshan Unity and the outside world through the Patrons of Equitable Commerce. It is the design of the Koreshan Unity to establish its bureau boards wherever a Campus is located; and where we have no Campus, to establish an agency connected with the nearest board. The Bureau has the special direction of both system of industry and of commerce. The industrial system embraces every department of labor, and will employ men, women and children of all ages, supplying them with means sufficient for all ordinary comforts, retaining a surplus of their earnings for the general treasury which is placed to the credit of each according to the amount of labor accomplished.

"In connection with the bureau work there is the establishment of stores of every classification wherever there is a camp, bureau or agency, for the object of distributing goods at retail for wholesale prices; they comprising a direct channel for exchange between producer and consumer. These camps and bureau boards comprise centers of exchange from one point to another, as for instance, some one wants a piano in San Francisco of a Chicago or New York maker; the instrument is secured through the Chicago or New York bureau, and so on through every commodity. The Patrons of Equitable Commerce are outside the Koreshan Unity and also outside the industrial system. They are arranged into clubs conducted on the basis of district divisions, and organized into national polity not to interfere with the governments or politics as now existing, but designed ultimately to become a system of national control, brought about by the augmentation of numbers till the time is reached when the power is sufficiently developed to constitute the government. The object of the introduction of the commercial system is to reduce labor to a minimum, to provide for the equitable distribution of wealth, to break down the middle wall of partition between what are called producer and consumer, and to destroy the power of middlemen to corner the products of labor and natural resource and rob both the producer and consumer.

"We employ the certificate and check of the Koreshan Unity only as an immediate means of destroying the competitive system. The checks are round thin pieces of pasteboard, upon one side of which are three circles of numbers, from five to fifty. The outer circle has twenty figures of the denomination five, representing each five cents. The second circle has ten numbers of the denomination ten, representing ten cents; the third five, twenty cents; the fourth, four, twenty-five cents; and the fifth and inner, two, fifty cents. This is the check of the denomination five dollars. This check is sold for anything that money may represent, including labor. Ordinarily, however, gold, silver or paper money is received for the check which entitles the holder to the purchase of goods at wholesale prices, distributed by retail. A certificate accompanies the check. The holder of the certificate is called the original owner and is entitled to certain advantages not possessed by the holder of the second check, or checkmate, as it is called. The check is brought to any of the mercantile centers and is received for goods, the amount of goods sold being punched out of the check to be held by the owner till canceled by the punching out of all the numbers. The check then goes on the file of the bureau."

"You say members receive no money, but that employees are paid salaries. Would it not be better to be an employee than a member?" asked the reporter.

"The advantage of being a member is that a member is an equal sharer in all the benefits of the system that accrue from the conduct of the unity. The tendency will be, of course, to break down the relation of employer and employee, as in its progress and development the employee will naturally incline to become a member of the organization."

"What means would you suggest whereby the present frequent differences between capital and labor could be obviated; moreover, what do you believe will be the result of these controversies, and if there is to be an end, where?"

"It is impossible to reconcile the difference between capital and labor, culminating as the only legitimate outcome of the competitive system. Any attempt to patch up these differences is like placing a new piece of cloth into an old garment, making the rent greater when the final test of the garment comes. The commercial system of the Koreshan System involves not a reconciliation of the old system but a revolution most extremely radical, but not necessarily a revolution of violence. The means we suggest is the introduction of the plumb-line of commercial equation, which signifies, in the system of exchange, value for value. Valuation must be determined or regulated by the laws originated in the community and carried out by the Bureau of Equitable Commerce. As for the existing system we do not admit that there is a panacea. We claim that both the capital and labor systems are wrong, and we are not arrayed for or against capital or labor and will recommend nothing under the present system; there is no remedy except by the adoption of our system.

The competitive system is in direct violation of every principle of righteousness. There is coming the greatest revolution the world has ever seen, because in the culmination of it would be fulfilled the destruction of the curse of labor originally pronounced involving the statement, 'Man shall earn his bread by the sweat of his brow.' The result of these controversies will be the inauguration and adoption of the principles of the Koreshan Unity which is the establishment of the kingdom of righteousness in earth, fulfilling the prayer, 'Thy kingdom come; thy will be done in earth as it is in heaven.' The conflict of capital and labor culminates in the great battle of Gog and Magog; Gog signifying capital, and Magog, labor. This is the separation of roof and floor and constitutes a house divided against itself. A house divided against itself shall not stand. The Koreshan Unity has no part in this battle. It does not sympathize with either party to the controversy only so far as to save what remains of both, from the wreck of dissolution in which the age is about to culminate. The old heavens (church) and old earth (state) are about to pass away. And there shall be a new heaven and new earth wherein dwelleth righteousness. The end of the dispensation does not imply the end of the world in the ordinary acceptance and use of the term world.

The end of one world came with the beginning of the Noatic dispensation. This terminated with the introduction of Abraham, and the Abrahamic with the introduction of the Christian. During the Noatic period or age of the world, the sign Aries was passing through the constellation Taurus; during the Abrahamic age through Aries; and during the Christian age it was passing through Pisces. The sign Aries is now passing into the constellation Aquarius, water-carrier. This marks the scientific era, as water comprises the symbolic figures of scientificity. The sign moves on the ecliptic fifty seconds of a degree every year. It would, therefore, require 25,816 years to pass through the entire circuit, were it not for the fact of periods of foreshortening induced by planetary attraction, reducing the length of the grand cycle to about 24,000 years.

"The Lord sent two of his disciples to the city where, said He, 'You will find a man with a pitcher in his hand. He will prepare a supper.' The disciples went as directed, found the water-carrier and he prepared a supper in an upper chamber. This supper, the passover, had reference to the passing over of one dispensation to another, and pointed directly to this age when the water-carrier or Aquarius becomes the mark of the dispensation instead of Pisces or Fishes. The zodiacal cycle is marked by twelve grand divisions, each one terminating a month of the zodiacal tree. This tree yields her fruit every month, bearing twelve manner or kinds, and is thus stated in Revelation. At the end of each month, a month being a dispensation, there comes a conjunction of God and man by a process of eating together, the last one of which terminates the series and is called the last supper. To this supper the an-

gel standing in the sun (this means a man in illumination) calls, crying with a loud voice to all the fowls (those who are in the desire for knowledge) that fly in the midst of heaven, 'Gather yourselves together to the supper of the great God.' The angel standing in the sun (the sun of human intelligence) is the water-carrier or Aquarius, and through him will terminate the dispensation. The Lord's supper more than eighteen hundred years ago portrayed this final conjunction of God and man, and indicated the appropriation by man of the Divine life, elevating the humanity into the righteousness of Divine sonship, fulfilling the Scripture that 'to all who believe in his name gives he power to become the sons of God.'

