

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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Labor is Capital. Usury is the Thief That De-grades and Enslaves the Masses, and Diminishes the Purchasing Power of Labor.

Monetization is the Tool of the Usurer.

Per Capita Circulation is a Humbug, a Farce, and a Snare.

The Money Lender, at Interest, is the Money Gatherer, and Winner; the Money Borrower is the Money Loser. The Laborer is the Creator of Wealth, and Though Per Capita Circulation, so-called, might be \$1,000, the Laborer Never Would Possess it Because the Usurer Gathers and Hoards it.

The masses have no purchasing possibility other than the labor which may be ground out daily from overworked brain and muscle. If the machine fails, starvation must follow. For what does this service mill grind? For gold

or some equivalent that, by this medium, he may acquire food, clothing, shelter, fuel and other essentials, comforts and luxuries of life. Does he ply his service for any other purpose but that by it he may purchase the substances of use? Certainly not. Then why decrease the purchasing ability of labor by placing a fictitious valuation upon the commodity or the instrument of exchange that he is compelled to use before he can reach that for which he performs use? Men talk of the quantities of gold, held as money, as if they knew of the amounts hoarded by those who possess it and have the power of cornering it as any kind of produce may be cornered. Taxes are not gathered from one-twentieth part of the gold held or circulated as money, and as the usurer holds the gold, taxes fall upon the borrower; therefore he carries both burdens—the burden of taxation, and of interest on money loaned.

As gold is monetized, or denominated money, it must be made the channel or medium of the laborer's purchases, and the more valuation there is placed upon it the more labor will it require to obtain it; hence the greater the burden of obtaining the things that gold, or so-called money, enables the purchaser to procure. Gold is not the purchasing power, but labor is. Gold is merely the medium of distribution. It should be used for convenience merely; an aid to distribution, but its monetization makes it the tyrant of exchange. It is a fact, that monetization creates a market or demand that the gold would not possess as a mere commodity of commercial use, other than as money, and because monetization makes it more difficult to obtain, it requires more labor to procure it. As gold is a fiat medium for the exchange of products, it burdens the laborer and places an instrument of torture in the hands of the Shylocks (money-lenders) the thieves and murderers who are thus enabled to create the poverty by which the poverty-stricken have their faces ground.

There is supposed to be about one-sixteenth as much gold as silver in use, and by virtue of this supposition gold is made to be relatively worth about sixteen times as much as silver; that is, one ounce of gold is worth as much as sixteen ounces of silver. If there is unlimited coinage of silver, and, through it, forty times as much silver as gold, then the relative valuation would be as one to forty. This is the true secret of the "gold bug's" cry of dishonest money; he is very careful, though, how he puts it, because if the secret gets out, and the people should discover that the power of the plutocratic cormorant resides in the monetization of gold, off would go Cæsar's head, and there would be no more poverty, no more relation of master and servant, and so-called capital would lose its power to perpetuate the slavery of the masses. How long will the masses of the people be blinded by either the

gold or silver nabobs? How long can they be made the tool, in politics, of either or both of these great monopolies? Should the contest continue to wage between the gold and silver advocates, and the controversy continue an issue in politics, through the deception that one or both parties to the issue may be able to exert over the people who are made the tools, merely, of these monometallic and bimetallic sharks, it would result in the destruction of both. But this is not the alternative. There will come a time when millionaires will expect to be billionaires. This amplification of purpose will create a necessity for an increase of the metallic standard; gold and silver men will pool their issues, and the union of interests will increase the monopolistic power. Through the monopoly and government fiat, gold will maintain its relative standard of valuation to labor, or, if the relative valuation of gold to silver diminishes, the monopolistic power will so much augment that it will be rendered more difficult for the laborer to purchase "money" with his labor than it now is, and the final struggle will culminate between monetists on the one hand, and the laboring masses, anti-monetists, whose eyes are opened to the true situation, on the other.

When the people learn that there is no source of capital but labor; that labor is the purchasing power, and that the greater the purchasing power of labor the more food, clothing, shelter and fuel can be obtained by it, they will begin to contrive measures to enhance the relative valuation of labor to the products it aims to procure, and when they discover that gold—as a medium of exchange, or as a medium for obtaining what they labor for, namely, the necessities of life, (not gold)—diminishes the purchasing power of labor rather than increases it, they will begin to study the propriety of destroying that which stands between labor and the end toward which industry operates. There is no remedy for the people but the destruction of money. By "money" we mean that which, by the fiction placed upon it, is falsely called money. This destruction does not require the inauguration of violence nor any interference with, or opposition (by force of arms) to, authorities. The voice of the people is still the voice of authority, and the most intellectual and most civilized will stand by and sustain the laws they have been instrumental in creating, till, by superior enlightenment, they change the laws by which they will have their institutions regulated.

The law above presented—as applying to fiat price upon either gold or silver, making it the means of robbing the people of the purchasing power of labor—applies equally to any kind of tariff manipulation with the products of nature and art. Fiat—applied to regulate or enhance the price of gold, to make it difficult of attainment by the laborer, thereby increasing the cost of the substances of life—is the power that creates and perpetuates the distinction of rich and poor, operating on gold as a tariff upon any other marketable thing. The remedy is not in violent opposition to the legal provisions and constitutional obligations of the people. It does not reside in any forcible legal pressure brought to bear, politically, against the hoarders of accumulated wealth, produced by the wage slave. It will come through a revolution of public sentiment, actuated by the operation of the spirit of justice proceeding from the altar of Jehovah, and resultant

from an implantation of the Christ through the operation of the Holy Spirit at the beginning of the age.

The Monkey and the Cat After the Political Nut.

Mr. Dalzell, in the *North American Review*, quoting from Mr. Leech, Director of the Mint, says: "The great underlying cause of the decline in the price of silver has been very accurately and concisely summed up in the report of the Royal Commission on Gold and Silver, 1888." "The action of the Latin Union in 1873 broke the link between silver and gold, which had kept the former, as measured by the latter, constant at about the legal ratio; and when this link was broken, the silver market was open to the influences of all the factors which go to effect the price of a commodity. These factors happen, since 1873, to have operated in the direction of a fall in the gold price of that metal;" that is, the gold price of silver. "It would appear, then, that the practical fixity of the relative value of gold and silver at a ratio of $15\frac{1}{2}$ to 1," (that is, $15\frac{1}{2}$ of silver to 1 of gold) "from 1803 to 1873, was due principally to legislation, and that the separation of the metals thereafter in relative value was likewise due in largest part to legislation. The proposition that an international agreement shall be made to re-establish bimetalism is a practical concession to that effect, since its purpose is to restore, if possible, the 'broken link.' The link that bound gold and silver together as money, was a law (or an agreement equivalent thereto) that the coinage of both should be fixed at a ratio of $15\frac{1}{2}$ to 1. The action that broke the link, and destroyed that heretofore existing monetary equilibrium between the metals, was the repeal in practice of the operation of that law. Would not a re-enactment of the law in its entirety, by international agreement, restore the link, and with it the old time monetary situation?"

The argument of the silver men, or bimetalists, as represented by Mr. Dalzell, is simply this: Legislation, to the effect of remonetizing and establishing the ratio of valuation—to gold—of the white metal, enhances its price to the gold standard, because it creates a market which, by increasing its demand, augments its valuation by determining a scarcity of the metal. If this be true, and this is the argument of the bimetallic advocates, (and there can be no argument against it,) then why does not the same argument apply to the price of gold in its relation to the price of labor? Gold is monetized by legislative enactment. This enactment creates a market, brings it into demand, and makes it difficult to obtain. As there is no accommodating system of distribution, gold is made the poor man's medium for obtaining the products of his industry; the things that by a perfect system of distribution would be unloaded at his door without expense. But before he can buy his bread, clothing, fuel, shelter, with other essentials, comforts and luxuries of life, he must purchase gold, or money, the price of which is fixed by law, and the standard made to suit the money-lenders and usurers, if the logic of the bimetalist is good for anything.

