

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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KORESH,
Editor.

O. F. L'AMOREAUX, Ph. D.,
Associate Editor.

C. J. MACLAUGHLIN,

Managing Editor.

THE FLAMING SWORD

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Snakes in the Boots of Moses.

An article appeared in THE FLAMING SWORD of July 30, from the *North American Review*. How it escaped THE FLAMING SWORD critic, and found its way into our columns we cannot say, but it is decidedly off, and particularly absurd. We republish the following statements:

"In Egypt, writing and literature date from before the time of Abraham." (We wonder if any one ever disputed it?) "In like manner we have no monumental evidence of any time when the Acadian people of Babylonia were destitute of writing and science, and now we find that there were learned scribes in all the cities of Canaan, and that the Phenicians and southern Arabians knew their alphabet ages before Moses." "Even the Greeks seem to have known alphabetic writing long before the Mosaic age."

The Bible is a religious work, compiled from the religiously inclined writers of the Jewish age. It is by no means the only historic production of the descendants of Abraham, but it is regarded as the most authentic because the work of men whose authority was acknowledged by the people. According to secular history, Moses was educated in all the learning of the Egyptians. To what extent Joseph and the Jewish people might have influenced the Egyptian culture, before the bondage of the Israelites, is difficult to say, but so renowned a man, and one so high in official position as Joseph, who lived long before Moses was born, must have exerted a great scholastic influence upon a people over whom he was exercising authority. Moses was born in Egypt, long after the beginning of the Egyptian bondage. He was twenty-five years of age when he led the Egyptian army into Ethiopia, and conquered the

country by marrying the queen of Ethiopia. He was eighty years of age when he led the children of Israel out of Egypt. Their bondage lasted four hundred years; therefore, they were in bondage three hundred and twenty years when Moses was born. No one has ever been absurd enough to imagine that Moses was the man to invent letters and script. It has never been contended by any man of note that he did. He may have written some of the books of the Pentateuch (the five books of Moses); he may have written them all, for that matter, but if he did he must have been a lively corpse, because in some of them we find an account of his death, and of his burial in the valley of Moab by the "invisible" God, whom he saw on Mount Sinai, with whom he "talked face to face," and who afterwards came down into the valley with his grave-digging utensils, operating as undertaker for the remains of the great man.

Abraham brought the alphabet used by his posterity from Ur, in Chaldea, the place of his nativity. He visited in Egypt many years before his posterity went there by the direction of Joseph. The Hebrew or Phenician alphabet is the oldest known, but it antedates the Israelitish use of it. It came directly through the Shemitic line of Noah's posterity. Moses was forty years with Reuel (Jethro) in Midian, at the foot of Sinai, from the time he slew the Egyptian. During this period he was under the tuition of the priest of Midian, where he acquired the knowledge of jurisprudence which he subsequently so ably applied to his rebellious and stiff-necked people. Curiously enough, he naturally affiliated with the Midianite people by marrying the daughter of Reuel, for the Midianites were the descendants of Abraham through two lines; namely, Hagar, by whom he had Ishmael (man of God), and Keturah, who had seven sons by Abraham. They were both Egyptian women, and their posterity was, necessarily, an ethnic mixture of Israelite and Egyptian. The coalescence of these two lines of posterity from Abraham constituted the Midianites, who were familiar with Egyptian and Phenician letters whence originated the Arabic.

The article in question would seem to be a contradiction of some effort to make it appear that Moses was the origin of letters. Written as well as spoken language is contemporaneous with Deity. It is about time for the people of the nineteenth century to open their eyes to the fact, that "There is no new thing under the sun," and that whatsoever is, has been in times past, though, through medieval periods of all ages, catastrophes have occurred to obliterate and render obsolete, for the time being, knowledges and practices only revived in subsequent ages. Man, while passing through his stages of evolution, is under the laws of being, and subject to them as his schoolmaster to bring him to his anointed state (to bring him to Christ), to his state of Godhood or

state of sonship to Deity. Having attained to this condition he is no longer under the law, but rises above it, where, from the state of being created, he becomes the creator.

The physical or material universe, including man, the acme of creative effort, is the garden spot or soil in which the Gods, as the fruit of the tree of life, attain to their maturity. Reaching such a point, in the order and course of development, the sons of God, regenerated from man and born of God into eternal sonship, become a law unto themselves. In this state of being, individuality (undividedness) attains its perfect fruition; the state of pure anarchy—not lawlessness but law-ful-ness—attains its glory. Men are no longer obedient to law, for now the law becomes the servant. "The child, so long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the Father: then he is no longer servant, but master." The law is the schoolmaster to bring us to the state of sonship. Then the new birth comes, men are born of God, becoming the sons of God, and being above the law will be law creators, as they are the origins of law.

False anarchy (lawlessness) is the antithetical pole of divine anarchy, and exists by virtue of the law of opposites. No quality of good can exist as a heavenly state that is not built upon its antithetical evil state, as a condition of hell, the substrata upon which the heavens are formulated. Humanity is just now culminating a cycle of time, the zodiacal period, and returning to the condition of twenty-four thousand years ago. At that time, the beginning of the grand cycle of Mazzaroth, letters, books and civilization were where true science as known in Koreshanity will lead the world within the next ten years. The most cultured period of the world's retrogression, for the last twenty-five thousand years, was a little more than twenty-four thousand years ago. We are just returning to the point in the movement of the sign on the zodiac, bringing us back to the great period of enlightenment. The world enjoyed a period of greatest light and goodness for six thousand years, beginning twenty-four thousand years ago, and ending eighteen thousand years ago. The world then entered into its grand silver age, remaining in that age for six thousand years; then into the brass age, another six thousand. The last six thousand, the iron age, has been the degenerate and degenerating period of the world's history. We are just emerging from the darkest period of the most benighted of all the ages, and about to enter again the golden age. Ten years from now men will look back at the present time and wonder at the degradation of the people, and laugh at the puerility of the so-called savants of 1892.

Moses was a great man, and no doubt were he living to-day could make his fortune by writing up the mistakes of Ingersoll. He was original, struck out on new lines, and when it came to the question of handling snakes, could beat the Egyptian magicians from whom he received his first instruction in prestidigitation, for he manipulated Aaron's rod in such a manner as to insure for it such a capacity for deglutition and digestion as to get outside the snakes of the magicians in an unreasonably short period of time. We have no particular record of the magicians or their snakes since.

Of course there was learning before the time of Moses! Who (unless it be the writer of the aforesaid article,) did not know it?

DEVACHAN AND NIRVANA.

**Ye do Therefore Greatly Err, Neither Knowing
the Scriptures nor the Power of God. For
in that Aion, age, They Neither Marry
nor are Given in Marriage, But are
as the Angels in Heaven.**

Men talk and write glibly of the resurrection and of heaven from the ordinary Christian point of view, and of Devachan and Nirvana from the theosophical, advancing vague and speculative hypotheses founded upon research into the musty records of declining memories. These verbiages, theoretically endorsed but practically ignored, comprise the substrata of sand upon which theosophy and modern Christianity are superstructured.

Christianity, as it obtains to-day—without either the vitalizing waters of the river of life, or the promise of the fruits of the tree of life; without genuine faith, and wise and practical charity; without a vestige or relic of primitive truth, as it inhered with the early Christian believers, and good, as applied in the virtuosities of practical obedience to the law as understood—is a paganized product; the remains of an adulterated Christian declension. As such, it is being relegated to its father's house in hades as rapidly as the crumbling processes of disintegration can hasten its departure to oblivion. Its conceptions of the resurrection (*anastasia*) and heaven are vague and without distinction; and so grossly undefined that scarcely two in any given denomination of its schismatic body are agreed as touching the character and time of the resurrection, to say nothing of the distinctive views—of so important a Christian doctrine—as held by the various and conflicting denominations of so-called Christianity.