"The Koreshan knows that to become a son of God is to become the offspring of Deity, and knowing this shapes his career accordingly. The Koreshan cosmogony is as peculiar to Koreshan as the other phases of its system. In fact, their cosmogonical theory constitutes the foundation of their religious, moral, social and national construction. The earth is a concave sphere rather than a convex globe." The arguments employed to sustain the theory are as ably presented and equally conclusive as those to sustain the Copernican system. As presented by the head of the Koreshan Unity, they appear unanswerable. "The Copernican system of astronomy has not a demonstrated premise. It might be true or false. If the premise is assumed the conclusion following, through the result of logical argument and sequence, is but an assumption. Our premise is not assumed, but so clearly proven that when presented to one or ten thousand people they agree to its correctness. There is no room to question the accuracy of the basis of our argument. According to the Koreshan theory, the earth is a concave sphere with a diameter of about 8,000 miles, the sun, or at least the astral center, being one-half this distance. There are three atmospheres; our own composed of oxygen and nitrogen, one immediately above it of pure hydrogen, and above that an atmosphere of aboron. The sun has a light and dark side, night and day being the result of the alternate relations to us of these two sides. We do not see the central sun, but merely the projected focal point which is the result of refractions through the atmospheres; the projected sun being planted on the upper surface of our atmosphere at the point where the two surfaces of hydrogen and oxygen are contiguous. This focal point in the great shell or egg corresponds in the greater egg to the vitellus in the egg of the common chick. The composition of the shell is metallic, mineral and water. There are seven strata, laminae or layers of metallic substance composed of the seven primary metals. These are planes or spheres superimposed one upon another, and reflected into the heavens constitute the photospheres or planets; as for instance, the gold plane, the lowest or outermost, reflects Saturn, the golden planet. The metal mercury reflects the planet Mercury, etc.

#### MORE OF DR. TEED.

Economy, Pa., October 26.—The interview with Dr. Cyrus R. Teed, the Koresh—originator of the Koreshan doctrine, of Chicago, and who is now here—published in the Sunday *Leader*, is continued. He proceeds to disclose briefly, and only in the abstract, the foundations for his ecclesiastical doctrines, and tells why he is the Koresh. He continued:

"The sun, moon, planets and stars are not great worlds as supposed by astronomers, but rather points of energy, as stated by the channel of inspiration, which declares them to be lights of greater and smaller magnitude, placed in the heavens to give light upon the earth.

"The Bible is declared to be a revelation of God. It is a revelation from God or it is not. If from God, it contains the true description of creation and the cosmogonical form. Should there come a question of conflict between the Bible and the so-called science, and the modern scientific theory is demonstrated, the Biblical theory falls flat, and with the theory of creation neutralized the whole Bible goes to the winds and with it the entire fabric of theology founded upon it.

"The Koreshan theory is not founded upon the Bible but upon an investigation of scientific questions, and

conclusions the result of scientific demonstration. We find that a true interpretation of the forms, laws and phenomena of the physical universe coincides with the statements of Scripture, and is corroborated by them. We therefore adopt the Bible as a genuine revelation from the true source of intelligence, the intellectual principle fully developed in the temple of God; namely, the Human Structure."

"Do you regard yourself the Messiah of the age?"

"If I am the discoverer of a religious, social, scientific and commercial system through which a revolution shall come to rescue the race from its present thralldom of the wages system and its concomitant curses, I would not only be regarded as a Saviour, but I certainly would be. It remains to be demonstrated to the world whether or not I accomplish the result."

"Are you in any sense, differing from ordinary men, a Son of God?"

"I do not claim to have reached the point of the new birth which matures as the final product and culmination of regeneration, or what it signifies; namely, reproduction. There is coming the culmination of the process of reproduction from the Lord Jesus. This fruition comprises the sons of God who mature as the fruit of the tree of life, the firstfruits of the resurrection, this being the re-incarnation in their perfected state of such as received the Holy Spirit at the beginning of the Christian age.

"I do not make as great a claim as the ordinary clergyman, through I am consistent in what I do claim. If I am a child of God by regeneration, as clergymen and Christians maintain, then I am an offspring of Deity. How it is possible for a person to be a child of God and not be the offspring of God I cannot conceive. A grain of wheat produces a grain of wheat if subjected to the laws of growth. The lion produces the lion, the horse the horse, the monkey the monkey, man, through the law of propagation or regeneration, produces man, and the seed of God, Jesus Christ, the archetype of the new genus, if planted, must necessarily produce or reproduce or regenerate the offspring of this archetype."

#### LET THERE BE LIGHT!

Let there be light! Th' omniscient Word is spoken;  
The world was mantled with the gloom of night.  
But at the heav'nly mandate darkness fleeth,  
And earth is bathed with an effulgent light.  
Let there be light! And from the heights of Sinai  
God's holy law unto a world was giv'n  
To guide a nation who in sin were sunk  
And now rebelled against the voice from heav'n.  
Let there be light! And through the chosen prophets  
God spake a message unto all the world,  
That unto them a Leader would be given;  
The heav'nly banner would then be unfurled.  
Let there be light! And brightly in the heavens  
Is seen the long expected "Bethlehem star."  
It is the herald of the world's salvation;  
The "Sun of Righteousness" gleams from afar.

I am the light! Walk ye in this my pathway;  
I came to guide the weary wand'rer home.  
I am the light! The world is now rejoicing  
That they no longer need in darkness roam.  
I am the light! A light forever burning,  
Tho' once 'twas shrouded in the cruel grave;  
It burst the bonds and glowed with rays  
Supernal,  
And to the world a lasting radiance gave.  
The light is glowing now in its full splendor.  
For KORESH comes 't'unsleal Life's mystic page,  
Teaching the world to break its iron fetters  
And usher in the glorious GOLDEN AGE.  
—Missah.