The fight between the monometallists and bimetalists, or the gold and silver men, is one that will ultimately be decided in favor of the latter, because as men progress from the aspiration to become millionaires to the aspiration to become billionaires, (as they will, when to be a millionaire

ceases to be a novelty,) more of the metallic standard will be required, the gold and silver men will compromise their issues, gold and silver will be collected and held by individuals and corporations, and the national banking system controlling the government will the more completely enslave the workingman. How long will the laborer serve for food, fuel, clothing, shelter and the general comforts of life, at prices fixed by legislation, when, as in America, he is the legislator? How long will workingmen be made the cat's-paw for monkeys like Carnegie? How long will they allow themselves to be instrumental in placing a tariff on gold, silver, iron, coal, potatoes, or wheat, to increase the price of the things for which they slave? The tariff on gold is an advantage to the gold owner, but it enslaves the man who is compelled to use it, or any money, regulated by its standard, as a medium for purchasing the products of his creation. Men labor for the creation of wealth, and when created, place it, by legislative enactment, at prices beyond their reach, (for in America they are the legislators,) and then complain of their circumstances.

The laboring masses have their remedy, but it does not lie in the direction of confronting the civil and military authorities which they create, and, by their labor and voice, maintain. What anomaly do we have at Homestead? What farce enacted, both by a riotous exhibition and cowardly military demonstration? Party controversy and political fear, not the maintenance of civil law and the rights of the citizen, govern the spectacle of the mob and military at Homestead. When a body of men like the strikers at Homestead picket the town to pervert the civil rights of other men, and prevent them from the exercise of liberty, as guaranteed by the constitution and laws of our country, they place themselves in the catalogue of outlaws, and should be dealt with accordingly. They have a right to strike, but they have no right to say to other men: "You shall not work!" This is not liberty, it is tyranny of the most dangerous character, and should be nipped in the bud.

It is a disgrace to American civilization and citizenship that eight thousand state militia should cowardly stand guard over the works of a financial cormorant, for fear that the property of that cormorant may be injured, while at the same time the mob it guards against is permitted to interfere with and molest the simple citizen, as a non-unionist, in his effort to perform his use. The power behind that militia does not possess the quality of vigorous and bold statesmanship, because twenty-four hours would suffice to quell all disturbance, and place every man concerned in the exercise of his civil rights. That matter has to be manipulated nicely. It may be the turning point of a political campaign, therefore the principles of civil liberty must be jeopardized to suit the interests of politicians. The condition is the legitimate outcome of the conflict which men impose upon themselves. It is said to be capital and labor, but it is usurped authority by the plutocratic pirate who has enslaved the true source of capital through a willing self-abnegation of that source; namely, the laborer who creates it.

Let men dispossess themselves of the absurdity that they can live better if the things they purchase with their labor are made expensive. Tariff on silver aids the silver mine owner; tariff on gold, the gold owner; tariff on iron, the iron

manufacturer, and tariff on everything upon which it is placed affects the price of all related things, and as labor is the struggle to acquire the things thus enhanced, the higher the price of the thing the more labor required to obtain it.

Moral. Cease to be the cat for the financial monkey to pull the political nut.

A Specious Argument to Blind the People.

It has been tried again and again, only to find every time that the money stamp placed by a government upon a piece of paper gives it no permanent value or purchasing power. Unless there is a bona fide promise of coin redemption, it is of no value whatever, and if it have such promise, its buying value as money will depend upon what the public believes to be the strength of the guarantee and probability of redemption. The principle is precisely the same that obtains in the case of a note given by a mercantile firm. If the ability of the firm to redeem its promise promptly is undoubted, the note will be taken at par. If there be any doubt, the bank will take it only at a discount additional to the interest charge. But if the piece of paper contained simply a written statement by John Jones & Co. to the effect "this is ten dollars," the document would have no more purchasing power than has an equal weight of waste paper. Now, any government is but a representation of an aggregate of firms and people. It can no more create a value out of nothing than John Jones can do it. No matter by whom or how many a piece of paper is issued, it has no purchasing power unless the person to whom it is offered in payment has reason to believe he can obtain for it coin money from somebody.—*Chicago Tribune*.

The above is a fair specimen of the kind of bosh that the daily press, whose services are enlisted in the interest of the gold ring, gives forth to blind the people as to the real issue involved in the money question. Persons who have not given any careful study to the money question, are seduced daily by this kind of stuff, which is branded as good logic when in point of fact it is the greatest nonsense that was ever put in print, and known to be such by those hired to thus play upon the credulity of the poor, deluded masses. It would seem that these daily papers would, in time, weary of their lies; but they keep right on lying, day after day, and will continue so to do until a thorough exposure of their sophistical reasoning leaves them without an audience to talk to, because of the total lack of confidence in their utterances which will obtain with the speedy triumph of truth and right concerning the commercial problem.

A note given by a mercantile firm is valuable just in the proportion that it is capable of redeeming the note, but the anticipated redemption of the note is based on the wealth of the firm issuing it. Its wealth is based on the extent and condition of its industry, and hence a thriving firm in any line of trade has no trouble in passing its promissory notes. These notes are simply pledges, the reception of which in trade is attended with no risk where the pledger is known to be responsible. They answer all the requirements of a medium of exchange; in fact, they are superior to all devices thus employed. The *Tribune* could not have used a stronger argument to expose the fallacy of the present money system. The United States is a firm, an aggregation of individuals. Since its natural resources and industries are vast, its paper should be honored anywhere, and would be so honored providing, of course, its pledges did not exceed in amount its actual wealth—that is, the products of its industry.

If the *Tribune*, on account of a systematic course of lying, should lose patronage, run short of ready cash, and desire to obtain credit, for example, on the paper it employs to print its lies, would the obtaining of that credit from a paper mill be based on a "gold reserve," or would the paper firm, satis-

fied with the valuation of the *Tribune* plant, accept its note in payment of the paper? If paper houses demanded of the *Tribune* stockholders that they should keep a certain amount of gold on hand, in addition to the appraised value of their newspaper property, to redeem their pledge, they would think such proceedings very silly and unreasonable; yet this is just what the present money system, manipulated by a lot of unscrupulous usurers, requires of the United States government, Great Britain, France, Germany, Russia and all other countries called civilized. Is not the term a misnomer?

A specie basis currency is no more essential to a government for the redemption of its pledges than it is to business firms. But the *Tribune* doesn't tell its readers so. Oh, no! It draws a large part of its revenue from a class which is feeding on the effects of this kind of money fallacy. We know that we are advancing here the greenback argument, but, as against the yellow or white metal nonsense, it is invincible. We do not believe, however, that any true solution to the monetary problem is obtainable so long as the competitive system lasts, hence we condemn even the greenback policy as short-sighted and inadequate. Suppose both gold and silver were demonetized under the present industrial system, and paper pledges alone were used, what would be the result? Well, the gold bug says that our paper money would be dishonored abroad where they want a promise to pay in specie. Let them dishonor it. Then it would resolve itself into a question of whether we could get along without Europe, or Europe without us. Commerce for a season would be crippled, but since a cessation of commercial relations would affect Europe as much as ourselves, it would not be long before the American greenback would "bob up serenely from below," and be accepted as the money of the United States in all parts of Europe, despite all its money lenders.

This, however, is not the vital point, after all, in the discussion of the commercial question. The main question is, How would the greenback, as the full legal tender money of the United States, affect you and me under the present wage system? Would it give us any more of the comforts and luxuries of life than we are now obtaining under the specie basis system? A gold dollar in common exchange possesses no more value than a greenback. It is only in fixing the market price of a given commodity, reckoned on the basis of the fictitious valuation placed on gold by gold speculators, that the gold dollar figures as the preferred money of the world. The greenbacker says: "Give us money that will not fluctuate in valuation. Do not let London fix the price of American wheat by what it pays in silver (purchased from us and watered in valuation) for its Indian crop." With this glaring piece of robbery abolished, the masses, under the present industrial system, would not be materially benefited by a recourse to greenbacks. Money would then still be issued by the government, based on fictitious valuations, produced by the competitive system, and enhanced by a specie basis currency. There would still be no balance struck between the actual wealth of the country and its system of credit. How could we arrive at a correct proportion of greenbacks to issue? Capitalism destroys the possibility of computing the actual amount of labor performed as the basis for the issuance of a just medium of exchange. Hence, capitalism would gobble

greenbacks just as it does the gold and silver, and the toiler would still be as bad off as ever.