Modern Christianity has the advantage of theosophy in that it is a tree—Christian and Pagan—having one of its roots in the practical attainment of the states, both of Devachan and Nirvana, demonstrated in the resurrection and theocrasis of Jesus the Lord, vitalizer of the river of the water of life and the tree of life; while theosophy is but the surreptitious projection of Buddhistic vagaries from research of antediluvian traditions rehashed by the Indian seer, and *emesized* by the modern devotee of this phase of antichristian paganism. The Lord Jesus gave to the world his thesis of morals, from having exploited the domains of immortality. He attained to a transcendental materialism, mastered a knowledge of the fourth dimension, furnished a complete analysis of the molecule, and defined the limitation of the atom and the law of its transposition. He was enabled, therefore, to reach the state of Devachan, or the resurrection, and thence to pass by absorption into Nirvana by his theocrasis, in the dissolution of every atomic and molecular form. Buddha accomplished neither of these, and, having no practical conceptions of Deification, could but transmit the traditional vagaries of an obliating past.

The Lord said: In that *aion* (age), unmistakably and unequivocally pointing down to the end of the Christian dispensation, now ending, they neither marry nor are given in marriage, but are as the angels in heaven. He attained to the resurrection, as the firstfruits thereof, from his birth, neither married nor was given in marriage, and from this state of Devachan he progressed to the state of personal absorption, which culminated his personal career in Nirvana. He, then, is the true promulgator of the law; not the man who could not make the attainment, as the death-defeated Buddha.

In that age they neither marry nor are given in marriage, but are as the angels. The angelic state is a state of degrees lower than the sons of God. We will find in this age—the age into which we are passing, and of which it is said: “Behold, I make all things new”—two classes that will attain to the state of the resurrection. The married (according to the common form) and the unmarried or virginal. They may both come into the resurrection; the former by unmarrying or disannulling the marital bond. Of this class Paul said: There remaineth (cometh) a time when they that have wives be as though they had none. He alluded to this incoming *aion* or age when men and women begin to awake in their forty-second embodiment, wherein they will have attained to the culmination of the aggregate experiences of the dispensations bringing them down to the fruition of the tree of life. The other class are those who remain unmarried, and are thus prepared to enter into sonship through the processes of overcoming.

Devachan and Nirvana are both scientific culminations, terminating in material achievements, the last of which, Nirvana, is the transcendental atomic condition reached by Enoch, Moses, Elias and Jesus, wherein mind had attained such perfect control of matter as to be able to decompose it by a rapid combustion or conflagration;—the beginning of that fire which Jesus said he came to bring, and willed that it should be already kindled. It was the inception of that final conflagration, prophetically annunciated, verbally communicated, and transcribed in the formula: “The elements shall melt with fervent heat.” The battery of organic disintegration is being formulated through the application of the science of Koreshanity; its magneto-electric currents are beginning to vibrate the atoms of dissolution, and the solvent potencies of alchemico-vital tension will enter upon the general reagency of materio-spiritual metamorphosis in the proximate future. The vortices are charged, the fountains of the great deep have conserved their energies, through the chastity of one hundred years, the pneumatic and psychic reservoirs of potential force have awaited the fulfilment of the hour when, by surcharge and contraction, the ventricle of the Heart of hearts should pulsate its pure river of the water of life into the great arterial trunk of human destiny in God.

The hour is upon us for deliverance; the conflict of Gog and Magog, in which the old shall terminate in segregation, mobilizes for the great battle. Capital (so-called) and labor, with their inherent and cultivated distinctions and animosities, make broad, deep and impassable the chasm of differentiation which forms the dividing line of social and commercial continuity. This unbridgeable chasm, in the coming social earthquake, will form a gap so broad and deep as to engulf, in its overwhelm, the contending factions in this unholy warfare.

“Capital” and “labor,” as they are now distinctively classified and nomenclatured, are preparing to make honorable and renowned the ancient predictions of the end, with fiery indignation, and noise of contestants. “Behold, I will send my messenger, and *he* shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth?” for he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of SILVER,” and GOLD, (removing their fictions in the most material and financial aspect of the case,) “and he shall purify the sons of Levi” (conjunction with God), “and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

“Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers,” (Christian, so-called, churches that adulterate the truths and goods of religion, making the law of God of none effect by their traditions,) “and against false swearers,” (Jesus bore witness of himself, that he was born of God, and his testimony was true; professed Christians bear witness of themselves, that they are born of God, and their testimony is false; they are, therefore, false swearers,) “and against those that oppress the hireling in his wages, the widow, and the fatherless” (the church without a husband, and the people without a God, who are therefore fatherless), “and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.”

The condition called the resurrection was typified by the Israelites after their passage of the Jordan, just before the fall of Jericho, and their possession of the land of Canaan. The Israelites were, typically, in the womb of generation (Egypt); from this matrix of generation they were born into the wilderness, where they were to be born again through regeneration. “Marvel not that I say unto you, ye must be born again.” Through this matrix they passed the forty-two stages of regeneration, as indicated by the forty-two encampments of the children of Israel, which represented the forty-two reembodiments essential to the attainment of the typical resurrection, and as also designated in the statement in Matthew, wherein are numbered the generations in this formula: “From Abraham until David are fourteen generations; from David until the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon till Christ are fourteen generations.” In this is a statement of forty-two generations; as many as there were encampments in the wilderness. This is a typical setting forth of the law of reembodiment, or one phase and plane of transmigration of soul (metempsychosis); a setting forth corroborated in this declaration: “The Word of God came to Nathan, saying, Go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in, for I have not dwelt in an house” (living, human temple) “since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.” Tents refer to prophets, and tabernacles, to priests. Thus the Lord had transmigrated from personality to personality, till, in the Lord Jesus,

the Christ of God, he found a temple or an house to dwell in.

After the passage of Israel through the wilderness, a consummation in which but two of the original Israelites in Egypt remained to pass over Jordan, they found themselves across the river (typical of death), on the border of Canaan, the land of promise. Though they had passed the river, and stood upon the shore of their typical haven, they had yet to conquer its inhabitants, and possess the land. Circumcision had become obsolete. The mark of recognition—ordained in the covenant with Abraham, for a perpetual token of the divine favor, and in commemoration of the law of the destruction of lust—was not upon the integument of those Israelites. Though standing upon the borders of Canaan, on the objective side of the river, and in the typical resurrection, the inheritance was not theirs till, conformably to the provision of the covenant, the rite of circumcision should again secure to them the divine favor and God's acknowledgment of their obedience. As Joshua (Savior) made sharp knives and circumcised them the second time at the hill of the integument, before the walls of Jericho should crumble at their presence, so now, in the antitype, those who have reached the final embodiment will stand in the presence of the Joshua of their final deliverance, and will attain a more glorious circumcision than did those baptized apostles and disciples of the Lord, who declared themselves to be the circumcision because receptive to the Holy Spirit from the Minister of circumcision; namely, the Lord Jesus.

THE ADVICE OF JOB'S WIFE.

"Then said his wife unto him, Dost thou still retain thine integrity? curse God and die."

"Till I die I will not remove mine integrity from me."

"Then I said, I shall die in my nest, and shall multiply my days as the sand."

The last two quotations are the words of Job. Jesus said: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" Paul said: "Thou fool, that which thou sowest is not quickened, except it die."

Integrity means perfection, wholeness. Seed—any seed that is sown in order to reproduce—first, after being planted in its environment, gives up its integrity, dies. But for this death and loss of integrity (wholeness) there can be no hope for re-production or lasting perpetuation of any kind of seed—even of the divine seed. The nest in which Job had to die, then, in order to multiply his "days as the sand," was the sinful, dying humanity into which, as the divine seed, he had to fall, as Jesus did, in order to his own re-production, after he had given up his own integrity (wholeness), just as the wheat after it is sown gives up its integrity. In Romans, Paul says: "Howbeit when he the spirit of truth is come, he will guide you into all truth." "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption" (Greek, sonship); "to wit, the redemption" (not of our soul, or spirit, but) "of our body."

Peter says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively" (Greek, living) "hope, by

the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Absurdly enough our English translators have, in the twenty-third verse of this same chapter, rendered the word here correctly rendered begotten again, born again, as though begetting and birth were the same or contemporaneous events and not, as in this case, separated by an age-long period of gestation, or re-generation, or re-production. The context plainly shows that the birth, and the promised inheritance of incorruptibility, speaking of which Paul says, "This mortal must put on immortality and this corruptible must put on incorruption," cannot come until the "last time," the judgment in the end of the Christian age.