#### CHARITY.

If we accept as true the law of seed sowing and harvest, with the coordinate law of re-embodiment, it should teach us above all to be charitable. If we are passing by the slums of any great city and see poor wretches groveling in the mire, we should not scorn but pity them; if we have, through the stages of progression, passed this point let us be thankful that we are not at present in their condition; for if we have not been in their plight in the past, then there is much less cause for rejoicing, because that will surely be our destiny in the future.

Let us have charity for each other.  
—David.

A woman at Portsmouth, Eng., is a teacher of navigation, and many of her pupils have successfully passed the board of trade examination and got positions as mates and skippers.  
—E.E.

#### THE LABOR PROBLEM

In an address before the International Grand Lodge of the Knights of St. Crispin, in April, 1872, Wendell Phillips said:

Let me tell you why I am interested in the labor question. Not simply because of the long hours of labor; not simply because of a specific oppression of a class. I sympathize with the sufferers there; I am ready to fight on their side. But I look out upon Christendom, with its three hundred millions of people, and I see that, out of this number, one hundred million never had enough to eat. Physiologists tell us that this body of ours, unless it is properly fed, properly developed, with rich blood and carefully nourished, does no justice to the brain.

You cannot make a bright or a good man in a starved body; and so this one third of the inhabitants of Christendom, who have never had food enough, can never be what they should be. Now, I say that the social civilization which condemns every third man in it to below the average in the nourishment God prepared for him, did not come from above; it came from below; and the sooner it goes down the better. Come on this side of the ocean. You will find forty millions of people, and I suppose they are in the highest state of civilization; and yet it is not too much to say that, out of that forty millions, ten millions at least get up in the morning and go to bed at night, and spend all the day in the mere effort to get bread enough to live. They have not elasticity enough, mind or body, left to do anything in the way of intellectual or moral progress.

Give a man a chance to earn a good living, and you may save his life. So it is with women in prostitution. Poverty is the road to it; it is this that makes them the prey of the wealth and the leisure of another class. Give a hundred men in this country good wages and eight hours' work, and ninety-nine will disdain to steal. Give a hundred women a good chance to get a good living, and ninety-nine of them will disdain to barter their virtue for gold. You will find in our criminal institutions to-day a great many men with big brains, who ought to have risen in the world—perhaps gone to Congress. You may laugh, but I tell you the biggest brains don't go to Congress. Now, take a hundred criminals; ten of them will be smart men; but take the remainder, and ninety of them are below the average, body and mind: they were, as Charles Lamb said, "never brought up; they were dragged up." They never had any fair chance: they were starved in body and mind. It is like a chain weak in one link: the moment temptation came, it went over. Now, just so long as you hold two-thirds of this nation on a narrow, superficial line, you feed the criminal classes.—F.E.

#### TESTING.

The one who is capable of testing us the most is the one to whom we give our strongest and purest love.

A man has a delicate piece of work to do in iron; it necessitates the use of tools of the hardest kind of steel; he is obliged to forge and test these tools in order that they may do his work.

He takes a piece of steel and puts it in an intense fire (the steel doesn't like it and thinks that the master is using it very roughly); when it is heated to a white heat and is in a pliable condition he forges and shapes it according to the work that it is destined to perform. But while the steel is going through this operation it thinks that the master is unjust and should use it in its crude form.

Such is life.—David.

A \$3,500-a-year-minister returned from a two month's vacation lately and immediately preached a sermon setting forth the biblical reasons for taking a vacation. Now, if the Bible says that a certain amount of comfortable leisure is necessary at regular periods, it probably means that all men should enjoy that blessing instead of being the special privilege of a few lords of the earth. This is the part which ministers—the so-called preachers of righteousness—always forget to explain.—E.E.

No government can have the divine sanction till justice is practically established in every department of its jurisdiction.



## 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.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—Ed.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 3rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problems, Science, Philosophy, Science of Cosmogony, etc.; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

## WOMAN'S MISSION. K. U.

The Mission held its 22nd meeting Friday afternoon, Oct. 9th, in the College Parlors with good attendance, and was pleased to receive another address from our Leader, Dr. Teed.

The discourse, which was of more than usual force and interest, was on "The Province of Chaste Womanhood;" a subject that the Mission would have every woman in the world understand, and to further that desire we give in brief some of the principal points of the lecture.

It was the province of chaste womanhood to introduce to the world the Lord of glory, the Christ. We can have no better evidence than this fact, that God designs through chaste virginity to inaugurate his Kingdom of Righteousness in earth. The virgin Mary produced the parthenogenetic or virginally quickened ovum because she had reached a state of purity or chastity of thought above the desire of sensual propagation. This purity of mind made it possible for God to operate through her the higher or virginal law of propagation, and to quicken her to bring forth God himself in his Divine natural form.

The fact that a virgin has brought forth offspring is proof that there is a law of virginal propagation—for nothing is produced except by law—and if a law it must exist eternally and must culminate, in its seasons of production, in the virginal life of humanity. (We have mention in the religious books and traditions of all nations of such life existing at different periods of the world. The Egyptian virgin, Isis, overshadowed by Osiris, brought forth Horos; the original Adamic race were virginal—"male and female created he them" "in the image and likeness of God;" the virgin Mary was overshadowed by the Holy Ghost and brought forth the Christ, who was also virginal in his being, and the "redeemed from among men" who are to stand on mount Zion, are to be virgins.)

The production of the Christ from a virgin ought to be sufficient evidence to those who fear that the doctrine of celibacy and chastity, if adopted in general, would depopulate the world, that nature has not exhausted her propagative resources in the sensual method, but has other and better ways of creation, productive of a higher genus of being (judging by the character of the Christ) than any walking the earth to-day. The Christ, born of virginity, was also virginal in his life, having both the male and female principles equal within him.