There is but one solution to the problem. It lies in the destruction of the competitive system, and the institution of a co-operative system where none are entitled to credit that is not redeemable in actual labor performed. Since labor creates all wealth, labor alone should be the criterion for the establishment of a sound money system. Then a floating currency will be found to be undesirable. It represents nothing tangible. It is an abstract representation of falsely computed wealth, but not a guarantee of actual service rendered. A check, such as those issued by our railroad companies, from which numbers are punched out as the road is used in travel, represents an actual value. After liquidating a debt, such a money device is valueless according to the extent of its actual debt-redeeming power. This medium of exchange cannot be employed more than once where its full value has been forfeited. It alone represents honest money. If a man performs five days' labor, he is entitled to a guarantee for that amount of work, which under an equitable commercial system would purchase him the necessities and luxuries of life on the basis of value for value. The length of time necessary for the production of all commodities could be fixed by a certain average, and comparatively little labor would entitle each to everything desired, while the sick and infirm would readily be granted immunity from a performance of use (now termed toil because of the forced drudgery it involves) for the reason that none would desire to shirk the performance of what—with a regenerated humanity—would be considered a pleasure rather than a pain.

It is competition that produces laziness, dissatisfaction and hate by destroying the equilibrium that should and must obtain in society between the various qualities of human effort. A balance must be struck in the industrial world, to which all should belong, before peace and prosperity can be assured to mankind. This state is reachable; if not, our only recourse is barbarism.—C. J. M.

THEOLOGY.

The Kingdom of Christ is of this World.

That "the kingdom of Christ is not of this world," is a fallacy exerting an influence and yielding fruit which, though the influence and fruit of an ostensible Christianity, is a force inimical to the establishment of righteousness in the earth, and calculated to perpetuate the kingdom and power of antichrist. It was written: "My kingdom is not of this world," and communicated through the radiations of that solar energy emanating from the activities of the bright and morning star, the root and offspring of David, the astral nucleus of the solar realm. Said the Lord: "My kingdom is not of this world" (kosmos). "If my kingdom were of this world, my officers" (*huperetai*) "would fight." The Lord did not imply, in this declaration, that his kingdom was not to be established in the earth, for, if so, he would not have taught his disciples to pray for God's kingdom to come, and his will to be done in earth as it is heaven. Kosmos (of this order) is not employed in contradistinction of an earthly establishment from an heavenly one, but rather of the order

(kosmos) of his permanency. If it had been in the time and order of his kingdom of righteousness, his servants (officers) would have resisted the attempt to destroy the King of kings and Lord of lords.

The kingdom of God will be a kingdom of righteousness in the earth. It will mature in the end of the age, now upon us, as indicated by all the signs predicted to fulfil the time of the end; not the end of physical conditions, but the end of the cycle of time required for the fruit to mature, which was planted for regeneration (re-production) at the beginning of the dispensation or age. The Christian church, with its concomitant secular paraphernalia, the degenerated state, will pass away as did the Jewish church and secular government at the end of the Jewish age. The old heavens and old earth passed away. The Christian age (church and state) will pass away also, and there will be a new church and state, a new heavens and earth wherein dwelleth righteousness. It will not be of the order (kosmos, world) then existing, or of that country (world), but of a new country (the new world) in the United States of America, where, in the order of law, and in the execution of the Divine purpose, it has determined. The old heavens and earth shall pass away with a great noise, and it is not altogether improbable that in the contending forces of "capital" (Gog) and "labor" (Māgog) the noise may be in the clamor of a physical conflict, of which the affair at Homestead is but the preliminary skirmish.

Job's Wife, Sons, Daughters, and Friends.

Has Jehovah, then, a wife? Such is the unmistakable teaching of the Scriptures. "He that hath the bride is the bridegroom." A bride is a wife. "Come hither and I will show thee the bride, the Lamb's wife." Jesus was the bridegroom, and the bride was in him. When the spirits which were in him—he being the resurrection and the life of all those who were saved out of the Jewish church, who were the lambs, he, as a shepherd, gathers, "with his arms and carries them in his bosom"—went out, as the divine seed, at his theocrasis, and entered those men and women who became the Christian church, that church became the bride, the Lamb's wife, in the womb of which this divine seed was re-generated, re-produced, until in the end of its cycle, the end of the Christian age, when this seed, being fully reproduced, will be born into the world, as Isaiah says, "a nation born at once," and the old Christian church will die so far as its Christianity is concerned, just as the old Jewish church died when it had brought forth its fruit, Jesus the Christ, the God-seed, whence this crop will be the reproduction. Job or Jehovah has a wife, then, by whom he has sons and daughters.

JOB'S SONS.

Job's wife cannot be one of the barren women because we are assured that this higher, God seed-time and harvest shall never fail. Job, or Jehovah, is not a polygamist, seeing that he has but one wife at a time. In their timic relation and appearance these sons of Job are seven in number, since they are the seven messianic manifestations of Deity, who come as the ripened fruit of the tree of lives, making their appearance at the end of seven periods, or cycles of the grand

cycle of the equinoxes, called in the Scriptures Mazzaroth. This Father, Job or Jehovah, unlike ordinary human fathers, is a perfect father; capable of perfectly reproducing himself in his sons, so that each of them can say, as Jesus did: "I am Alpha and Omega, the beginning and the end, the first and the last," the cause and the effect. "I and my Father are one." Of each of them it can be said, as of the one in Revelation, which is the seventh, Adam being the first, "I am he that liveth and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."

Adam, the eldest of the seven brethren, was created in the image and likeness of God, just like God. God must, then, have been just like him. Adam's house must, then, have been God's house, the dwelling place of Jehovah. Adam's house was not built of bricks or stones and mortar, but was the perfected man, the God-man, the house, temple of the living God. When each of these sons was destroyed by a wind, a theocrasis or translation, which struck the house, the elder brother's house, Adam's house, the divine or God-house, the perfected divine-human, or God-man, he was "eating and drinking wine," with his brothers and sisters, when they were all destroyed together. If they were eating, they were eating bread, Greek, *artos*, which means anything eaten, and as this was the symbol of good, the divine good, they were appropriating the divine good, but the bread appropriated becomes blood, (in which is the life) which is the symbol of truth, but as wine, the blood of grapes, symbolizes blood, truth, they were drinking wine—appropriating truth.

But, says the objector, they were all together with their sisters in their elder brother's house, when destruction came. So they were. Each of these personalities, when he came in the timic relation, was a re-embodiment of his Father and six brethren and three sisters. To make this in part apparent, we have only to recall Jesus' words and the transfiguration scene. Jesus, the then present manifestation of the elder brother, was transfigured (Greek, metamorphosed) before three of his disciples, and out of that changed form of Jesus, appeared three of those seven brethren, the seven sons of Job, or Jehovah. Moses, Elias, or Elijah, and Jesus, talking together. Moses and Elias stood forth out of Jesus because they were in him; Adam also, and the rest of the five who preceded Jesus, who was the sixth, were in him. Jesus was the one then outwardly inhabiting the elder brother's house and all his brothers and sisters were with him in that elder brother's house, Adam's house, God's house, the divine human, "eating" (appropriating divine good) "and drinking wine," (perceiving and living the divine truth—doctrine) when the wind from the desert (translation) struck this house and destroyed it. If there were seven of these sons of Job, Jehovah, to appear, becoming, in turn, the elder brother's, Adam's, God's house, the perfected divine humanity, the God-man, there must be yet one more to make his appearance in the end of the Christian age and of the grand cycle. When he comes and has "overcome" so that, in his elder brother's house he is found "eating and drinking wine," then will the wind from the desert (translation) strike that house and destroy it and Job will be left childless.

Both the prophet Zechariah, by the one stone on which were seven eyes, and the Revelator, by "The Lamb, as it were

slain, having seven horns" (powers) "and seven eyes" (embodiments of God's intelligence) "which" (in their going away by translation or change to Holy Ghost, and appropriation by humanity, the earth) "becomes the seven spirits of God which go out into the whole earth," plainly teach that in addition to, and as a culmination of, these seven timic manifestations of Deity, Job's sons, the seventh or last one of them will be the simultaneous manifestation of the seven.

JOB'S THREE DAUGHTERS.