"The first man Adam was made a living soul; the last Adam" (Christ) "was made a quickening spirit," that is, a spirit that should beget for an age-long period of re-generation, re-production. "In whom ye also are builded together for an habitation of God through the Spirit." But Job's wife (the church) not only advised him to die—which he must do to perpetuate the church and multiply his own "days as the sand," by planting the seed out of which should develop the new church when the old one, as in the case of the Jewish church, had ripened its fruit (Christ) and died—but she advised him to "curse God." Paul says: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The apparent contradiction to the above contained in the statement "that no man speaking by the Spirit of God calleth Jesus accursed" is easily explained by the fact that, in the Greek, different words for curse, with different significations are used in the two cases. When Jesus "who knew no sin was made to be sin for us," and, as the divine seed, entered the sinful humanity, he became subject to the curse that rested upon that humanity—"was made a curse for us;" being the ripened fruit that hung on the tree of lives he must needs be found under a curse, for "cursed is every one that hangeth on a tree."

Being "the express image of God," "the fulness of the Godhead bodily," and the one who, "Being in the form of God, thought it not robbery to be equal with God," when he came under the curse he brought God under the curse, or cursed God; that is, cursed God and died. When Job's wife—the church—advised him to curse God and die, she advised him to do that which was absolutely necessary for her rehabilitation and perpetuity, as well as for his own, although, as he acknowledges, in the process it was necessary for him, in his death, to lose his integrity.—O. F. L.

Satisfactory in Either Case.

The nominees at Minneapolis and Chicago are both satisfactory to Wall Street, says *Bradstreet's Review*.

Nearing His Destination.

A few days since the daily papers reported Jay Gould as at the Hot Springs in Arkansas. He appears to be gradually nearing his destination.—*Pomeroy's Advance Thought*.

A Living Gospel, Not a Dead One, the Pressing Need of the Hour.

If the gospel cannot save a man, nothing can. It is still the world's hope. No wonder it made such rapid triumphs when it was first preached. * * * The gospel came as bread to the hungry, light to those groping in the dark, and life to the dying. It was a ray of supernal splendor in a world of earthly blackness. It revealed God as a loving father, ready to forgive all who would receive forgiveness from him, says the Rev. R. S. McArthur, in the *Christian Inquirer*.

When the gospel comes again, "as bread to the hungry," not in some mysterious spiritual sense but literally, as it did before in the beginning of the Christian age (as come it must in the harvest in the end of the age, since the former was the result of sowing seed, the harvest of which is to come in the end of that age) it will indeed be a "light to those groping in the dark, and life to the dying." As it is preached to-day, the effete and dead gospel does not feed the poor as the real live gospel did, gives no light to the wandering, no life to the dying; does no good to any one who is in actual perishing need. On the contrary it fosters the pride, selfishness and self-complacency of rich oppressors, and insults their poor, wretched victims by its exhortations to patience under hardships and oppressions of its own creation, promising them in lieu thereof—in some imaginary spirit life to come after death—full redress for all the wrongs suffered, and needless distresses inflicted. Its rapid triumphs when it was first preached were realized because it was then an actual gospel of deliverance from the oppressions of human greed, and the miseries of human poverty, crime, disease and death. This was before the paid preacher and rented pew and degraded layman made their appearance as the result of the great apostacy which began to be developed even in Paul's time. When these are wiped off the face of the earth forever, and the equal human brotherhood restored which they supplanted, then, and not till then, will come again the glad new evangel, "Glory to God in the highest, and in earth, peace good will to men."—O. F. L.

The Settlement of the Negro Problem.

Every now and then the public journals indulge in a spasmodic discussion of the negro problem. Some incident in southern life, involving this much persecuted and calamity-stricken race, sets the philosophers to thinking, and the editorial pens to scribbling. Then we are treated or ill-treated—whichever you please—to a rehash of the time-worn and inconclusive arguments with which we are all familiar touching on the negro question. The discussion goes the rounds and then dies out just as it has a hundred times before. We are just now in the midst of one of these periodical controversies. Judge Tourgee, the would-be-champion of the colored race, has had his say, and Tom, Dick and Harry—prominent in current literature—have added their little all; still the negro continues to be strung up or burned, according to the flitting fancy of his executioners; still he receives the cold shoulder from his northern brethren who profess to have fought, bled and died for him.

The black man or the mulatto is still tabooed, on account of his color, by people who—owing to liver complaint,

dissipation or degeneracy—are either physically or morally blacker than the men from Africa whom they spurn to regard as in any sense on the same plane of equality with themselves. We are thoroughly in sympathy with the opinion that there is no such thing as equality in the human family, providing the premise is interpreted to mean that there must be different qualities of thought represented in the humanity to formulate the macrocosmic man; but if, by the stated declaration, it is intended to imply that there should exist an inequality in human rights, we must strenuously object to the character of the proposition.

There is one glory of the sun, another glory of the moon, another glory of the stars, and one star differeth from another in glory; yet however faint or obscure may be the luster of any of these lights set in the firmament, they all are permitted to *shine*. Christ said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The root of the evil, as relating to the negro problem, lies in the fact that the Caucasian does not allow the light of the colored man to shine; he hides it under a bushel—the covering securely held the while by race prejudice—yet still calls upon the hidden light to show itself. This is the precise position in which we find the question at issue; but, in a diagnosis of the case, we cannot see that the South is any more culpable for the condition of the negro than the North. The negro lynching which is constantly repeated below Mason and Dixon's line is simply the result of an indifferent moral sentiment, prevailing both North and South, in connection with the race problem. If we can discern the cause for this moral laxity, which militates so seriously against the colored man, we can arrive at a settlement of the question which has perplexed the public mind since Daniel Webster, in the United States Senate, flung aloft the danger signal upon the approach of the ship of state to the shoals of slavery, which with extraordinary penetration he was enabled to so clearly discern at that early day. Rivers of blood have failed to free the black man. He is still the victim of a clouded reason and of a menacing bias. Why is this true, and what is the remedy?

If our wise or otherwise philosophers and self-appointed saviours of the colored race have not gotten so far advanced in wisdom that they would spurn a reference to that Book which inculcates the sublime truths taught by that Prince of men who, demonstrating the truth of his declaration, said: "I am the light of the world," we would refer to Peter's vision when he saw a vessel descend from heaven as if it were a great sheet, in which were four-footed beasts of the earth, wild beasts, creeping things and fowls of the air. He was commanded to "slay and eat." Upon entering an objection to this mandate, on the ground that no common or unclean thing had ever entered into his mouth, a voice answered him out of heaven, saying: "What God hath cleansed that call not thou common." This illustration is employed not with the inference that the present sensual humanity is cleansed from sin—for if it is, the process employed was a very defective one—but rather for the purpose of showing that the descendants of Ham, being possessed of souls, which like those of their white brethren are passing through a state of gradual purification, are not to be called common or foul any more than are white men.

Peter and Paul, apostles to the Jew and the Gentile, will both have a common destiny; likewise the African race, having originally sprung from the same parentage as the Caucasian, must eventually arrive at the same goal. The Pharisee prayed: "God, I thank thee that I am not as other men are," while the Publican smote himself on the breast saying: "God be merciful to me a sinner." The Publican's reward was doubtless the greatest. Let him who would deny the colored man his rights have a care lest in the culmination of the cycle, when justice stands to give every man his due, the Pharisee be debased and the Publican exalted.

The solution of the African problem lies in the application of the law of Christ—do unto others as you would have others do unto you. Blue-blooded cynics and theoretical humanitarians are not competent to properly locate the black man in the social scale, for the reason that they themselves have not as yet been adjusted by the operation of the law of the survival of the fittest. The fittest have not yet survived; the time is not yet when every man shall be rendered his portion. When that time comes, when Christian communism as taught and lived by Christ survives the approaching revolution instigated by class rule, there will be many an African whose appointed station, as a performer of use to the commonwealth, by reason of his superior moral tone and native genius, will be of a higher quality than that of some supercilious, cow-headed, white-skinned fellow, whose sole aim under the competitive system was to loll and luxuriate on the profits of industry which by inequitable laws he, as a capitalist, was able to seize and appropriate.

