

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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THE FLAMING SWORD

Is delayed this week on account of the removal of machinery consequent upon the change in the location of the office of the Guiding Star Publishing House.

The Head of the Koreshan Unity With his Friends, the Society of United Believers, at Mount Lebanon, N. Y.

The so-called Shakers are a body of Christians who practice communism and celibacy because ordained of God and confirmed through the Christian Messiah as the means of entrance to the higher life. After a mutual interchange of thought, through a number of meetings of some of the heads, and many of the members of the United Believers and Koreshans, they are in fellowship, and looking towards coöperation in religious and secular work.

"They who are accounted worthy to obtain that world" (age) "and the resurrection from the dead" (reincarnation), "neither marry nor are given in marriage." It was for Jesus to state the fact of celibacy as the door of entrance into the immortal state; it remained for the founder of Koreshanity to scientifically demonstrate its processes, and inaugurate the triumphal metamorphosis through the organic development of the anthropotic battery of incorruptible dissolution.

The Society of United Believers (Shakers) and Koreshans are henceforth one, and their interests one. This conjunction of interests is the beginning of an aggressive movement towards the dethronement of the power of sensualism

in the world. The devil foresaw the dire calamity, to him, of such a conjunction, and concentrated his forces to prevent the present consummation. The Koreshan general proved more than a match for satan. While the feint was made as if to enter Economy, and all the devil's forces were centered there, General Koresh, of the White Horse Army, broke the enemy's lines and gained an entrance at another point.

Koresh is at home in Shakerdom, and from Mount Lebanon sends greetings to his enemies. We find in the so-called Shaker body that deep and abiding consciousness of the Motherhood of God, which can only originate in the power of womanhood to set forth and maintain, in practical fruition, the life of chastity, putting forth the fruit, as she is the tree—in her virgin integrity—of life.

Mother Ann Lee performed a marvellous work when she instituted the effort to restore the church and bring again the primitive state. She has made it possible, through one hundred years of chastity in her followers, for the ark of regeneration to be established.

The Vengeance of Protection.

The sophistry to which the so-called party of protection is compelled to resort, possesses the virtue, at least, of being audacious. Were it not for the disastrous consequences of the influence of false principles, the struggles of the great source of modern morality—the leaders of the republican party—to impress upon the mind of the mass of voters the benefits of protection, would be amusing.

"Workmen have not only enjoyed a high rate of wages, but they have also had an increasingly high rate for a number of years past. Labor has nearly doubled in value, in all iron and steel works in the United States, during the last twenty years." *New York Tribune, accredited to London Industries.*

If protection and high wages sustained the relation to each other of cause and effect, the proposition would contain the element of force. The truth is apparent, that the influence of labor organizations upon labor and wages is the great factor regulating the progress of the increase of wages, in any way proportionate to the actual needs of the wage worker. "The Amalgamated Iron Association" has its nucleus in Pittsburg, and the iron industry is better paid there than in any other place in America. It is due to the force of industrial association, not to so-called protection.

There must be some reason for the persistency of a man like Carnegie, in the promotion of the fallacy of protection. It certainly does not reside in his philanthropy. His embrace of the Homestead workers with Pinkerton rifles does not have the appearance of high social regard, and a disposition

to contribute to the wage earner the benefits of the "protection" his vote has insured. Where lies the secret, then, of this demand for protection, if not in the millionaire's love for the poor laborer and his solicitude for his social, moral and financial progress and elevation to a social equality with himself? It is in the fact that an inferior article of commerce cannot enter the market in competition with a superior one, and to compel the purchaser to accept the poorer article, the better one must be kept out of the market.

The primary purpose of protection is to produce a market for an inferior article at a superior price. If the protectionist honestly desired the advancement of wages, he would not everlastingly struggle to introduce cheap labor and long hours, in opposition to the effort of the labor organizations to effect the antithetical result. However much the undisguised sophistry of the republican leaders may engage and captivate the unsophisticated, the fact remains, that were it not for the force of organic unity, exhibited and operative in labor unions, the abject slavery of the mass of workers would demonstrate the true animus of the millionaire protectionist. The wage slave operates for the necessities, comforts, and luxuries of life so far as he may procure them. If the application of the so-called principles of protection does increase the price of the substances for which the laborer operates, he is reduced so much the more to slavery, and therefore so much the more does he struggle in his fight to proportionably elevate his wages.

The interest that the republican leaders profess to entertain for the working masses is a preposterous makeshift. The office holders and seekers of the "Party of great moral ideas" are interested specifically in themselves, and in the party so far as it can be made the means of exalting them to, and perpetuating them in, their tenure of office, and in the millionaire manufacturer so far as he can be made the instrument of that tenure. The office holder is there for the spoils, and the laborer ought to have learned the lesson that he is merely the tool of the party manipulator.

Lord Protect us!

Protective tariff in this country implies superior prices for inferior articles. If the men who cry protection for the poor laboring man, intended protection for any but themselves, they would scarcely make so much effort to encourage the importation of cheap labor, and to take every advantage of opportunities to diminish the purchasing power of labor. Free trade is one of the fundamental principles of a divine government, or a government where love to the neighbor actuates the mind and impulses the body. When, however, the kingdom of righteousness has so far extended as to reduce to the order of righteous control the otherwise hells of human competitiveness and despair, free trade will have been expunged from the catalogue of terms, and the necessity for its use relegated to oblivion.