Jesus, the divine seed, was a virgin, man-woman, just as the seed wheat, or pumpkin seed, is masculine and feminine, and must be so in order to reproduce their kind. We are told in Revelation that the product of Jesus' planting, the hundred and forty-four thousand on Mount Zion, will be virgins, men-women, just like the seed. In like manner all of these seven sons of Job will be, each in his own timic appearance when perfected, a virgin, masculine externally but feminine internally. Job's daughters, then, were the feminine principle involved in his seven sons. They were three in number, because, as we have seen already, three means the fulness or perfection of a thing. They were, as were the sons, all together in the eldest brother's house when all together were destroyed—went away in his translation.

JOB'S THREE FRIENDS.

As their names indicate, Job's three friends, in the order of their mention, represent the three heavens, in which the celestial, spiritual, and natural angels dwell, or the angels who inhabit them, and Elihu represents the fourth condition which connects the heavens with the earth—the purified and perfected humanity that is coming up in the resurrection. After Job's expression of self-abasement and humiliation, God rebuked Job's three friends for not speaking of him that which was right as did his servant Job. The very heavens are unclean in His sight, and these their representatives, in order to regain God's favor, had to sacrifice seven bullocks, all their desire for life—the lower life they then enjoyed—and seven rams, all their desire for begetting that lower life, and secure Job's, Jehovah's, services in praying for them.—O. F. L.

Job's Captivity Ended.

What Befell Job in the End of the Grand Cycle of Mazzaroth.

Away back in the ages, when, in his descent in the sinful, lost humanity, he had come into great and unbearable straits and distresses, out of his anguish Job cried out: "For I know that my Redeemer" (Hebrew, freer from these distresses,) "liveth and that he shall stand at the latter day upon the earth: and though after my skin-worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another; though my reins be consumed within me." In the connection, he speaks of the proper adjustment as coming at the time of a judgment, which comes in the end of the cycle, in this case, of the grand or zodiacal cycle.

In the language of correspondence, the reins signify the intelligence and faith. "Though my reins be consumed within me," means that, although in this dreadful fall and debase-

ment, this horrible captivity, the higher divine intelligence and faith which I now possess will entirely fail me, yet I know that one lives, in humanity, who shall, in the latter day, the day of judgment, "stand upon the earth," and though that shall be long after "my skin-worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself and not for another." To see God in the flesh for himself can mean nothing less than to become God—God manifest in the flesh, which will be to be freed from his horrible captivity. In the record of what befell Job in the winding up, or outcome of his long and terrible experience, it is expressly declared that "the Lord," the redeemer, or freer, for whose intervention in his behalf he had confidently looked through the dark and dreadful ages of his distress and suffering, "turned the captivity of Job." "If the Son (the Lord), therefore, shall make you free, ye shall be free indeed," having the freedom of the whole realm of God. With this God-freedom came the restoration doubled, which signifies the whole of it, both in quantity and quality, of all that he had lost; that is, fourteen thousand sheep, the fulness and perfection of the uses of the higher God life; six thousand camels, or what they signify, the fulness and perfection of the divine scientifics—the God knowledges; a thousand yoke of oxen, perfect desire for the higher, the God life and perfect enjoyment of the same; a thousand she asses, perfect ability to reproduce his own life quality in the lower, the sinful, dying humanity, and thus to save that humanity through, in the expressive Greek phrase, into everlasting life.

After the termination of all the evil which the Lord brought upon Job, we are told that "Every man also gave him a piece of money, and every one an ear-ring of gold." Jesus said: "I, if I be lifted up from the earth," Greek, out of the earth [the sinful humanity] "will draw all men unto me." That is, if I fall into humanity as the divine seed, I will in the harvest of that seed, which is the end of the Christian age, draw that humanity up to my quality of being; make them sons of God as I am. Of this humanity, *kosmos*, which receives him, he becomes the central sun, whence they draw all the sustenance of the new beings which they become, by a gradual transmutation of their own lower life quality to the quality of the higher life of the germ implanted by the Holy Ghost, the product of the going away or translation of Jesus—Job. Between this central sun of being and the circumferential humanity there is constant commerce or interchange, as between the physical sun and all material things, and money is the medium or criterion of that commerce. Thus every man, in whom is developing this higher life, now that Job, or Jehovah, has again become established as the central anthropostic sun—being lifted up out of the earth—brings him a piece of money; establishes commercial relations with him.

The ear means hearing, obedience. The ring means the circle or cycle, and gold signifies good. The passage then which declares that every one brought Job an ear-ring of gold, means that every man of this anthropostic macrocosm, or grand man, rendered obedience to this anthropostic microcosm or central, seed man, or central sun of being—Job, or Jehovah—and that, too, for an age-long cycle, thus securing the gold, the good, of the attainment of that higher life quality that was contained in the seed, or central sun of being. After this it is declared that Job lived an hundred and forty

years. An hundred, as Swedenborg says, means a full state of union of God and man, outwardly, while Job remains in the earth, as the Adamic race created in the image and likeness of God—just like God; forty means a plenary state of temptation, outwardly the ages of the fall of man during the succeeding grand cycle of twenty-four thousand years.

The final passages, then, mean that after the experiences of that grand cycle, Job, or Jehovah, will enter upon another and still another, in each of which he will have a wife, seven sons, three daughters, and all the qualities and surroundings and experiences of the former one, including death in the humanity which he is lifting onto a higher plane.—O. F. L.

Short Talks On Koreshan Science.

I.

The object of these papers will be to start new readers of THE FLAMING SWORD in a general investigation of the Koreshan System. The author of them disclaims any ability to do more than suggest lines of thought that will open up to the unprejudiced and reasoning mind the marvels of the new system of thought which is destined to revolutionize the world. Every now and then we receive communications from different persons in which they extol the articles appearing in this paper touching on the commercial question; but, at the same time, they deprecate our efforts to alter the trend of theological and scientific thought. If the writers on THE FLAMING SWORD are able to discuss, with indisputable arguments, economic questions, does it not stand to reason that the views expressed in these columns touching on theology and science are worthy of close investigation? You will note a standing challenge on page 14, in which KORESH invites any clergyman to discuss with him the dogma of the tri-personality of Deity; also a challenge offering to disprove the Copernican fallacy of the convexity of the earth as against the cellular system of cosmogony, which places the sun, moon, and stars on the inside of the earth, with three atmospheres between the crust and the central sun. None of our alleged learned clergyman and scientists have risen to argue these questions with the one issuing the challenges. Do they consider him unworthy of their notice? If so, why do some of them so assiduously read THE FLAMING SWORD? Never has a periodical created such a stir as does THE FLAMING SWORD. If what it has to say is of no importance, then why take any notice of it? The fact of the matter is, the arguments advanced in these columns on sociological, theological and scientific questions are dumfounding so-called educated men. They do not find such arguments advanced in the text-books of the schools and colleges; do not discover that the professed scholars of the day entertain similar notions, still they are unable to refute what is herein advanced. Koreshanity is a sort of a sphinx to many for that reason. Are these Koreshans highly educated? Is KORESH a man of any renown in the scientific world? Why should an obscure people hold to ideas entirely at variance with the thought of the day? These are among the questions propounded. If you want to find out just how capable a man or woman is of investigating the mooted theories, independent of prevailing opinion and popular prejudice, simply broach in conversation

some of the tenets of Koreshanity, and you will arrive at a correct judgment on this point.

Now, as to Koreshan views on theology and cosmogony, we desire to say that, were the Koreshan System bereft of its incontrovertible opinions concerning the Inside Theory and the generation of Deity in the humanity, its sociological views would not be worth the least attention, any more than are those of economists who place the land question at the root of the social evil, regard a specie basis currency as the cause of our direst afflictions, or deem the exemption of the rich from a graduated income tax as the source of our woe. Koreshan financial views are the product of its theological and scientific views. The three form the indissoluble triangle which must rule society if harmony, justice and truth are ever expected to obtain in this curse-inflicted humanity.