God commanded man to increase, multiply and replenish the earth. This command was given to man in the Garden, and obeyed by him before the fall when man was perfect, in the image and likeness of God, male and female in one form. But after the fall or separation of man into the two forms—as we now see them—the higher law of propagation was disregarded and the lower or sensual law of propagation alone operated in the world. From the violation or disobedience to the higher law, God pronounced the curse on humanity, which they are fulfilling to this day, and will continue to fulfil until they

come again into obedience to the higher law of life and attain to the higher unity of the two sex principles; when "there will be no more curse."

Christ was obedient to all of God's laws. He was the absolute fulfilling of the law itself. Was he obedient to the command to increase and multiply and replenish the earth? We say that He was, completely, by being obedient to the direction of the virginal life within him. If he had put forth his life in natural, sensual propagation, he would have violated that life and also the command to increase; for his power to replenish the earth (humanity) depended upon his maintaining the purity of his life; and he could not have baptized the Church with the seed of the resurrection and quickened humanity with the Spirit of virginal life, if he had not conserved and transmitted in the spirit form, as the "cloven tongues," both the pneumatic and psychic forces of his being.

From the planting of the virginal life of the Christ in the Church through the baptism, there have descended in humanity two lines of virginity, one through the womanhood, descending in the great river of life and now at the end of the age focalizing in the doctrine, the New Jerusalem; the other descending through the manhood and focalizing in the person of the Messenger of the Covenant, in whom is the doctrine.

These two lines must unite and produce the Tree of Life, the Virgin, who is to bring forth by spiritual birth (a law of virginal production still higher than that operating in the virgin Mary) the virgine beings, the immortal sons of God.

THE WOMANHOOD OF THIS AGE MUST PRODUCE THE TREE OF LIFE. HOW?

Woman is the natural constructor in every domain. The surplus forces of her mind descending into her body, when vitalized by the masculine principle, formulate the new structure of the natural offspring. But this is the form constructed by the descent of her forces into sensual propagation, and embodies the elements of suffering and death.

Let woman, through her aspirations for purity and the higher life, conserve these same forces in her mind, and augment them through desire so intense that it draws up (instead of sending forth) all the surplus forces of the body; and this concentration of desire will bring the baptism from the Messenger, that will unite the two lines of virginity and produce the new body, the body of the Lord in his femininity—even as Christ was in the form of the masculinity—and from this virginal Motherhood, having within in the Spirit of the Father, will be brought to birth, spiritually, the holy Spirits who pass into the men and women prepared to receive them, and unite two personalities into one new being, just as certain forces unite oxygen and hydrogen into a new form and substance, water.

This unity through conjunction with the Divine is the true marriage in which twin become one flesh, the Adamic man, created in the image and likeness of God, male and female in one form, a virgine, or virgin, of whom John says 144,000 will stand with the Lamb on mount Zion; a being more perfect, real, and perpetual than any that can be produced by the downflowing currents of sensual propagation.

Is there any violation of the law of increase inculcated in this application of the law of virginity, wrought out by voluntary celibacy and chastity of sensual man?

People say we forbid to marry, and cite that as evidence of our being those antichrists who in the latter day should come forbidding to marry. We do not forbid to marry, but we are preparing humanity for the higher, the true marriage; and those who would attain to this must rise above the marriage relations on the sensual plane. The time is come of which Paul spoke when he said, men who had wives in the common marriage relation should be as though they had none.

It is the mission of Koreshan women, who have received and adopted this doctrine of chastity, to educate the women of this age into a knowledge of the full import of chastity and of her rights and duties in this direction. They will accomplish this work because woman is naturally more inclined towards purity of life than man, hence more readily attracted to and influenced by the doctrines of chastity; and because there are thousands of women who are now awaking

to th aspirations of virginal purity that were planted in them from the baptism of the Lord and that are now nearing their fruition, hence they are ready to embrace chastity and to rise above present sensual relations.

It is woman's right to live a chaste life and to conserve her energies to immortality if she so desires, whether she be married or single, notwithstanding man-made laws to the contrary; and it is her sacred duty to maintain these rights under any circumstances. She need not ask man to grant her these rights. He has not the power or authority to do this. God only authorizes woman to rise above her present condition and to throw off the restraints man has selfishly imposed to hold her in degradation lower than the beasts of the field.

Let the world look to the womanhood of this age for the restoration of the race to its primitive purity and integrity; for only through her intense aspirations, quickened by the teachings and baptism of purity from the Messenger of the Covenant, can the law of virginity produce its perfect fruit, and be enabled to manifest to the world the Divine Motherhood, and the 144,000 virgins who stand on mount Zion, and usher in the glory of God's kingdom in the earth!

The announcement for the next lecture was that in case of Dr. Teed's probable absence Mrs. Orm would lecture. Notice was also given of the Mission Classes, held every Wednesday at 2 P. M. at Mrs. West's, 11 Seeley Ave., and every Thursday 2:30 P. M. at Mrs. Sabin's, 175 Emerson Ave., to which ladies were invited.—Sec. W. M. K. U.

## AN ADDRESS

## TO MY SISTERS IN BONDS.

It is said, "The pen is mightier than the sword," and I can but hope that when these words go forth through the medium of the pen, under the protection of the FLAMING SWORD, that is now wielded in the cause of eternal Truth, they may reach many hearts in the midst of the millions of women who are to-day writhing in bondage, with no hope of release, or even that their condition can, or even will, be in the least degree ameliorated.

To such I would speak, and if possible throw over you the mantle of courage, and place in your hands a mighty weapon that is all powerful in a righteous cause, and that will enable you to throw off the yoke of servitude, that you may arise into the glorious freedom of your God-given rights.

In consequence of disobedience woman was driven with man from the garden of Edenic bliss into the vast wilderness of earth, bearing upon her frail shoulders the burden of a double curse. "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." For ages, woman has been bound down to earth by this edict of the Almighty that doomed her to be a slave to the beastly passions of man.

Woman has the misfortune to be governed solely by her affections. There is that inherent in her nature which demands the protecting arms of a stronger nature. There is a hunger in her soul that cannot be satisfied without a manifest corresponding affection.

Love, without the balancing and controlling power of wisdom, will sink into a much lower place than God ever designed for woman. The animal nature gains full sway over the heart, and humanity is then dragged down, till, in the exercise of natural functions, it sinks even lower than the beasts of earth; desecrating the sanctuary of the soul, and consuming the sacred seeds of life in the lurid fires of hell.