The colored race since lifted from chattel slavery has made rapid progress, and is able to supply workers in every department of effort; but the white race has been slow to recognize or utilize this evidence of progress. The love of the neighbor is not employed in the present social system. We have no apologies to offer for the lower grade of negro. Every ethnological line has its ascending and descending scale, but white skins have covered as depraved specimens of human nature as black skins. Apply the law of love to the negro, instead of the law of hate! Were this force generated from the brain of the white man toward his afflicted black brother, lynchings would cease, and rapes be reduced to the minimum; for every race of people grow mentally and morally in proportion as they are accorded the spirit of brotherhood.

In the coming readjustment of society, wherein every man and woman will be of value in the ratio that value is rendered, the African problem will be absorbed and solved by infiltration resulting from the institution of coöperation. In the meantime the colored man should stand aloof from political parties which simply desire to use his vote. There is no political party at present in the field that has the solution of the negro problem at heart. The Africans should form a brotherhood with those of their own race in leadership who entertain a broad, temperate, unselfish devotion to the cause of their brethren, and are actuated by the precepts which Jesus Christ taught to mankind. The colored politician is as great a demagogue to his race as is the white one to his.—*C. J. M.*

The greatest discovery of my life was that the man who does the work never gets rich.—*Andrew Carnegie.*

Short Talks on Koreshan Science.

II.

Koreshan Science in no instance assumes anything. In all of its investigations it starts with a demonstrated premise, not a hypothesis. Herein lies the great distinction between Koreshan theological, sociological and scientific investigations, and those departments of thought as viewed by the modern so-called scholastic world. It is quite futile to reason from a hypothesis. How, in any instance, can one know that his conclusions are correct when he starts out with an uncertainty? Yet this is the way that our professed scientists and philosophers reason. Such reasoning is always untrustworthy and dangerous. Hence we find mankind, to-day, as a result of the employment of a hypothetical instead of a demonstrated premise as the groundwork of investigation, entirely at sea in all branches of thought. The surest evidence that the world is widely separated from the fountain head of wisdom is the fact that we find ourselves unable to cope with the degenerate forces now obtaining in humanity; forces which must soon culminate in a social revolution.

Is the prevalent state of starvation, suffering, sin and injustice the evidence of civilizing influences? If so, better then that we were uncivilized. That condition of society is in truth far removed from civilization where the hungry are unfed and the naked unclothed; where immorality and bestiality run riot; where woman must sell herself for food; where man will degrade woman, who is really his equal, to the level of lustful indulgence; where the established church winks at all forms of iniquity in society, upholding intemperance, apologizing for sensuality, fawning at the feet of mammon, and falsifying the sacred word and life of the Christ whom it professes to follow. Where these deplorable conditions obtain there can, manifestly, be no true civilization, for they are the great enemies of civilization. Let us, then, expunge from our minds the erroneous impression that we are living in an age of civilization. No greater delusion was ever implanted in the human mind by an insincere clergy, a spurious statesmanship and an untenable philosophy. Railroadings, telegraphy and invention are not vouchers of civilization. They are indications of a coming civilization, but nothing more. How could they be? Manipulated by capital, they are used for the benefit of the rich who, controlling money and the means of its accumulation, have practically excluded the masses from a proper utilization and enjoyment of the products of industry and skill.

Let us then fully efface from our minds the idea that we are living in an age of civilization either as regards sociology, theology, or science. That condition of society is alone fit to be denominated civilized wherein every member of the community bears his or her share of the common burden; wherein all receive a just compensation for the performance of use by an equitable distribution of the necessities and luxuries of life which were provided by nature for all, and should therefore be denied to none who earn by service to the commonwealth—through exercise of either brain or muscle—their just proportion of the products of industry.

Capital is an accretion belonging properly to the whole community instead of to the few who by means of class legislation have been enabled to steal it. A church

that does not embody in its creed the substance of the foregoing irrefutable premise is an enemy to God and humanity. For this reason modern Christianity is not only an enemy to civilization but the most active emissary for the perpetuation of hell in earth because of its support of usury and the competitive system; these thoroughly ungodly forces have produced the conditions under which we now groan.

Ecclesiastes tells us that "That which hath been, is now: and that which is to be, hath already been: * * * and God requireth that which is past!" Therefore let not the star-gazing fool—who, looking through a telescope which although of much greater magnifying power than the ordinary eye-glass, is after all dependent upon the limited power of human vision—imagine that he is making a minute survey of bodies in the heavens which, owing to the Copernican convex cosmogonical fallacy, he has placed *many million miles distant*, when in fact they are simply focalizations of light between us and the central sun which is but four thousand miles away. There is no telescopic instrument now in existence, nor will there ever be one, that, with the human eye as a foundation for its discernment, could describe objects many thousand miles distant, even if it were possible for this cellular universe to be more than eight thousand miles in diameter.

There are four ages in a grand cycle. These are called gold, silver, brass and iron ages, of six thousand years each. We are now at the end of the iron age, and are about to merge into the golden age. In the iron age humanity is in the greatest darkness, as pertains to civilization; it is in the greatest light in the golden age, now dawning. This cellular universe always has and always will exist, for it is a fundamental law of Being that you cannot create something out of nothing. Substance, while convertible, is also indestructible. Twenty-four thousand years ago there were as many astronomical idiots as there are now, who believed the earth to be a ~~convex~~ ~~concave~~ sphere, daily turning on its axis at a frightful rate of speed, carrying an atmosphere around with it—a feat which unprejudiced reason will perceive at once to be impossible. To the doubting Thomas, however, who does not believe that humanity has its constantly recurring periods of progression and retrogression, in consonance with the movement of the sign on the ecliptic through the twelve constellations, we will refer to the great pyramid of Egypt. That monumental mass, constructed at least four thousand years ago, is the greatest mathematical problem now extant. The builders of that pyramid knew more about mathematics, science and philosophy, in a day, than the present conceited savants, who egotize in their studies, know in a year. Let so-called modern scholars construct such a monument as an evidence of the learning of this age, then they will be entitled to a hearing. This, however, they have not the ability to do.—C. J. M.

NOTICE.

Be sure to make all money orders payable at the "COTTAGE GROVE STATION," Chicago, Ill., and thus save us much annoyance.

Letters of inquiry constantly reach us without an address to which answers may be directed. Always affix the full name and post office address. This will insure prompt attention.

Answer to Correspondent.

For the benefit of some of the readers of the SWORD, who may be interested in like manner as our correspondent, we give the following excerpts from a letter written by one of our subscribers:

Dr. C. R. Teed. Dear Sir:— * * * My aim is to clearly and definitely ascertain, as nearly as possible, just what I would be required to believe, do and be, in order to become a member of the Koreshan family, a sharer in the benefits of its mental, moral, spiritual, and material commonwealth, in the immediate future, the protecting influence of its power in the hour of transition from the old to the new order, and a participation in the glorious work of reconstruction which is to follow. * * * Your teaching, so far as I have learned, and am able to comprehend it, appears in the main to be the most reasonable and just, as a complete finality, of anything I have ever met with. * * *

If I should become a member of the Koreshan brotherhood, and turn what little property I have into the common fund, Will the Koreshan Unity guarantee that my aged parents shall not suffer for the necessities of life, even if they should never embrace the Koreshan faith? What little I have is mainly due to a gift from my parents. They gave it with the understanding that I should live near them, and assist to support them. For this reason I do not feel at liberty to act with that which is legally mine, as I should were it not the gift of my parents, and given on conditions. Especially if, by so doing, I should place myself in such position that I could not assist them if they should need my help. Even if they should not require what I have, for their support, I should not like to cause them the mental anxiety which they might feel, if I should place what they have given me beyond my control, without being able to assure them of the sustenance they may think I ought to give them, if I should remain the legal custodian of what they have given me. * * *

Will the Koreshan Unity receive a deed to my little farm, and, as a consideration for such deed, guarantee to keep the taxes paid, for a term of years, allowing me to remain upon it, cultivate and appropriate the products of my labor the same as if I were legal owner of the land? * * *

If, from what I have written, you do not think it wise or desirable for me to become a part of Koreshanity, would it be the best thing I could do to seek membership in some Shaker community, or some other society that lives on the communal plan? I feel that I want to enter the communal life.