Since arriving at a conviction of the marvelous truths contained in the Koreshan System, we cannot understand how society can be reorganized without uniting its political with its religious system, or how the truth respecting these two branches of thought can be arrived at independent of an impregnable ultimatum regarding scientific investigations. The three departments must blend, else no truth can be reached. If legislation is unaccompanied by moral quality, how can it be salutary in its effects? Whence can morals spring but from religion—the rebinding of God and man? Is it necessary to go over the well beaten ground that moral force never emanated from a denial of a personified idealism as expressed in Jesus Christ? French atheism and German rationalism and Greek and Roman paganism speak too strongly in the negative to warrant our dwelling longer on this interrogative. Can the production of the archetype, from the human family, of a new genus or race of men, as in the Nazarene, be disassociated with the operation of law? If natural law were violated by such production, how account for the continued co-ordinate action of matter and energy, and for the perpetuation of the universe? We cannot conceive of the violation of natural law without the collapse of the machinery which is the product of the operation of that law.

Then, if law or science is inseparable from theology or religion, and religion or moral quality from legislation, under a true societal system, How can we discover the truth as pertaining to sociology without ascertaining the truth regarding theology and science?—C. J. M.

A Splendid Paper.

I am in receipt of THE FLAMING SWORD, Vol. 3., No. 25. I must say it is a splendid paper; it contains a host of ideas that are noble and true—peculiar to itself—yet no less true. Outside of these it gives space to many noble ideas expressed through other pioneer papers—however much they may differ with its own theory—on which its comments are fair and manly. While it criticises the reform papers, both political and religious, it yet has the manhood to give them credit for being an improvement on the old. Koresh has told the whole story of protective tariff on page 3 of Vol. 3., No. 25; in which the word God does not occur.—T. N. W., *Akin Farm, Ark.*

SWORD THRUSTS.

In the absence of any other diversion, the Pennsylvania militia, encamped around Homestead, have taken to stringing men up by the thumbs. It may be necessary for military discipline to be enforced, but hardly obligatory that the methods of the inquisition should be used in the nineteenth century even by a swell-headed colonel. If this gentleman were himself strung up by the thumbs, once or twice, he would probably fail to see, thereafter, the absolute necessity for that particular method of securing discipline among his troops.

* * *

"Give us protection!" cries the republican. "Give us bread!" cries the workman in high tariff Germany. "Give us free trade!" cries the democrat. "Give us bread!" cries the workman of free trade England. "Give us bread!" cry in concert the workmen in all Europe and America, whether in protected or free trade countries. "Stick to a specie basis!" shriek all plutocrats in both hemispheres. Do you see the point?—*West Coast Mail, San Francisco, Cal.*

This is reprinted by the *New Forum*, but as it sounds familiar we will reprint it, hoping that the reform press in future will "render unto Caesar the things which be Caesar's."

* * *

The New Nation says that Matthew Marshall concedes the triumph of nationalism. So did the gaping crowd concede the triumph of the balloonist until the gas suddenly escaped and balloon and all collapsed.

* * *

Star City, Ind., is in the hands of a mob composed of Italians. Merrill, Wis., has been converted into a state of riot by striking workmen. In both cases the militia have been summoned. After the Homestead, Memphis and Idaho affairs, involving the calling out of the militia, it looks as though the forces of disintegration had at last set in, and the days of the republic were numbered.

* * *

The following is a portion of the dialogue that took place between members of the committee appointed by Congress to investigate the Homestead riot, and Mr. Frick, president of the Carnegie company:

Mr. Oates.—What is the cost of production per ton?

Mr. Frick.—I don't think that is a fair question. I don't think you should ask that.

Mr. Taylor.—Would you object to tell the cost of a ton of steel, including everything?

Mr. Frick.—Yes, sir; I have the same objection.

Mr. Boatner.—You don't propose to give away any of the secrets of the trade?

Mr. Frick.—No, sir; not yet.

Mr. Oates.—Will you state the labor cost alone?

Mr. Frick.—That would be equivalent to stating the whole cost.

If Mr. Frick were to have stated the cost of production per ton of steel billets it would have been a matter of great amazement to the public why he wanted to reduce the wages of his workmen. Capitalism has become so greedy that it is not satisfied unless it gets at least fifty per cent of the profits, while the labor used to accrue those profits is daily growing to be a matter of less and less concern. Mr. Carnegie boldly admitted, not long since, in a magazine article, that it was not

the laborer who received the profits of production. He appeared to make this statement in a tone implying that if a workman hasn't sense enough to become a capitalist as oppressor, he deserved to plod and drudge to make others rich. He gloated over the idea of having become a great capitalist. The laborer will not find the way out of the unjust position in which the competitive system has placed him through trades-unions. These tyrannical organizations mean destruction instead of construction. Co-operation is the remedy for the producer. If the laborer is too selfish to reach this point, there is only one destiny left to him—destruction. This finality awaits the two great warring elements in the industrial problem.

* * *

Every effort will be made to connect organized labor with anarchist Beekman, the assailant of Frick, but it will doubtless be proven that the striking iron men had nothing whatever to do with the premeditated act of this belligerent foreigner.

* * *

When capitalists encourage the importation of pauper labor they must expect to get fire-eating anarchists as well. If the crow which they now eat is unpalatable, why did they kill it?

* * *

Evangelist Mills is now holding forth in Oakland, Cal. He is preaching in a building that has a seating capacity of 5,000. The preachers of Oakland occupy seats on the platform and watch the proceedings with interest. We would suppose that clergymen would welcome Bro. Mills to their localities, for when he leaves, having converted(?) many hundreds, the clergy are afforded an opportunity to do a thriving business. All these sheep, you know, must be gathered into the orthodox fold, and as some of them have rich wool (big bank accounts) the ministerial chops must smack in hauling them in. What visions of terrapin and European trips must float before the eyes of these men of God as the result of such acquisitions to their congregations, followed by a large increase in salary! This preaching of the gospel(?) is a great commercial enterprise. Of all merchants, the dealer in gospel grace is certainly the cleverest.

* * *

"The republican party should elect the next president because he alone is the one who stands on the platform which represents the present purposes of the republican party," says Gail Hamilton, in this month's *Arena*. Very well, Miss Dodge, having now had your say, a patient public will doubtless be content if you hie to Bar Harbor.—*C. J. M.*

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MORE POWER TO THEM.

The growth, in the United States, of the reform literature, is wonderful. Nearly one thousand reform papers are now published in the republic. These papers are improving in quality, as they grow in strength; this campaign will awaken them to a deeper interest in the social life of the people.—*Progressive Age.*

SPHERE OF WOMAN.

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

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

Woman's Mission, From a Koreshan Standpoint.

Woman's mission, in the light of Koreshan doctrine, is specifically—through her obedience to, and integrity in, the celibate principle—to generate a potency of chastity that will go out in appeal and conviction to the womanhood of the world that is struggling to be released from the bondage of sensual slavery and male dominance. Woman needs but to assert the rights which by virtue of her very nature belong to her, but so long has the curse upon woman been operative that she yet is cringing beneath the weight of suffering entailed through disobedience. The time has come when "there shall be no more curse." The proclamation has gone forth by the mighty power of truth, and through the understanding of doctrine, and the application of that doctrine to life—without which there can be no efficacy—women all over the land shall be lifted from their serfdom into a glorious awakening to liberty and equality. To this end is established the woman's department of THE FLAMING SWORD.

Our lives are consecrated to the promulgation of the doctrine of purity. We would, from the columns of THE FLAMING SWORD, declare the truth to the world; the doctrine that will sustain woman in the assertion and life of her higher aspirations. No longer "shall her desire be unto her husband," neither shall he longer "rule over her;" but she shall stand forth in the illumination of an awakened understanding of virginal integrity. We have grown so weary of precept without practice, of faith without works, of exhortation without example, that we will have none of it. Through a consciousness of the need of conforming our lives to the principle of chastity, the women of the body of Koreshans unite in their concentration of purpose to elevate humanity through the communication of divine doctrine. There may be desire and aspiration for a higher condition in humanity, but a higher condition can only obtain through a knowledge of the law, which must result in conformity to life, by obedience to such law. There must be an understanding of truth before there can be an application of that truth to life.

As woman has been the organizer of the physical structure on the natural plane, she will correspondingly become the organizer of the new genus or race about to be manifested in the new order 'wherein dwelleth righteousness; and in that day "She shall be called, the Lord our Righteousness." "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the king of glory shall come in."