Woman to-day is groaning under the bondage of sensualism. She is the victim of man's insatiable desire, and the children she brings forth, gestated and born in hatred and loathing as she contemplates the compulsory means that doomed her to an unwilling maternity, are, whether male or female, stamped with the indelible stamp of lust, and all are alike on the plane of sensualism, both in principle and in practice. Woman's desire through an unnatural use, or abuse, becomes inordinate and sinks into mere sensual gratification. The day soon comes when she has as little principle as man, for the desires of the flesh are paramount; for glitter-

ing baubles wherewith to make attractive her body she will sell her soul, and drink deeply from the cup of abomination till she falls to a condition where man looks upon her no longer as his equal but as a servile tool of bestiality.

The law of procreation is a Divine law, hence it is pure and holy. Man was destined, together with the helpmeet that God made for him, to generate and bring forth children. This was necessary that the spirits in heaven might have bodies; through this very law the seed of God is perpetuated. Man abuses this law of nature, for instead of using the means of procreation for lawful ends he uses them for the pleasures of sense, desecrates the sanctuary of the soul, vitiates the vital principles of life by excessive use, and wastes them in the mere gratification of sexual desire, until, often, woman learns to despise him who dooms her to his satisfaction alone, regardless of her will or inclination.

In order to make woman still more a slave, man-made laws are called into activity, and there is instituted a service called the "marriage service" whereby man and woman mutually agree and solemnly swear before witnesses—to live pure, holy lives? No.—to practice debauchery to their heart's content. A species of false pride holds them seemingly to their vows, even if it becomes, to one or both, a disgusting procedure. This is the accursed yoke under which woman travails and groans, which causes her to cry out to heaven for redress.

No longer is the desire to bring forth children a marital desire, but instead there is a ruling desire to prevent the appearance of offspring, even if to do so it becomes a seeming necessity to murder the undesired and unborn child of lust. Such is the depraved condition of humanity to-day: it is a common practice among those who deem themselves in the higher walks of life, a fact to which any honest physician will most solemnly attest.

Is there a spirit of content in woman to-day? No, far from it. A spirit of discontent prevails. Woman has been sleeping the sleep of degrading ignorance and has not been conscious of her true condition. She is now awaking to the fact that she is in bonds, that there is a subtle power that controls her, above which she is unable to rise. She now feels keenly the degradation into which she has unconsciously fallen, and a mighty struggle is going on in her soul.

The question of "Woman's Rights" begins to be agitated by a few, and many catch at this frail straw for deliverance. With those who have been educated by both Church and State to accept their position as one designed by the Creator, it is an imperfect and therefore unformed idea that does not strike at the root of the evil but at the various organizations of the day, both religious and political. Woman's first desire is to legislate, and she sees but one way to attain to her goal of ambition; that is, to gain access to the polls that she may cast her vote equally with man.

As well attempt to purify the foulest pool of corruption by putting in one drop of pure water at a time, or to fill up the ocean depths by casting in daily one tiny grain of sand. It would simply be the attempt to patch up the rent in an old, coarse, rotten garment, with a piece of the most delicate fabric.

Women, Sisters, wait; be patient! Do not attempt to legislate or even allow a desire to legislate to enter your minds. What have we to do with the present system of government that is reeking with political filth? Women can never step into the very center of this seething pool of corruption and purify its foul depths. What have we to do with the polls of to-day that we should have one desire to mingle with those that are gathered out of the slums, to select men for the offices of this land? Should we wish to cast our votes perhaps for a "wolf in sheep's clothing," who smilingly courts our favor, playing upon our ignorance and folly till he has gained his office, and who will then turn upon us denouncing us as dupes and idiots, while he rends our weak ideas of Woman's Rights into fragments before our eyes and laughs in scorn at our discomfiture?

Let us bide our time. We know under God we are natural born citizens of earth, and that co-equally with man we not only have our origin but our destiny in God.

Our country is governed by a set of

men who imagine themselves the wise of earth. Perhaps they are, but there cometh ONE "who will turn the wise men backward and make their wisdom foolishness."

Under the curse we are yet in religious, moral, social and political bonds, and are to remain so till, through the laws of progression, we shall be reinstated in our lost position wherein is no thralldom, but a right-equal equality with man.

The question is now suggested, How is all this to be achieved? Are we to sit idly and quietly by, dreaming of an Utopia till the laws of evolution and its coordinate factor, involution, compels us to take a stand, perhaps against our inclination? Far from it! We have been willing slaves quite long enough. We have been abject devotees at the shrine of sensual pleasure as long as it is profitable, but, unless there is within our souls a fervent desire to arise into the liberty of chastity, evolution and involution will become dormant in us and no progress will be manifest in our lives.

There are many factors incidental to woman's development, and it lies in us to so arrange those factors that the promise of liberation can be fulfilled. First, there must be an intense desire that will stimulate us to activity in our own behalf, for we are to "work out" our "own salvation with fear and trembling. For it is God which worketh in" us "both to will and to do of his good pleasure."

In spite of all our feeble attempts to gain a power to legislate, in spite of all our attempts to patch up old decayed systems of government, the thralldom entailed by the curse will remain as our portion till the right time comes for our deliverance.

Progress is written on every page of woman's history. Almost unconsciously she has been making rapid strides during the last fifty years. Social and professional bonds are fast weakening, and women are taking high honors and quietly establishing themselves in public confidence. In the pulpit, the press, and at the bar she demonstrates an intellectual ability that man has never dreamed of in woman; while some of the most skillful physicians and surgeons of the land are women—practical scholars of whom Æsculapius might boast. In the walks of commerce women are gaining a reputation for sound judgment and clear discrimination, showing themselves eminently capacitated for the work that is laid before them in that field.

This is all a preparatory work. Woman, have courage; and more, take every advantage of all the avenues opened for self-improvement. Rise above the desires of the flesh and respond, heart and soul, to the call of progressive womanhood!