Very Respectfully Yours,

J. L. T.

A person may believe anything, and at the same time become an honest investigator of Koreshan science and practice. We have first degrees, in which membership may be held, and those holding such membership may remain outside the communal group. Koreshans entering into fellowship must believe and practice celibacy. They must believe in and practice common interest in the material wealth of the societies. They must relinquish family ties, holding obligations of fellowship in the Koreshan Unity as more sacred and binding than any family obligation. This was required by Jesus the Lord, of the early Christians. Except a man leave father, mother, brother, sister, houses, lands, etc., he cannot be my disciple. Christian obligations are the same to-day. We mean, of course, genuine Christian duty.

If you should become a member, in full fellowship, of the Koreshan Unity, and turn your possessions over to the trusteeship of the Koreshan treasury, the Unity would feel a moral obligation to aid you in fulfilling your obligations, whatsoever they be. It would be impossible for us to guarantee the support of outsiders on the basis of family relationship—a bond that we totally ignore. One of the provisions of God's covenant with Abraham was the renunciation of the family tie. Upon the principles of this covenant, the Lord established his church.

You say: "What little I have is mainly due to a gift from my parents. For this reason I do not feel at liberty to act with that which is legally mine, as I should if it were not the gift of my parents," etc. If your "parents" gave you property, on certain conditions, and your religious con-

victions deprive you of the power to fulfil the contract, restore to them the property, for by this means you can cancel the obligation. We could not receive a deed to your farm under the considerations named in your letter. You can become a member of our society, and receive the moral and esoteric support that such relationship might insure. It would be better for you to keep your title in your own name, and, if you desired to do anything toward the advancement of the Koreshan cause, do whatsoever your surplus enables you to perform in such direction.

Shaker communities will not accept you on any condition other than that of common interest, and will not guarantee the support of outsiders on the basis of the family tie. If they should do so, they would violate their principles of communism, and this I have no reason to think they will do. The Shakers are not loose in the enforcement of their principles. It is everything or nothing with them. If you truly desire to come out of Babylon, Shakerism and Koreshanity furnish a haven of safety from the coming catastrophe. If with all your heart you are in the spirit of the new life, you will work out the essential conditions, and satisfy the rightful demands of your "parents." Koreshanity has an outer court. I do not know that Shakerism has. The Shakers are a glorious people, and there is no place in the world where greater protection can be afforded from the lusts of the flesh. Koreshanity is the opening of another stage of evolution beyond Shakerism, but in no way conflicts with it. In fact we regard ourselves as the outcome of the old celibate bodies of the United States, the principal one of which is Shakerism.

"Education in Prehistoric Times."

In No. 5, an article, with the above heading, was reprinted from the *North American Review*. It was our intention to comment upon it at the time, but the subject was overlooked in the press of multifarious matters pertaining to editorial work. Comment from us is now rendered unnecessary owing to the fact that the article in question has called forth, from a pen much abler than our own, a free and full criticism.

It is exceedingly strange how the human mind will adhere to fallacy when the truth stands awaiting it. There is not a writer of this age capable of producing such a paper as the criticism referred to, yet the dogged egotism inherent in the minds of self-styled scholars who build their conclusions on pure suppositions prevents them from investigating a science which stands, to-day, far ahead of anything the world has had for twenty-four thousand years. The readers of THE FLAMING SWORD have the opportunity of imbibing irrefutable science, not obtainable from any other source; science which other periodicals will, in a few years, be glad to get second-hand.

—C. J. M.

All Tell the Tale.

The diseased thousands who inhabit the "slums" of great cities; the toiling thousands who rack their feeble frames for a pittance a day; the soul-crushed workman whose only hope is the same condition to-day, to-morrow, and as long as life subsists; the mortgaged farmer of the West, the starving children of the great cities, all tell the tale of the great money oligarchy of America.—*Dakota Ruralist*.

SWORD THRUSTS.

The assessor of property at Normal Park has placed the valuation of the "Sunlight Flats," where Koreshans dwell, at \$100,000; this is ridiculously in excess of what it is actually worth. This is another move of the enemy to oust the Koreshan Unity from the occupancy of property which, by reason of observing all the laws of the city and county, they have as much right to occupy as have any of the other residents of that attractive suburb who remain unmolested in their rights as tenants or property owners. This last subterfuge to disturb the Koreshan body will fail as have all those previously devised. Koreshans are not to be set aside by an excessive valuation of real estate.

Mr. Watson of Georgia, a people's party representative, charges certain members with getting drunk on the floor of the House; they in turn aver that the beverage which they consumed in the chamber was simply beef tea. A contemporary aptly remarks that this version of the charge by the guilty members will give rise to a new mixed drink, beef tea and whiskey.

Another pillar of the church has stepped aside. This time he hails from Philadelphia where he has been very actively associated with the St. Mark's P. E. Church. \$150,000 is the amount of the embezzlement, and a helpless widow the victim. On with the dance, and let the joy of the ministerial fiddler be unconfined!

The "Army of Heaven at Hand" is the name of a new organization just born in San Francisco to rival the Salvation Army in resisting the devil. Surely Jerusalem is encompassed with armies, so the end must be nigh.

Ferdinand Ward, recently discharged from Sing Sing, is to be married. His first wife died prematurely as the result of grief over his rascality. Ward is rich and is living in princely style at the Champion Hotel, East Haddam, Conn. So the wicked flourish as a green bay tree, but the hour draweth nigh when they will be cut down.

Pope Leo has issued a long and tedious letter on the subject of Christopher Columbus and his discovery of America. After reading it we have failed to learn anything new, other than the fact that if the pope penned the epistle his mental powers are failing rapidly.

Mars has been very near us—only 35,100,000 miles away according to the estimate of modern astronomers on whom the public institutions for lunacy hold a big mortgage which they ought to foreclose. One says there are canals discernable on this planet, while another is sure that it is inhabited. We would like to present both with a small card which by being held up to the light discloses the picture of a jackass with the words written underneath, "My Portrait." The modern astronomer has certainly earned this card. Stop a moment,

and *think!* The idea of the human eye assisted by a telescope, whose power of enlarging objects pictured on the retina is dependent on the limited power of vision, discerning an object which is 35,100,000 miles distant! Within a few years the world will laugh itself faint over the idiocy which modern astronomers have denominated "science." Surely the plumbline set in the midst of Israel "will turn wise men backward and make their knowledge foolish." Those planets and stars are simply focalizations of light resulting from the generation of forces from the center and circumference of this cellular cosmos. There is more common sense in one argument sustaining the Koreshan "Inside Theory" than in all of the nonsense promulgated by professed scholars, and labeled "Astronomy." Koreshanity can upset all the theories that modern astronomers ever devised to account for the form and function of the universe. A simple demonstrated premise is all that is necessary to revolutionize thought in science, and that the Koreshan System is able to give; hence it will confound and overturn the labors of colleges and professors.—*C. J. M.*

The Seven Spirits of God.

The seven Spirits of God are the seven masculine or impregnative energies, and are the successive vitalizations from the tree of the knowledge of good and evil, by which the tree of life conceives, and from which it bears its fruit.

In Review.

The American Journal of Politics is the name of a new magazine which issued its first number in July. It is published at 928 Temple Court, New York, and is edited by Andrew J. Palm. We find among its contents an interesting contribution by M. M. Trumbull on "Richard Cobden;" "Silver as it was, as it is, and as it should be," by Gen. H. J. Warner; "Drunkenness, A Curable Disease," by Dr. Leslie E. Keeley; "How shall the Columbian Exposition be opened?" by Belva H. Lockwood; "The Folly, Expense, and Danger of Secret Societies," by Charles H. Blanchard; "Confederation of Labor Organizations Essential to Labor's Prosperity," by Eugene V. Debs; "Ideal Education in Our Cities," by Rev. E. O. Buxton, Ph. D.; "Do Reformatory Prisons Increase Crime?" by Andrew J. Palm.

A Lecture.