We unfurl to the world the standard of our principle of chastity and celibacy, and in absolute adherence would eradicate from the thought every tendency toward the descent of

desire into the channel of dissolution. Let every woman stand forth and declare that she will no longer desecrate the sacred function of her maternity—through legalized prostitution—by yielding in violation of and direct disobedience to the command of God: "Thou shalt keep the sabbath day holy," (which means to *conserve* the life potency,) but, through a superior love, a higher purpose, assert and maintain a life of purity, let the consequences of displeasure be what they may; what is that compared with the displeasure of God! "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—A. B. C. K.

The Truth on the Woman Question.

There is a prevailing impression among some women, engaged in the work of uplifting their sex from the thralldom with which it has been encompassed so long, that the time is near at hand when woman will not only regain her equality with man but will leave him far behind and render him her abject slave, just as in many instances she has been his. In short, there are some engaged in the woman movement who imagine that, with the coming triumph of woman, man shall be completely annihilated, wiped out, as it were, not off the face of the earth, but removed from all official and influential station. This is a grave mistake, and a very unwise view for any woman to entertain. It certainly cannot be regarded as laudable for a woman, professedly laboring for the regeneration of her sex, to harbor the thought or give impetus to the suggestion that the reason why woman should labor for womanly perfection is for the sake of witnessing man's discomfiture. This is a very ignoble aim, and one that augurs ill to the woman movement. The class of women anticipating such a finality to the agitation of the woman question had better desert their public effort and hie themselves to their babes, their brushes, and their bread, for they will be doomed to a sad disappointment. Let there be no such prostitution of the high calling which woman in this age is called upon to fill.

Woman has no one to blame but herself if she has fallen and become the slave of man. She holds the balance of power on the sex question. She held, by her own decision, the fate of the race. She yielded to temptation, hence groveled in the dust, dragging humanity down with her. If, therefore, men are slaves to their passions, let not women shrink from the responsibility of such a forlorn condition of their degenerate counterparts. The race will grow better when woman, becoming alive to the gravity of the sex question, rises in her might and dams back the flood of sensualism in humanity. She alone stands guard at the pass of sex potency; if she has slept on her arms all these ages, let her smite her fair brow in self-condemnation, not point the finger of scorn at man. Let her awake as out of a sound sleep, and be quickened with a sense of her full duty in the control and direction of the procreative function! Let her declare that she will no longer live to fascinate and conquer, except by the power of majestic purity, and her woe, like mists, shall flee before the effulgence of the blazing sun of truth. Herein lies true womanliness! What a goal for the maidenhood of the age to aspire to reach!

Not superiority *to*, but equality *with*, man is the destiny of woman; a destiny the attainment of which is bedecked with the magnificent promise that, while Deity, in his evolution from the humanity as a man, had to come forth from the sinful flesh, yet in his femininity, as a crowning glory to woman's supernal aspirations and efforts, the Lord shall spring forth from the head of Jupiter, fully armed—the Minerva, the immaculate, materialized Goddess.—*C. J. M.*

WOMAN.

"Speak to the daughters of my people."

Woman, standing by the portal
Of a newer, purer life,
Grandeur far than all preceding,
With a world's wide purpose rife;
Weaving thoughts that strain and quicken,
Soaring forth to realms afar,
Tracing out the hidden meaning
Of each brightly beaming star;
Sounding depths by *man* unfathomed,
Reaching where the angels tread,
Where the olden seers and prophets
Have by fast and prayer been led,
Waking strains that lead the ages,
Striking chords that sweep the heart,
Pointing to a bright Elysium,
Where ye, too, shall bear a part.
God's own children, sorely fettered,
Wake to higher, nobler life!
Break the bonds that long have bound thee;
Rise above the sordid strife!
Gods are with thee, angels hasten
To unbar the pearly gate,
Letting in a flood of sunshine,
O'er the turbid sea of hate.
In the nation's resurrection,
Your's the greatest, noblest part,
Leading up your sons and brothers,
With a brave, heroic heart.
By the pangs ye, too, have suffered,
Gird your bosom and be strong,
For the sullen shocks of battle
To these stirring times belong.
Blood must flow before redemption
Bathes thee with her clearer light;
Earth-bound souls are still in prison,
Groaning through the sultry night.
Thine the hands, linked with thy brother,
That must "roll the stone away"
From the tomb of bygone ages,
Where the ghosts of error lay.
Heed the mandate! Wisdom calls thee,
Clear her voice is—as the mora,
And the savior of the people
Ever is of woman born.

—Extract from *Astrea or Goddess of Justice*, By Mrs. E. P. Thorndyke

Gold and Silver in England.

In England, from 1257 to 1664, the value of gold coins was declared from time to time by proclamation; silver being the standard. From 1666 to 1717 silver was the only legal tender. In the year 1717 the ratio of the coins of the two metals was fixed at twenty-one shillings for a guinea, which was an over-valuation of gold, the market ratio being about twenty shillings, eight pence, and gold, in consequence, became the principal money of England, and in 1816, on the recommendation of Lord Liverpool, the single gold standard was adopted.—*Gen. A. J. Warner, in the American Journal of Politics.*

WOMAN'S GOLDEN HOUR.

Woman's hour! Ah, can it be my longing eyes behold
Woman standing on the threshold of the age of gold,
With the gift of healing, taught of mind and trained of hand,
Woman queenly in her right to "comfort and command?"

* * * * *

With glad hosannas then we hail the age, the age of gold,
When purer laws and purer love shall human life enfold,
When all the doors of sin are barred, the doors of wisdom wide,
With welcome for the woman who can stand by manhood's side,
He, crowned a king by rightful rule, she, queen by regal power,
Of royal self-blood in the noon of woman's golden hour!

—*Magazine of Poetry.*

Since God collected and resumed in man
The firmaments, the strata, and the lights,
Fish, fowl, and beast, and insect—all their trains
Of various life caught back upon his arm,
Reorganized and constituted Man,
The *microcosm*, the adding up of works.

—*E. B. Browning.*

CORRESPONDENCE.

Broad, Liberal and Outspoken.

* * * I am quite interested in your broad, liberal, out-spoken views on matters generally. We need just such fearless talk, and more of it.—*R. Brown, M. D., Park City.*

A Light in the Darkness.

* * * May THE FLAMING SWORD find a wide circulation, and its excellent politics enlighten many dark heads.—*Mrs. A. W. Watertown, S. D.*

Figures Frick Wouldn't Give.

PITTSBURG, July 17.—Manager Frick refused absolutely to inform the congressional committee of the cost of making steel rails, and the figures which were obtained to-day show why. Correct figures from the Homestead plant show that the profits of the protected steel monopolists are simply enormous, and show how savage is the greed and how cruel the avarice which refuses to their men a reasonable compensation for their labor. The figures here given were taken from the official books of Carnegie, Phipps & Co. The cost per ton of ingot steel, the charge made in acid, open hearth, at Homestead, is \$26.98. The cost per ton of basic, open hearth, ingot steel, is \$24.41. Adding the cost of rolling the acid-ingot into plate and the cost in the slobbering mill, makes the total cost of the finished product \$41 per ton. It sells for \$55, showing a profit of \$14 per ton. The profit on the basic is about \$16 per ton.

The Vigilance Committee Non Est.

ALL is quiet in Normal Park. The anti-Teed excitement appears to have gone on its summer vacation.—*Chicago Tribune.*

THE reform papers of the United States are rapidly increasing in number. It is estimated that they are now read by ten millions of people, the total subscription list being about three millions.—*Weekly People's Press.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

The Approaching Culmination.

Everyone who thinks at all knows that the forces of evolution are rapidly approaching a crisis. Koreshans believe that the anthropostic energies are fast ripening for such a cataclysm of revolution as, in its magnitude and horror, will surpass anything of which authentic history presents a record. It is our belief also, that those of the present generation who are alive during the next few years, will live to witness the crash. After this period of convulsion, the reconstruction of society upon a communistic basis will rapidly take place; this adjustment will set down-trodden labor free, and establish a period of rest throughout all the earth.