Here and there throughout the world woman is recognizing Divine paramount claims, and, while many are struggling in bonds, reaching out their hands for a Deliverer, many have already caught the spirit that is casting its pure and holy influence over the world and are arising in the strength born of holy desire, determining to no longer submit to the degradation of yielding their bodies to the selfish and sensual dominance of masculinity that only desires to prostitute, with no desire to procreate, thus disgracing the very name of womanhood and of motherhood.

Jesus the Christ, the Seed of Almighty God, gestated in the womb of the virgin, was born as the Messiah of the Christian dispensation. He came as man's Liberator from the curse of excessive labor. He came to lift the burden from woman, through the power of God vested in her own seed according to promise. He came to exalt human wisdom—the fallen serpent that was degraded to a degree below the level of the brute, a fact which man has exemplified by his desecration of secret life potency and the violated law of procreation—that it might control human affection and thereby man might arise into a higher realm of thought and desire so that he could be conjoined to Deity. This would reinstate him in the forfeited Eden and give him a right to the Tree of Life.

The seed of death has entered into the very depths of man's nature, and in no way can it be eradicated but by the sowing in humanity of the more potent seed of Divine life where-in it can be reproduced in the kingdom of reproduction, bringing forth life according to the laws of development.

Jesus was the seed of God, the first-

fruit of the resurrection; in order that humanity might be resurrected this Divine seed, Jesus the Christ, was planted and died in the race that it might be reproduced in all the strength and power of Divinity to eradicate the seeds of evil in man from which come death and foul corruption.

The ultimate strength or potency of the Liberator could not be manifested till due time—till the end of the age—hence man has toiled on and has eaten his bread in the sweat of his face, while woman has brought forth children in sorrow, and bent beneath her double burden. But lo! the day of deliverance draweth nigh. As the Messiah came at the beginning of the age to plant the germ of liberty, so the Messiah comes now, at the end of the age, to usher in the glad and glorious day of the establishment of freedom for the race.

Jesus the Christ was our realized ideal of purity; he is the exemplar of the race. He sanctified womanhood when he was born of the virgin without the contaminating seed of man. His was a life of supreme chastity, and he poured out this life upon the world to baptize it into purity.

Koreshanity, under the masterful leadership of CYRUS (Kores) the Messiah of the new age, comes to us as a pure and holy doctrine, a revelation of the Science of Life. He will, in accordance with his scientific demonstration, inaugurate a new system of government after the Divine order, but first he will sever the galling chains that have bound man to earth, burdened by excessive labor. Through his righteous adjustment of human affairs, man will arise to a sense of true brotherhood and the common interests of man.

The curse of labor has fallen as heavily upon woman as it has upon man; and with it has come the great multiplication of unwelcome progeny who are degraded and polluted by the seeds of lust. This double curse will now be lifted, and woman's desire will be exalted to the legitimate standard intended by the Almighty.

Koreshanity does not teach that the nature of the sex relation shall be utterly set aside, but that it shall be governed by a pure and holy desire, that will preserve inviolable the sacred potency of life to be used only for procreation, while those who have passed through the washings of regeneration, and who are to be manifest as the firstfruits of the resurrection will be subject to the law of virginity as established by Jesus; such, the Almighty will sustain in their determination to lead the Divine life.

Those who live on the lower or animal plane—who are not willing because they have not attained to that condition of ripeness whereby they can gladly lay the sacrifice of self upon God's altar—may be influenced to rise into a higher degree of development and thereby produce a more perfect offspring; with others the constant unrest, the exalted desires, the longing for freedom from sensuality, the incessant pleading at the throne of God for a Liberator, proclaim them the rightful, expectant heirs of promise, and in them the Divine possibilities as to a condition of higher nature which can and surely will progress to its ultimate attainment of a moral and spiritual maturity.

With the spirit of liberty, emanating from our recognized Restorer, brooding over the earth, woman may now take courage; but let me plead with you, O my Sisters in bonds, do not mistake the path! Do not once think that by forcing yourselves through the tumultuous rabble to the polls that you will gain one inch of vantage ground! The immature ideas and plans of the few who call themselves advocates of Woman's Rights will blight in the bud, for while it may be a progressive spirit that actuates them, they will find but few followers who may possibly call themselves "strong minds," but in fact they are simply coarse minds seeking notoriety and self-aggrandizement; every movement with no higher incentive will be still-born.

Do not mistake my meaning. I would not convey the idea that woman has not as much right as man in every public affair of life. She should be accorded the rights of suffrage. She should have a voice in making the laws of a country as much her home as it is man's. She should have a voice in all municipal affairs and she will have all such rights in due time.



But, to-day, when woman is powerless to control her own body or guard its sacred functions, is she capacitated to control others, or has she a right to stand on an equality with man in making laws for a country that will not accord her a right to her own body or mind? Is she fitted for any place except it may be in the domestic or religious life? I say, no! She is a *bond woman*, and no slave who has not a right to her own body has a right to attempt to rule over others.

Let not woman mistake her mission. Our long bondage has prepared us by its severe discipline for our manifold work; but, first of all, let us strike at the root of evil, and before we endeavor to purify the social and political evils of the vast ocean of humanity let us begin at the little rivulets that feed the mighty ocean.

It is said that woman was the first to transgress the law and tempt man to partake of evil. Is it not then woman's duty to take the first step in the work of purification and endeavor, not alone by preaching but by practice, to lead man in the path of virtue?

Let woman but take her stand and confess her aspirations for a higher life! Let her assert her right to exclusively control her own body, and man will, if he is a man, respect, yea honor her who would be a virgin in the eyes of her Lord!

'Tis true this will not always be the case, for man has been dominant so long, and has so enslaved woman by his base desires that some will not readily yield to her wishes to live a chaste life. It infringes upon marital rights and in man's estimation these are stronger than the rights of light and reason.

The determination of woman to arise and assert her rights to her soul and body will now be tested; she can do this only in the strength of her Divine Deliverer, but with this power she can press forward to the desired goal, for God will guard every one who earnestly desires to wash her garments in the blood of the Lamb—the doctrine of life.

Woman, there is now exalted over us the royal standard of liberty, and God calls upon us to regulate our lives by the degree of culture which he has provided! KORESH holds out the golden scepter, and all who will may approach and make their request.