Sunday evening, Aug. 7th, Dr. L'Amoreaux lectured at the Sunlight Flats. His subject was "Cyrus of History." The lecture was instructive and entertaining. Flute and piano music was rendered by members of the Koreshan Unity. Services are held every Sunday evening in the parlor of Sunlight Flats, corner Wright and Normal Park Place, at 7:30 o'clock. Lectures by good speakers and music by the orchestra are the inviting features of the meetings. Strangers always welcome.

There is no liberty in any part of the world where the Romish Church Power gets the upper hand.—*New York Observer.*

CORRESPONDENCE.

* * * I am living in a dark corner of the land just now, but have long believed that light must soon be made manifest through some one whom God would raise up to meet the urgent need of this overturned age, and my hope is growing toward belief that Koresh is that one.

I read with interest every issue of *THE FLAMING SWORD*; not an article in it escapes careful attention. While I do not understand fully all the teachings of Koresh, I find nothing in them that seems contrary to reason and sound doctrine, and the hunger of my soul increases to know more about it.—*E. C., Natick, Mass.*

While I take and read a number of papers, I like the fearless manner of *THE FLAMING SWORD*. * * * Uphold the right—truth! Be fearless, and you will reach the goal, and show others the way.—*F. M., Clatskanie, Ore.*

An Important Move toward the Consolidation of Two Celibate Bodies.

Recently we have enjoyed a very pleasant and profitable visit with the two leading sisters of the Koreshan Unity; Annie G. Ordway and Virginia Andrews. Very interesting, inasmuch as all doubt as to the virgin celibate character of the members of the Unity is removed, and a Christian communistic relation maintained: they living the same lives as do all true members of our Shaker Communities. Profitable, because we felt a renewed baptism of courage, hope and life; an inspiration that prompted to more zeal in the spiritual work of God. Their theology being based upon an entirely new system of astronomy, overthrowing all our preconceived ideas, was well nigh enough to turn the balance against them. But coming to a knowledge of their lives by personal contact, (Bro. Benjamin Gates having visited them in their home at Chicago and now their leading sisters visiting our home,) the prejudice has been removed, and we feel free to look into and examine their theology and cosmogony; knowing that the truth will in the end prevail. It is a matter for heart-felt gratitude that we have no cast-iron creed to keep the soul from growing into a more perfect knowledge of the truth continually. Above all peoples should we be the most free, and the most willing to acknowledge truth wherever it is manifested. Is there any other way we can come in unity of faith unto perfect men and women, to the measure of the stature of the fulness of Christ?—*From letter of the Mt. Lebanon Shakers, in the Manifesto.*

Free Coinage not the Remedy.

There is about \$3,800,000,000 worth of silver in existence outside of the mines. The amount of property in the United States is almost twenty times that, and it is mostly owned by a handful of millionaire capitalists. If all the silver in existence, including plate, watches, and everything else, were turned into coin and brought to the United States, the capitalists of this country alone could get it in exchange for one tenth of their property, and things would go on as before. Free coinage is not going to hurt and the politicians know it.—*Golden Rule.*

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.

True Repentance.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord; make his path straight."

The word repentance, usually translated sorrow, is from the Greek word *metanoia*, meaning a turning back—a change of mind. In this call of John, it is a command: Change your mind, for the kingdom is now at hand! Change the current of your thought; turn back from the road you have been travelling, so long and wearily, and face about in the direction of the heavenly way! This is the substance of John's appeal to repentance, and this change of mind is involved in our repentance to-day. We have lived in worldly pleasures; let us face about and travel in the path of heavenly delights. We have lived for ourselves and our families; let us turn our backs on these lesser loves, and take to ourselves the love of God and the neighbor. We have lived on the natural plane of sensuality; let us turn our faces to the life and delights of purity. All this complete and radical turning back is involved in true repentance. We do not truly repent when we are still looking back and longing for the flesh-pots of Egypt. We have not truly repented of our sins when we refrain from open acts of commission only, still permitting a flow of thought and desire to the downward way. We have not truly repented, without that clear, clean turning away from all our old natural loves that comes with a complete change of mind and heart. Even the divine man himself proceeds downward from his high estate to the very circumference of his being—to the lowest hells—and there repents; that is, he turns back and begins the journey that brings him to his final reunion with the divine centre of life.

Religion, being a tying back, comes later in sequence than repentance (the turning back), and it becomes necessary that we change our minds from natural and earthly thoughts and affections towards spiritual light and life before we can be tied back or conjoined to the source of life. We must begin the journey on the upper way that will complete the cycle of our development. The old idea that sorrow for sin is the whole of repentance takes its place, then, with all the relics of superstition. We are sorry to-day and commit the same offence to-morrow. In reality, we are sorry because of the punishment, and we have no true repentance till we absolutely turn our faces from the evil, towards the good, and change the whole trend of our thoughts from the false to the true.

We are bound together by the hope of immortal life, through a life of purity. We have, at last, faced about, turned from the error of our ways, and are striving to live the life that will bring to the world the true religion, the conjunction of God and man. The central pivot on which we rest our hopes is purity, not only in outward act, but in thought. We are here to conserve all the life forces to the end that we may attain to immortality. How are we doing it? There should be, with each one, a serious self-examination before so fearful a responsibility. Upon us is resting the fate of the world—of the whole humanity. How are we meeting this condition? As a Koreshan, appealing to the hearts of the women who must carry this work, I speak with all earnestness. The time has come when we must stand shoulder to shoulder in defense of the doctrine of purity. The time has come for the women who see the wrong to be righted, to set their hands to the work of preparing the way of the Lord—of making his path straight. This must first be done by each one for herself, and in her own mind and heart.

Jesus said: "The kingdom of heaven is within you;" but we, in our ignorance, are all looking to the circumference. Let us turn our faces to the centre, and thus bring ourselves into harmonious relations, one with the other. It is useless to dream of any progress in the work of redeeming the world from its sins while those who profess with the lips, crying, "Lord, Lord," still hold to their evil ways and do not turn from the iniquities which they are still fondly clasping to their breasts. If the tabernacle is to be prepared, who shall prepare it? If the way of the Lord is to be straightened, who shall straighten it? Only those can who are eagerly listening to catch the rhythm of that music which is to usher in the new kingdom, the voices of the virgins; only those who are bending forward that they may hear in advance the beat of the footsteps of that army of purity, and, so hearing, fall into the measure, the strength of which will annihilate all wickedness. When an army is about to cross a bridge, the men are ordered to break step lest the concerted movement tear the structure to pieces; such is the spiritual strength of concerted action. If we had such unity, such harmony in the cause of purity, nothing could withstand our movement, and until we do have it, we are as if bound hand and foot.

Let us, then, consecrate ourselves anew to the doctrines we love, and strive to bring our lives in harmony with them. Our one great longing, the intensest desire of our hearts to be forever with the Lord, will then be satisfied through our utter obedience to the divine will.—M. C. M.

The Women Who Win.

Woman will never attain to her proper dignity until she rises above the notion that she was born to fascinate men. Men are weak-headed on the sex question, and full of vanity as regards attentions from women; nevertheless, interiorly, they hold a different opinion of women in general from that they usually express outwardly. For example; the woman—and her name is legion—who lives to attract the opposite sex by means of a studied and luring manner, and by a careful attention to an unstinted display of the curves in her form, so skillfully

brought out by the modern modiste, may have her reward. She will receive the outward attention of men but will be very fortunate if she wins their respect. While the majority of men are practically the slaves of such women, in that they bow to their sensuous power, yet it is a mistaken idea to suppose that all men are fools. They have a profound respect, which—owing to moral cowardice and physical weakness—many of them may not express, for that other small but rapidly growing class of women who have arrived at the correct judgment that men, like most women, bereft of their mentality, are largely idiots, who even in their mature years need to be severely reprov'd, just as was often their portion while sojourning in the realms of cradledom.

Women of this class are going to make their mark, and be the means of lifting their sex to a plane of equality with man. We do not mean that they will make their mark as meteoric lights in the dramatic firmament, in the divorce courts, in the stock or wheat exchanges, or in blatant harangues on the subject of man's inferiority to woman. They will have to pursue their quiet way without even recognition from most men, who still lack the manhood to seek feminine association where inward admiration instead of passion leads them, but their day is dawning. The age of coquetry is waning, thanks to our present unjust industrial system.