It would be a difficult matter, in a short article of this kind, to state all our reasons for our convictions. A volume would be required to show by innumerable disturbances in every state in the Union the turbulent and dangerous character of a large portion of our population, and the slight causes necessary to put it in motion. The many signs of the times—the science of periodicity, the construction of the universe and astronomical calculations upon the prognostication of terrestrial events—all point to the culmination of the age; to coming catastrophies and reconstructions, onslaughts of contending powers struggling for survival, with chaotic sequences overwhelmingly disastrous. Then the cry will go forth, midst the wail of desolation and despair, for the strong arm of One who will have power and ability to sway the multitudes, and bring order and harmony out of chaotic “confusion, worse confounding.” Some time ago, a romance entitled, “Cæsar’s Column,” by Ignatius Donnelly, was published to show that the warfare of selfishness in our present society must end, a hundred years hence, in the total bloody destruction of American civilization. It is gigantically extravagant, but earnest and well written; it illustrates pessimism of the highest order. We do not agree with the author, at all, as to the consequences of the catastrophe, nor as to the time which he has set for it to take place; it is much nearer to us than many realize. Did he comprehend the power behind the throne, a potency above the human, inaugurated by Koreshanity to effect a grand reconstruction, no doubt the sequel to the romance would have been of an entirely different character.

One thing is necessary to insure a conflict. Gog and Magog must be gathered and organized into two hostile camps (for mobs do not make war). This organization is going on as never before in the world’s history; the great combinations of capital, with their numerous hirelings, upon one side; the great confederations of the labor element, anti-capital, and trades-unions, upon the other. In such a condition, the disturbances of mobs—which are usually local and temporary—electrify the masses and become a national convulsion. A single vidual may become the immediate cause of a civil war. Our plutocrats will not do their duty, hence must suffer the consequences. The American Nation

will not much longer be patient under oppression, and tolerate vast wealth, accumulated through unjust legislation, in the hands of men who do nothing for the people. The present church, also, will be wholly shattered.

It is, to us, a source of great joy to be able to say that, at this time, Koreshanity, with its confederations, will, like the ark in the time of Noah, be the great haven of refuge; thousands and tens of thousands of the terror-stricken populace will flock for shelter under its protecting wings.—*F. D. J.*

A Letter That was Never Printed.

The following letter was sent to the *News* during the progress of the Normal Park persecution of Koreshans. It is needless to say that it was rejected. The daily press does not contract to do justice to any class of people that does not come within the sphere of present journalistic methods.

Chicago, May 19th, 1892.

EDITOR OF THE *Daily News*:

In this evening’s issue I see an account of the indignation meeting held last night by the citizens of Normal Park against Dr. Teed and his followers. Is it possible that there is such a set of narrow-minded bigots in this free and enlightened republic of ours? You quote the words of one W. C. Shaw, who claims to be a law-abiding citizen, but says: “If Teed had been in our meeting last night he certainly would have been hanged; we have stood Teed’s presence nearly as long as possible; our plan now is to try by all means known in law to get rid of this man, but I can assure you that if we fail by law, Teed will go anyhow, and maybe it won’t be in a very pleasant way, either.”

I do not know Dr. Teed, neither do I know what the religious doctrines or dogmas are that he teaches; but I do know that the citizens of Normal Park are putting themselves on record as the worst set of narrow-minded bigots in the world, not excepting the Chinese in China who have recently been murdering the missionaries because they believe them to be teaching false doctrines which are opposed to their national religion. The men who touched the torches to the fagots to burn heretics during the middle ages cannot be compared in narrow-minded bigotry to the Normal Park citizens. They were taught from childhood that the denial of the Roman Catholic creed was an unpardonable offence that would consign the soul to everlasting torment in hell, therefore they were to be pitied more than blamed on account of their ignorance through false teaching; but Normal Park, being one of the suburbs of Chicago, the most enlightened and progressive city in the world, has not that excuse, for it will only cost them a few cents car fare to come into the city and expand their minds so as to enable them to realize that we are not living in the dark ages when every one was compelled by law to look through the same religious spectacles. Thanks be to such men as Thomas Payne for the liberty we enjoy to-day! I claim that Payne was a truer Christian than those men who have made such pretensions to being the followers of the Nazarene. Jesus of Nazareth taught the Fatherhood of God and the brotherhood of man; when his disciples came to him and said, “we saw others doing miracles in thy name and we forbade them for they follow not us,” he said, “forbid them not, for he that is not against us is for us.”

What the citizens of Normal Park should do, if “Teed” is violating the laws of the land, is to prosecute him by the law for so doing, but not to put themselves on record in this enlightened age as the “old half barbaric Jews” did nineteen centuries ago; rather say, as did one of the wisest men in the council of that day, “Take heed what ye do to this man, for if it be not of God his teachings will come to naught, but if it be of God ye cannot overthrow it.”—*R. E. Instator.*

THE LATEST SPOKEN.

About the time that Judge Gresham positively refused to accept the presidential nomination offered him by the people's party, after coqueting with it several days, news arrived from the national capitol that the administration was considering the judge's name for the vacancy on the supreme bench. To say the least, the whole matter appears suspicious. Some people may strangle the thought of Judge Gresham as a mercenary, but it should be remembered that the thought will not perish that under the corruption of politics in this country it is strange that a single man can be found who is not a mercenary.—*Omaha Tocsin*.

A buyer of labor, an employer, will not permit a seller of labor, an employé, to "dictate" the rate of wages; but he never questions the right of a seller of the goods he buys to "dictate" the price. The express companies will not allow their men to organize against their interests; but the companies themselves combine against the public's interests. The professional classes commonly regard trades-unions as vulgar and tyrannical; but doctors, lawyers, and ministers all have hard and fast trades-unions. The boycott by the working classes is severely condemned in the religious press; but the boycott by the religious press on radical social reform thought is quite general and firmly persistent. The daily press professes to deplore violent collisions between labor and capital; but it never fails to work up the excitement to fever heat when there is a collision between these forces. Capitalists constantly affirm their love of industrial peace, but they are invariably the first to send Winchester rifles to the scene of a strike.—*Twentieth Century*.

"Can literary men, as a rule, do better work while practicing total abstinence?" inquired a New York *Voice* reporter of Joseph Cook.

"Assuredly, if they take proper care to sleep enough, and maintain vigor by sufficient physical exercise. Every brain habitually stimulated by alcohol is more or less disintegrated. Such a brain injures the quality of its literary productions. No intoxicated brain is a sound brain, and every brain more or less unsound has more or less unsound ideas and sentiments. Moderate drinking destroys the nice balance of the faculties."

"How does total abstinence help the literary man?"

"Total abstinence prevents mental giddiness in any well balanced brain. It wards off many a fit of depression. It prolongs mental vigor into advanced years. It is the only secure prevention of drunkenness, which is the ruin of genius as well as of health."

John Sherman of Ohio—trickster, robber, thief, paid tool of Wall Street Shylocks—has fallen so low even in the estimate of his g. o. p. co-workers, that few are left to do him honor. Having grown millionaire rich, plundering the government, he aspired even to presidency. But even loud-mouthed Foraker dances on the hopes of the old sinner, and impudently laughs him to scorn, while McKinley crowds himself to the front and serves notice on the "Senior Senator" that it is time for old men to step to the rear and give the new blood a chance.

Seeing the ruin resulting from the silver law, Sherman hastens to deny its paternity—though it was his boast at the time it passed. And now, to use the language of a Chicago daily paper, people are informed that the anti-trust law, on which Senator Sherman rested his claim to be opposed to wicked combinations, from which he has profited more than other statesmen of his time, is clearly unconstitutional and void. Judge Jackson has no patience with attorneys arguing against the simplest principles of common law. He saw that the Sherman act was simply a political device for deceiving voters. Seeing this, he promptly cut short arguments tending to establish the absurd principle that congress could make laws intended to limit trade. Thus it is that the one man of all men in the United States, to-day,—nay, who has ever lived in the United States since it became a government—is living to see the day when he is not only belittled but despised. Our only hope is that he may live at least a dozen years more; for if he does, he will live to share the infamy which Benedict Arnold himself was made to feel when he died a pauper in an obscure garret in the city of London.

Old John Sherman, your day of retribution is surely coming. May you live long to feel it!—*Chicago Sentinel*.