As to sisters I would, as a sincere disciple of Koreshe, throw over you the mantle of courage and bid you God speed. Human affections have too long held sway over our hearts and regulated our desires. Henceforth let Divine wisdom exalt the desires of the womanhood of the race so that the potencies of affectional centers of thought may be conserved for higher purposes of life that a perennial fountain of energy may be established for a higher and more sacred use.

This can only be done by exalting the desires of the mind that they may not descend into the flesh, but through the force of conservation may be held, till transformed into a higher realm of activity.

This will be impossible unless woman strictly and conscientiously guards the sanctuary of her soul, the holy domain of life, from every invasion of sensual power so that her desires and energies may be turned to the Lord for the work of promoting his kingdom.

In the recognition of the Divine Humanity—CYRUS, the manifest Liberator of the race—we find our hope of salvation.

Let us press forward, O Sisters, in the glorious path that he now marks out for us toward the holy and Divine Standard of purity! We have only a little while longer to wait, and the curse will be lifted.

Our Lord has rebuked the turbulent waves of the great ocean of sensualism, and already in the horizon is manifest the dawn of woman's liberation from the thralldom of masculine dominancy; she can now lift her head and rejoice with exceeding great joy.

A new government will soon be established in earth and woman will stand on an equality with man; therefore let none waste their energies in the futile attempt to reform or patch up old, corrupt systems of government, but put forth every energy of the soul in unity for the work of establishing God's kingdom of purity, justice and equity.

A wise head will now divert the infernal current of debauchery that pollutes every channel of activity and will correct the flagrant abuses under which the people of earth this day groan. It is the purpose of Koreshe-

anity to revolutionize the world, and purify its foul waters. Active organic effort will now mark every step of its progress till a victory of renovation is achieved, when Church and State will, through the power of the Messiah of this age, unitedly raise the standard of liberty; over all earth the banner of universal peace and justice, shall triumphantly wave.

The time is at hand for judgment and from the heights of wisdom Koreshe declares that woman shall be free; that every right of authority over her shall be annulled, and that henceforth from this time forward, she has a right, sanctioned by Almighty God, to keep herself sacred from every encroachment of sensualism.

Let us, vested as we are with this Divine authority, go fearlessly forward in the path of purity, for the Cherubim will shield us with their overshadowing and protecting wings and give into our hands the FLAMING SWORD for our defense; thus guarded by the arm of Jehovah we will joyfully proclaim our liberty.

The day for woman has dawned, and now we have but to patiently and hopefully wait until the outpouring of the baptismal fire shall not only destroy the last vestige of evil in our natures but will vitalize, quicken and bring forth the glad morning when will be manifest our highest joy in the glorified form of the supreme Source of Life, Light and Love, and we will enter through him into our inheritance in the garden of God's delight, where we can drink freely of the water of Life's river and will be permitted to partake of the fruit of the Tree of Life which stands in the midst of the garden, for the SEED of woman has bruised the serpent's head and the final victory of our Divine Liberator will be achieved and proclaimed throughout the world when he triumphantly crowns woman the VIRGIN QUEEN of earth and heaven.—*Micah.*

#### BUT WHAT OF IT?

Ingersoll has this to say on the labor problem: Capital has always claimed, and still claims, the right to combine. Manufacturers meet and determine prices, even in spite of the great law of supply and demand. Have the laborers the same right to consult and combine? The rich meet in the bank, the club-house or the parlor. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the army and the navy, the legislative, judicial and executive departments. When the rich combine, it is for the purpose of exchanging ideas. When the poor combine, it is a conspiracy. If they act in concert, if they really do something, it is a mob. If they defend themselves, it is treason. How is it that the rich control the departments of the government? In this country the political power is equally divided among men. There are certainly more poor than there are rich. Why should the rich control? Why should not the laborers combine for the purpose of controlling the executive, legislative and judicial departments? Will they ever find how powerful they are?

In every country there is a satisfied class—too satisfied to care. They are too happy to be generous. This satisfied class asks no questions and answers none. They believe the world is as it should be. All reformers are simply disturbers of the peace—when they talk low, they should not be listened to; when they talk loud they should be suppressed.

The truth is to-day what it always will be—those who feel are the only ones who think. A cry comes from the oppressed, from the hungry, from the downtrodden, from the unfortunate, from the men who despair and from women who weep. There are times when medians become revolutionists—when a rag becomes a banner under which the noblest and bravest battle for the right.

It is impossible for any man with a good heart to be satisfied with this world as it now is. No one can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellowmen are in misery and want. When we think of the famished we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart was as cold as their bodies.—*Ingersoll.*

#### THE KINGDOM OF HEAVEN.

Whence is it, and How will it come to men?

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." In the Greek, the term rendered again is *anthen* which means from above. The same word occurs in the following passage: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." Jesus said, "Ye are from beneath; I am from above." In the Greek, the expression rendered from above, in the last sentence, is *ek ton ano*, out of those that are above, or, as the sentence reads, I am out of those that are above.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jesus, when on earth in his physical body, was the kingdom of heaven in its least, its involved, or seed form, just as the ripened grain of wheat is the wheat kingdom in its seed form. The seed form is the sabbath or rest form. "And he said unto them, the sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." The correct translation of the above passage is, the sabbath was made, or became through man, and not man through the sabbath. The Christian sabbath came through Christ. The Jewish sabbath was an age-long sign of a sabbath, or rest, which rest was realized in Jesus. Hence he cried out, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart and ye shall find rest unto your souls."

When Jesus in the form of the Holy Ghost entered the New Testament Christians their agitation ceased and they experienced the soul rest which he promised, but that rest was the seed that had to cease when the seed died and the age-long period of reproduction of the Divine seed began. Since that time, in the church militant, and in the world, there has been continual conflict. But when the time of the harvest of that Divine seed comes, which is the end of the Christian age, there will again come a sabbath, the rest that "remaineth for the people of God," the rest of the perfectly reproduced seed, this time a rest not to the soul only, but to body, soul and spirit, the whole being, not a part, as eighteen hundred years ago. But, as then, and always, this rest will become—be made—through a man.