Within the last ten years thousands of women have been obliged to seek employment, who previously clung to that time-worn, asinine conviction that woman's place was in the home with her babes, while that of her lord and master was anywhere his fancy chose to take him. When women get in the same counting-room with men they find that this thing called "business," that mankind in general, when by the fireside, has been wont to knit his brows over in a would-be-wise style, is not, after all, such a complex thing but that she is able to master it. Becoming familiar with the details of business, the notion has very forcibly occurred to them that they should be accorded the same amount of pay as men for the same amount and quality of work. This point reached, woman begins to discover the relations that she really sustains to man; the scales drop from her eyes, the secret is out; man can no longer play the humbug; he laughs, and if he be a gentleman he will gracefully yield to the situation.

Such a woman sees the light of her dawning day while her silly, selfish, sensual and sentimental sister—whose mind is polarized in petite figures, fine hosiery, dainty appurtenances, suggestive and tightly fitting apparel, and handsome men, or those flat-chested youths of languid mien and diseased imagination whose favorite literature is of the *Saltus* or *Ouida* type—is floundering in the night of woman's degradation.

We wish it understood, however, that we have no word of adulation here for the prude, she who is oftentimes good because she never was tempted, and who sneers at some female acquaintance who, by reason of industry and common sense, is able to really attract manly men on the only plane that should cause admiration to exist between the sexes. Progressive womanhood belongs to the happy medium between the prude and the prostitute; all women—whether in act or thought—are virtually prostitutes who seek to attract man on any other than an intellectual plane. Experience is the best teacher, and by it many women now in middle life have found the secret of womanly happiness and are swelling the ranks of the female vanguard which will yet disenthral their sex, but she is fortunate who is able to perceive these things without that bitter experi-

ence which many of her sisters have had. Woman, if she would win, must *command* man's admiration by purity and self-help, and she will do it. Marriage is not the goal to which women should aspire. Wedlock contracted as the result of intellectual affiliation has its redeeming traits, but, ah me! Such unions, now-a-days, are but oases in a desert of lust.—C. J. M.

Japanese Scholarship For Women.

On the twelfth of May, in the auditorium of the Drexel Institute in Philadelphia, an entertainment was given for the benefit of the Japanese Scholarship for Women. The object was to establish a fund to enable a Japanese woman to take a four years' course of study in an American institution. This scholarship is to be open to all Japanese women, as a free gift from the women of America, as proof of interest in them and of the value attached to education by American women. Miss Tsuda is the originator of the plan. If this succeeds, it will be worth more for Japan than many missionaries.—S.

Life Worth Living.

Is life worth living? Yea, to him that lives,
Whose soul hath caught the music of the spheres;
Who, o'er all earth jars, heavenly music hears,
And to attune his life thereunto strives.
Is life worth living? Ay, to him that gives
His life to God through few or many years,
Come talents one or ten; come faith or fears;
Come freedom's glorious strength of prison gyves.
God give thy sons to live love leavened lives,
To lift themselves to Thee by lifting others.
To know that charity the spirit shrives,
That selfishness the fire from heaven smothers;
To know that he that lives is he who gives,
Who counts the world his home, all men his brothers.—*Ex.*

The English Money Policy Rules, if an English King Cannot.

"But as for me, give me liberty or give me death," was the noble spirit that actuated Patrick Henry in his resentment of English domination by a King, and were he alive to-day he would resent with even more vigor the domination—through corrupt and traitorous politicians—of England by her gold. Americans do not deserve the name of Americans who do not resent this conspiracy against their liberties.—*National Economist.*

A Gigantic Enterprise.

M. M. Pomeroy has cut a considerable figure in his time, and is not through yet. He is just now and has been for several years engaged in cutting a hole through the Rocky mountains. His office is a handsome suite in the Pulitzer building.

The proposed Atlantic-Pacific Railway Tunnel is probably the most gigantic and popular enterprise ever proposed by an American and undertaken single-handed. It pierces the range under Mount Kelso, about 60 miles west of Denver, and when completed will shorten the route to Salt Lake City and the Pacific coast some 250 miles. The tunnel will be straight through the continental divide, nearly five miles long, about one mile of which is completed.—*Boston Daily Globe.*

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.

Whiskey Traffic.

I was glad to see the *Sword* thrust into the act of the National Senate, designed to close the gates to the fruits of industry on Sunday, and open the floodgates to hell and destruction. For though free thinkers, so-called, agnostics and reactionaries have abolished the theological hells of the world to come, they have not abolished the hells of real life, or of living death in this world that are open to daily inspection.

A license to sell intoxicating beverages is a license to deface God's image in man;—a license to convert a faculized and useful member of society into a burden, a pest, an irresponsible criminal, to be caged as a wild animal, or to be shunned as a contaminating reptile, for the sake of filthy lucre, coined from the life of its victims. It is a license to dethrone the true Deity within, and to enthrone a maudlin imp of the dragon for his substitute,—a license to destroy the citizen by slow poison for blood money, and to set up pandemonium in his household—to rob his children of bread and shelter, and to turn their mother into the street, to die of abuse, and a broken skull, or a broken heart. Is not the whole business a mockery to reason and manly intelligence—manufacturing dehumanized abortions whose conduct ranks below the beasts of the field? The latter are restful and quiet when their natural wants have been supplied, but the dehumanized brute is consumed by restless passions and insatiable lusts, bred and nursed by the gratification of fictitious and artificial wants.

"Woe to him that giveth his neighbor strong drink!" That puts to his own, or to another's lips, the cup that inebriates, dulls intellect, drowns reason, blurs conscience, and stupefies common sense! Licensed drinking saloons are open sluice-ways to the bottomless pit—traps baited by Giant Despair—they are recruiting stations for peopling the infernal regions—and propagators of moral and spiritual darkness; breeders of anarchy, chaos and destruction. How can the conductors of such places escape the tortures, curses, and revenge of their victims! How? Justice inheres in every particle of the universe of a just Creator. He that presumes to destroy the equilibrium of perfect equity and righteousness, for selfish gain, will find himself helpless in the power of a mighty engine when justice brings in her account and restores the lost balance. No vicarious atonement, and no policy of insurance can evade the issue when pay day arrives. There is one way to forestall the issue,—that is, by *immediately* pulling up the evil plant, and each offender, for himself, making all possible restitution before pay day comes. The wise will understand. All honor to the brave and philanthropic champions of right, who with peaceful weapons fight the battles of temperance, equity in social relations, and sexual purity, any and everywhere. May their efforts redound to the glory of God in the highest heaven, and bring peace on earth and good will in men.—*Tishbite*.

THE LATEST SPOKEN.

Our physicians tell us not to eat much meat during the heated term. Would it not be as well to refrain from meat altogether? Many people abstain entirely from flesh food, and declare that they enjoy better health than when indulging in the appetizing flesh of their speechless neighbors. It seems only one step from eating the flesh of human beings to that of lower animals. That the eating of flesh excites the passions every one admits, and as a matter of economy it costs much less to live on the cereals, vegetables and fruits than upon meat. Try abstinence from meat for a while, and see what it will do for you. We venture a verdict for meat abstinence will be forthcoming.—*Progressive Age*.

It seems incredible that in this year of our Lord, when the art museums of Chicago, Boston and New York are open on Sunday to the people who flock to them and thankfully take their first lessons in art—it seems incredible, I repeat, that legislators cannot see what wrong they are doing their hard-working constituents by keeping them in darkness. Look at Washington, for example. Twenty thousand government employes never have a chance to visit the National Museum and Smithsonian Institute because both close at half-past four p. m., and are shut on Sunday! What an outrage on the poor! It makes no difference to the rich. They need no Sunday opening. All days are equally convenient to them. Moreover, side-doors are always unlocked to the elect; but the people who are starving for knowledge and relaxation are deprived of all intellectual food, that zealots may fancy they are serving God! As though God would put a premium on ignorance and drive his creatures to the only places open to them day and night—the grog-shops! What sort of religion is this? Where has Christ preached such inhuman doctrine?—*Kate Field*.