There is a good story, and a most characteristic one, I heard the other day of the late Admiral Goldsborough. It is not in any way an orthodox utterance, but to be perfectly truthful, the admiral made no pretensions to being orthodox in matters either sacred or profane, as the incident will bear witness. It was during a trip to the Mediterranean, when the admiral was in command of the fleet, that the chaplain, a zealous young man, preferred request to hold services on board the flag-ship on Sunday mornings. Though it was generally understood that attendance upon divine service was not included in the admiral's plan of action, he nevertheless gave consent that every Sunday the men should be piped up. The first Sunday after this permission had been given, the young chaplain's trepidation gave place to supreme satisfaction when he noted that with the exception of the admiral, the officers and men of the fleet were assembled in full force. After waiting for a few moments for the admiral, who failed to appear, the chaplain opened the services in regulation manner: "The Lord is in his holy temple, let all the earth keep silence before him." As the voice rang out in the opening words, the admiral walked on deck, and though his face betokened a storm he took his seat in silence and so remained until the congregation had been dismissed. Then he rose and, striding over to the chaplain, said: "Young man, I want you to understand in future that the Lord is *not* in this holy temple until I, Admiral Goldsborough, am on deck."—*Kate E. Thomas, in Kate Field's Washington*.

Their Efforts are in Vain.

This reform movement has reached the stage where anything the plutocratic press may say has the same effect on the workers as the pouring of water on a duck's back. The people do not expect the penny-a-line Smart-Aleck writers to deal in reason or common sense. These mercenary tools are paid to do their dirty work—to lie, to abuse, vilify, misrepresent, scoff and deride everything and anything their masters direct.—*New Forum*.

SHARP CUTS.

In 1860 it cost \$2.30 per capita to run this government. Now it costs \$7.93. Reform! *Progressive Farmer*.

J. S. Clarkson says that Carnegie's vast fortune has been made by his workmen. It is worthy of remark what influence public sentiment has on some men.—*Omaha Tocsin*.

"It is a sad thing to fall asleep in a sheepcot and on awakening find the sheep transformed into wolves; and yet, in case of a revolution, this is what we may expect.—HIP-POLYTE ADOLPHE TAINE in "The Ancient Regime."

Throw multitudes out of employment,—it is like dipping a handful of cotton-wool into sulphuric acid: you turn it into gun-cotton, and any spark will explode it and tear your hand in pieces! Thus are governments destroyed.—J. P. LEELEY in *Man's Origin and Destiny*.

McKinley is announced to make that same old tariff speech of his at Beatrice and Lincoln, Nebraska. The blessings of a tariff tax in a country without money to pay it is one of the beneficent things offered the masses by McKinley.—*Plow and Hammer*.

After the vote on the silver bill had been announced, Congressman McKeighan said: "Mr. Chairman, if Wall Street has no further business for this Congress, I move we adjourn." There was far more truth than irony in that motion.—*National Watchman*.

Plutocracy has two strings to its bow—democracy and republicanism—between which it has no choice; but the people upon whom it relies to pull the strings will show their good sense by letting both severely alone.—*National Economist, Washington, D. C.*

The fact that the Jay Gould lines and the Great Northern were not represented at the last meeting of that stupendous railroad combination, which is known as the Western Traffic Association, cannot be without some significance. It looks as if Gould were tired of the opposition of second-rate financiers to his scheme of railroad empire.—*The People*.

We are told that "a national debt is a national blessing." Yes, it is, to the high old political muck-a-mucks who own our national debt and hold interest-bearing bonds that pay no taxes—they are the fellows to whom this "blessing" comes; but the great multitude of tax-payers, the farmers, mechanics, merchants, and wage-workers, what of them? Ah, you can't fool the people all the time.—*Ex*.

When the Hungry Fellows Break Loose.

"It is said that a notorious millionaire, when asked why he did not build a palatial mansion, said: "I don't want a house that will be so easily found when the hungry fellows break loose." That is the most fearful sentence that we have heard since the outbreak of the civil war. As certain as the earth continues, and things go on as they have for twenty years, the "hungry fellows will break loose." Nothing hastens it like men of great wealth, who buy up legislators, disregard private rights, live in luxury and say: "What are you going to do about it?" The public be—, and about the "hungry fellows breaking loose." He who looks ahead and sees no breakers is either blind or has some glass that those who judge the future by the past cannot get access to.—*Christian Advocate*.

"Relished by the Wisest Men."

It was in the old Catholic church in Buffalo, says a contemporary. In the midst of the services, a little old Irishman, who was in the enjoyment of a fortune he had worked hard to get, and who was the lessee of the second pew from the front, entered. He walked impressively down the centre aisle as becomes a man of independent means. Several strange ladies were occupying his pew. There was room enough for him, but that was not enough. He placed his hand on the back of the front pew and, with a wave of the other, said in a voice loud enough to be heard all over the church: "Come out av that now!"

Very much surprised and confused, the ladies obeyed; and then they were treated to another sensation by the lessee's saying: "Now in wid yez agin, and make yourselves aisy; Oi only wanted yez to know who owned the pew." He accompanied his command with such a sweeping gesture and winning smile that the ladies complied, and the interrupted priest resumed.

A writer in a Southern paper gives an instance of negro wit:

"Eb'nezhah!"

"Ma'am?"

"Is yoh bin hookin' watah millins f'um de mahkit?"

"No'm."

"Well, maybe yoh didn't; but I doan see how yoh am gwine to prove an alibi fur dat colic."—*Ex*.

There is a wide difference in horse sense and horse talk.—*Galveston News*.

"I usually judge a man," said the philosopher, "by what his near neighbors say of him. If the most of them roundly abuse him, you can depend on his having considerable individuality."—*Indianapolis Journal*.

The co-operative societies of Great Britain have 1,191, 369 members. Last year 117 new societies started.

Thousands are tortured every day with intense anxiety for the morrow, not knowing where to find work or bread. Every day multitudes of strong and intelligent workmen are compelled to change their vocations and to seek new fields for securing the means to save them from starvation. And this we proudly call the "age of civilization!"—*Ex*.

The laws of behaviour yield to the energy of the individual.—*Emerson*.

The Law of Kindness.

To-day, looking from my window upon West Chester Park, where a new building is being erected, the writer saw a large, heavy wagon loaded up with bricks, which the driver was vainly trying to back up to the building where the workmen were waiting for them. The horses struggled, the driver lashed them with his whip, the other men helped push the wheels, but it was of no use. The driver became very violent, swore at the horses, one of whom seemed to be balky, and both exhausted. Faster fell the blows from his whip, but still they reared and plunged to no purpose. Finally a hap-

py thought seemed to occur to the driver. He threw down the reins, descended from his seat, went up to one horse, and then to the other, patted their heads, stroked their necks, and finally went to his dinner-pail in the box of the wagon, got out a big red apple, cut it in two with his knife and gave half to each horse, waited patiently until they had eaten it, and then mounted his box again and picked up the reins. One horse put his head over the other's neck, as much as to say, "Let's see if we can do it;" and when the driver tightened up the reins and spoke to them, with one tremendous push the horses sent the wagon back to the desired spot.

If the teamsters in our city could have seen these horses to-day, no one would ever think of lifting a whip to his team again. It was a lesson to us all. I write these few lines, hoping that others may profit by the lesson that they taught of the power of kindness.—*Our Dumb Animals.*

The Coming Campaign.

The coming campaign will be the most remarkable one that has ever taken place in the history of the United States.

It will be the first time that a square contest has ever been made between the people and the gold trust. It will be the first time in the history of America where the gold trust has ever been led to think itself in danger, and every means known to a powerful and utterly unscrupulous plutocracy will be used to hold the power in the Government which plutocracy now possesses. Former agitations on the currency question have been but skirmishes; this fight will be a bloody battle, for the people are now fully awake to their wrongs, and terribly familiar with the causes of those wrongs.

From now on, the partisan press, from the highest to the lowest, every one in the pay of the money corporations, will rend the air with the lies of the gold trust. The politicians, also in pay, will also take the stump in a few weeks to further the work of spreading falsehood and error among those who do not think.

Let every man be armed with the truth. Let every man understand, when he reads the arguments of the gold trust in the republican organs, that this stuff has been paid for, or will be paid for, at so much per line. Let everybody understand that the only hope for the salvation of the country lies in the efforts of the people in passing truths in person from mouth to mouth; for, much as they can do, the reform press cannot work fast and furious enough to keep up with the paid lies which will be put into circulation from now on by the newspapers which are in the pay of the Anglo-American gold trust.—*Plain Talk, Vermillion, S. D.*

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