The prophet Isaiah says of it, "And in that day there shall be a root of Jesse, which shall stand for an ensign" (sign) "of the people; to it shall the Gentiles seek, and his rest shall be glorious." But "the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." As the seed wheat is cast out into the dark earth for reproduction so the good seed, "the children of the kingdom," are "cast out into outer darkness," for the reproduction of that seed which was Christ in the sinful humanity. These children of the kingdom do not come to the birth till the end of the Christian age, where the kingdom of heaven will come in the earth, for which coming Jesus taught us to pray.

"And hast made us unto our God kings and priests: and we shall reign on the earth." The dominion of these kings is not over others as in the case of earthly kings but over themselves, they having come into the possession and application to themselves of all knowledge, which power constitutes their kingship, and having—as Jesus had who has now become their Father, since they are reproduced from him—ability to say as Paul represents him as saying, "Lo, I came to do thy will, O God," in which ability lies the power of sacrifice, or their priesthood.

Only those who have attained to the power of God can do the will of God. Such have become the sons of God, because they are sons of the resurrection from the dead, having, through reproduction from Jesus, overcome death—the last enemy—as he had.

Of these it can be said of a truth, "the kingdom of God is within you." When they come in the earth the kingdom of heaven will come in the earth and his will will be done in earth as it is in heaven. There will be "new heavens and a new earth

wherein dwelleth righteousness," which means a new Church and a new State, in which men will love God with all their heart and their neighbor as themselves.—*O. F. L.*

#### CORRESPONDENCE.

GRANT'S PASS, OR. OCT. 19, 1891.  
YEAR OF KORESH 53. DEAR PLOWSHARE and PRUNING HOOK:—I am informed that your store is a failure. My informant is no less a personage than Prof. (?) Spear, a re-incarnation of Vulcan, and also probably of Benedict Arnold, Judas Iscariot, and other historical characters. In my judgment he is now doing a grand work for Koreshe. Pure religion and undefiled thrives best under persecution. In his arrangement to give you free advertising, I note but one defect. He sells his birthright too cheaply. The law of analogy should have suggested his charging thirty cents for his lecture. His services as a scapegoat surely merit that amount. Enclosed find check on First National Bank of Southern Or. for \$100, for which please send me a certificate of equitable commerce with accompanying checks.

Yours truly,  
J. R. HALE.

#### WHAT EDISON IS ABOUT.

He can crush a whole mountain, he says, by his new electrical mining idea. He will no longer have mines worked by the slow and painful process of following veins. He will simply blast the whole mountain down at one blow and then claw the mineral out of its ruins. Furthermore, he is going to have that kinetograph ready to astonish foreigners and natives at the World's Fair by its ability to reproduce before an audience an entire opera, figures, costumes, gestures, singing and all.

He has a new electric street railway that will take the place of every other now in existence. It will need no storage battery and no trolley arms overhead. There will be simply plain electric motors under the cars and they will take the current from the common rails that do duty for street cars already. How this is done is Mr Edison's secret. Moreover, while there comes from the rails sufficient current to propel a street car fast enough for the most exacting passengers, it will be so arranged that it will not shock a fly, and that, too, is the Wizard's secret.

He will have a street railway in operation soon, exhibiting his invention. Speaking of the cable cars which will shortly take the place of the present ones drawn by horse power on Broadway, New York, Mr. Edison remarked to a World reporter:

"They ought to have waited. I told them they should hold on a bit. After all this digging and ditching they'll have their cable road, and by that time my system will be in operation in some other city at much less expense and with much more satisfactory results. I could simply have gone to work and taken that Broadway road as it once was, and I could have put in a block a night of my system. I could have changed the road all over, and you would never have known anything about it."

He has yet a greater scheme on foot for transporting passengers over long distance railways. He is full of this, and said to The World attache:

"I am also building a large electrical locomotive, of several hundred horse power, and have devised a system of conduction without trolley for a big railroad for Henry Villard. A small section has been laid. An electrical locomotive is much more economical than a steam one. A steam locomotive is not economical by reason of the conditions it has to work under. That is the trouble with it, whereas take one of these triple expansion engines on a solid foundation, with all the economical appliances, and the result is you can get horse power delivered on a train in motion for one-third the cost that you can do it direct with a steam locomotive. Then you have every advantage in an electric locomotive only instead of running a train of six coaches every two hours, split it up. Make it two coaches and run it oftener. They are going to put this locomotive on some road in Chicago—between Chicago and Milwaukee, I think.

"I was the first man in the United States, you know, to build an electric railroad. I built one three miles long at Menlo Park in 1880. I took Mr. Villard over the road at the rate of

forty miles an hour. We ran so fast that he wanted to walk back. My idea then was to put the system on large steam roads, but I was a little too far ahead of the times. They are evidently going to come to it now, however.

"I can take the Pennsylvania railroad, for instance, between Jersey City and Philadelphia, and I can begin by putting one electric train on it, and they can go on running steam, too, and gradually replace steam by electricity without any trouble at all. You can go any speed you want to with electric trains. It is only limited by the limit of the cohesion of the steel. There are no other limitations to electricity as there are to steam locomotives."—*E. R.*

A CORRESPONDENT says: "You see, when a fellow is obliged to work all the time he is awake, he isn't in shape to form a clear opinion of anything, and this is a point that many overlook in making calculations or forming opinions regarding the great mass of the people." This is sadly true. The great mass of the people have to work for daily sustenance so many hours each day that they have insufficient time in which to read, study, think. Hence they are in bondage to those superstitions which account for their having to work so much. Their superstitions keep them in servitude, and their servitude keeps them superstitious. The only hope for them is found in their apparent tendency to grow out of their superstitions by using what little leisure they have for reading, studying, thinking. The road to freedom is long, but men are traveling it, and some day they will reach the end, if the race continues. It is useless to bemoan the slowness of the journey. That is inevitable. While men have a vestige of reverence for rulers, as such, they will not be free; and any one can see that such reverence is destined to last a long time.—*H. Pentecost.*

#### SPECIAL NOTICE.

The last two issues of the SWORD have been unavoidably delayed by reason of the contemplated change, to which we have called the notice of our subscribers, but owing to a change in our plans we have concluded to publish the SWORD in its present form until further notice. This delay will account for the appearance in this issue of articles of a later date.

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#### NOTICES.

We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except on the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

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