I think there is no democrat, republican, people's party man, prohibitionist or mugwump who will claim that I am unfair when I say that—in view of the fact that the democratic and republican parties have had control of this nation for at least a generation past, meantime having had the power to make and unmake constitutions and laws,—in other words, to do whatsoever they pleased—it is but fair play now to say that these two old parties are entitled to the credit for all that is good in civil government to-day.

I do not think that any democrat or republican can object to that. Surely they cannot say it is not liberal. On the other hand, giving them credit for all that is good, it is equally fair and just to charge these two old parties with all that is bad in civil government to-day, and upon this basis I propose to try them before this jury.

In 1863, when under democratic and republican rule our government went into partnership with the liquor traffic, the amount of intoxicating liquors consumed equaled but 2 59-100 gallons per capita of the population. From that time until 1891, under the fostering care of these two old parties, the consumption continued to grow until it equals 15 57-100 gallons for each man, woman and child in the United States. The question I propound to you, democrats and re-

publicans, is this, How long will it take to get rid of this home and soul-destroying evil at this rate? At the close of 1889 we found in this nation 171,369 retail liquor houses. At the close of 1890 the number had grown to 196,710. At the close of 1891 it reached 240,797. In other words we find that the liquor traffic has grown more rapidly than during any other three years of the nation's history. Did you ever think, fathers and mothers, what 240,797 saloons mean?

I believe that both of the parties are afraid of Wall Street. They are not afraid of the people. They say to me, "Don't you know that you can buy more with a dollar now than you ever could in the history of our country?" That may be true; but suppose you owe \$1,000. Ten years ago 600 bushels of wheat would have paid the debt. Now it requires 1,400 bushels to pay it. Suppose you have \$5, how much more taxes will it pay? How much more interest on your debt, how many more physicians' bills, how many more lawyers' fees will a dollar pay? Will it pay four times as much as it did, and how much will a dollar cost to get it?—*Ex.*

A tramp ran up to a gentleman one day and asked him where he could get a good square meal. The man pointed out a place where he could get a meal for a quarter. The tramp thanked him and started off, but had not gone far when he came running back. "You were so kind to tell me where I could get a nice meal for a quarter. Will you now tell me where I can get the quarter? And that is the way with the politicians; they keep telling us what we can buy for a dollar, but they do not tell where we can get the dollar.—*National Economist.*

Come, brethren of the churches, cease pounding the pulpit cushions and threatening condign and very lurid future punishment to those who will not accept your faith dogmas and for the present take up the practical situation of man's kind. Learn the real in society; get down into the social cellar with its want and filth, and up into the drawing-rooms of the selfish who fatten upon greed, and squander their lives in devotion to fashion and frivolity. Make an occasional visit to the temple of mammon to mingle with its worshipers, and let the troubled and distracted country hear something of the true philosophy of life and living, as taught by the Nazarene whom you profess to worship! It will do your people good by disturbing some, by arousing a spirit of inquiry among others, by some cases of heart-searching and life-reviewing, and by angering a good many. All this will result in good. It will be good for society, for public morals; it will break in upon the monopoly of a bad daily life; it will induce some to realize that they really have some relation to the social cellar and its poverty and crime; and there will be more humanitarian angel-workers, swarming upon your public ministrations than your churches could hold were they incarnate.

Drop the kid gloves and "white chokers," and handle these practical problems of the day like men and brethren. The call is imperative, and it is enforced by the increasing number of your empty pews.—*Better Way.*

SHARP CUTS.

The bloody shirt has given place to the ragged shirt.—*Madison (Neb.) Independent Reporter.*

A truly civilized and christianized country has no use for soldiers, sheriffs or policemen.—*Omaha Tocsin.*

England with her gold standard cuts the throat of both America and India, and they bleed gold.—*Truth, San Antonio, Tex.*

What is the use of inventing any more machines for the production of wealth until some are invented for the just distribution of it?—*People's Voice.*

The sliding scale of wages always slides downward, and the constant tendency of the times is the perpetual degradation of labor.—*Topeka Advocate.*

Australia owns her railroads. The fare is three-fourths of a cent per mile, and freight weights accordingly. The revenue from the roads keeps them in first-class order. The employes are always sure of their positions as long as they are sober and capable. Regular pay and never blacklisted.—*Ecala Demands.*

If Carnegie had advanced the wages of his men instead of cutting them down, every little party organ in the country would now have been teeming with assertions that it was the result of the tariff. Since wages were cut down they declare the tariff was not in it. If the tariff can raise wages it should be able to sustain them; if it cannot sustain them then it is plain it is ineffectual and a humbug, which has long been apparent.—*N. D. Independent.*

Results of Legalized Robbery.

In France, according to the reports of the Chief of the Statistical Bureau, there were 838,059 births during the year 1890, and 876,505 deaths. Commenting on the returns, "Der Reichsbote," of Berlin, says: "The main reason, doubtless, for the present abnormal condition is the widespread aversion to large families. In France, the one-or-two system prevails. On the average, France reports 150 children to every 100 families. In other countries the average is more than 300; in England as great as 380. A singular phenomenon in this connection is the fact that in 1890 the number of illegitimate children of French mothers decreased 2,777, while those of foreign women living in France increased 292. Another fact to be taken into consideration is the physical degeneracy of the people; the higher classes by high living have become effeminate; the lower classes have become weakened and dwarfed by the tasks imposed upon them. It is an undeniable fact that it has become harder and harder for the average family to secure the necessities of life. The cost of living steadily increases. A prominent writer recently said: 'The real kings of the present day are hard and merciless men, who, with a hand of iron, rule an army of workmen.'"—*Twentieth Century.*

By their fruits, the followers of the Christ are to be known; not by their professions, but by their deeds.

"Relished by the Wisest Men."

Very Broad, Indeed.—"We are fixin' up our lib'ry, Mr. Bookseller," said Mr. Noorick. "We got eighty-two feet o' book shelves to fill, 'nd I kinder thought I'd like to see some o' them French books I've heard about. I understand they're broader'n most any others, 'nd it 'll take fewer of 'em to fill up the space."—*Brooklyn Life*.

Entirely Different. Cora.—You must be crazy to think of marrying a poet.

Laura.—But you must remember that Howard is not a common poet. He writes advertising poetry.—*N. Y. Evening Sun*.

Greene.—"I was over to Oldpop's the other night, and the baby began crying for the moon."

Cheesman. "Did they spank the little scamp?"

Greene.—"Not much they didn't. Oldpop sent right over to the "Steenth Street Theater and borrowed a property moon."—*Puck*.

He.—I think we need not worry about the future. I am now getting \$2,000 a year as second-assistant sub-editor of the Daily Blower.

She.—Yes, but you are killing yourself doing two men's work.

He.—I know; but before long I may be promoted, and then I'll get \$3,000 for doing one man's work; and, if I have patience, I will eventually reach a position where I will get \$5,000 for doing nothing at all.—*New York Weekly*.

Successful Lawyer.—"Always remember one thing, young man: There is plenty of room at the top!"

Student.—"But I want to be a lawyer. I'm not studying for a hotel clerk."—*Good News*.

Tapper.—"So you don't altogether like the new pastor's sermons, eh?"

Dapper.—"No, they are too profound—they necessitate too much headwork."

Tapper.—"Quite true; I noticed you were nodding through his entire discourse yesterday."—*Boston Courier*.

What the Drinks Contain.

A minister in New York, says the Chicago *Inter Ocean*, visited a number of the best liquor stores in his neighborhood and bought pint samples of their best gin, whiskey, port wine, etc. In the analysis of the "pure Holland gin" were found neutral spirits, rotten corn, juniper berries, turpentine and vitriol. The fine old handmade Kentucky whiskey contained neutral spirits, glycerine, sulphate of zinc, chromic acid, creosote, unslacked lime and fusel oil; and the rare old port had licorice, zinc, mercury, antimony, muriatic acid and alum. The man who takes mixed or straight drinks should make no complaints against the ordinary microbe after dissipating with these tissue and brain destroying elements.—*Voice*.

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

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

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock at 102 O'Farrell St., A. O. F. Building, room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

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