The time is not far distant when revolution in public sentiment will have so far changed the purposes of men as to provide for the happiness of the race, through the regulation of industry, the equitable adjustment of the performance of the uses of life, and that normal distribution wherein the products of nature and art, which comprise the wealth of

the world, shall supply the necessities, comforts and even luxuries of being. The time for the fulfilment of the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven," is not so far distant as the ordinary Christian professor desires to postpone it, and the opposing prayer:—O Lord, let not thy kingdom come in our day, for during our short stay we desire to enjoy the activities of the competitive field of enterprise—will cease to be of virtue.

The love of the millionaire manufacturer for his employés, the love of the coal and iron barons and railroad magnates for their operatives, is so notably apparent, and the love of the office seeker for the ordinary voter is so pronounced (just before election) that it seems almost a waste of time for the party of protection to attempt, by argument, to prove that all its efforts are not put forth merely through great love for the poor toiler. The efforts of the two great political rings are solely in the interests of the masses who labor and vote; and who is so blind as not at once to see the sacrifices they are making for the people! Is it not plain to be seen that the average office holder and seeker puts forth his efforts as a public benefactor? Such beneficence is scarcely seen except in a republic where men are allowed to vote for small wages, large taxes, and the elevation to office of men who, all their lives, have encouraged the distinction between the rich and the poor.

The reform press is opening the eyes of the people so that they can see the malady, even if they do not make an application of the remedy.

At the Foundation.

A new phase of the Homestead troubles is the determination of the Amalgamated Association to have Frick, Lovejoy and Potter arrested for conspiracy. The charge is to be founded on the introduction of the Pinkertons. It is obvious that no criminal action can be maintained against them on such a charge. Their only purpose was, beyond question, to protect the property of the Carnegie Company from the danger which they believed to threaten it, and that is no more conspiracy than for a San Francisco corporation to hire a watchman for its property.

What is it that underlies all this bitterness and strife? What is the first cause of the antagonism of labor to capital, and of the desire of capital to disintegrate labor organizations? It is not enough to say that it is a question of wages or hours of labor, for that is to confuse the symptoms with the disease. It is not the tyranny of employers; for that is only exceptional, and it is not the unreasonable demands of workmen, for very often their demands are wholly reasonable.

The foundation of the whole trouble, the source from which spring all these quarrels and contentions, these strikes and lockouts, these angry looks and words, and these intemperate deeds, is competition. Never was there a more fallacious and misleading adage than the one which declares that competition is the life of trade. Competition is rather the death of trade, sometimes slow and lingering, sometimes quick, but always as certain as the effect of cancer on the human body.

It is very easy to see how competition operates. The employers compete with each other to make their products as cheaply as possible in order that they may derive the greatest possible profit. In order to do this they reduce expenses in every way, the first assault being made always on wages. This forces the workmen into combinations for their own protection, but, becoming conscious of their own strength and usually being unwisely led and guided, they overstep the bounds of what is right and just and legal and then find society arrayed against them, not because they have combined, but because they have put their power to a wrong use and threatened the rights of those who are in no way connected with their struggle with capital. But where is the remedy? There is none in the present condition of things. While the present status continues, difficulties between labor and capital are as inevitable as the daily struggle between darkness and dawn. It is needless as well as hopeless to try to establish any association between strikes and the tariff. They are just as frequent, indeed more so, in the typical free-trade country of the world as in the United States. Wherever competition in production exists, and so long as it exists, there will be struggles of greater or less intensity between labor and capital.

But the remedy! Shall it be socialism, in the sense in which Bellamy uses it? Shall the State step in and regulate production, thereby doing away with

competition and putting employer and employe on precisely the same plane? Who can say? Who can solve this problem, the greatest one of the age? All we can say now is that competition is the cause of labor troubles, and that a remedy must be found if the world is not to revert to a state of anarchy and barbarism.—*San Francisco Chronicle*.

When a paper like the *Chronicle* of San Francisco opens its mouth to the expression of such a condemnation of the competitive system as we find in the above, it is apparent that some are entertaining the conviction that there is something wrong. Is it possible that the above is the result of a permanent conversion to the thought that the hope of the age is in something else than competitive impulse?

The *Chronicle*, it seems, has come to the endorsement of one of the principal statements of Koreshanity. This is not a discovery of the *Chronicle*. Now will the *Chronicle* accept, as readily, the announcement of the remedy. Socialism, Anarchism, and Bellamyism fail to supply the remedy because they are Godless and dissipative. There is but one remedy, and that is found in the law of God. There is but one channel of its attainment, and that is in the coming baptism of the race.

Blind Guides.

* * * To the thought of these rabbis, religion is a matter of the spirit, not the letter; a matter between a man's God and his soul, not his body. To them circumcision availeth nothing, neither uncircumcision, but a new creature. But that is precisely what Jesus taught when he came as reformer, and what Paul formulated and applied more distinctly.—*The Independent*.

With its usual talent for blundering, *The Independent*, in its comments on recent changes in Judaism, gives utterance to the above entire misapprehension of the teachings of both Jesus and Paul.

"For this corruptible must put on incorruption, and this mortal must put on immortality." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Greek, *texua tou Theou*, the actually begotten, not adopted, children of God). "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption" (sonship), "to wit, the redemption of our bodies." It is manifest from this passage that the Greek word *tisis* (several times rendered creature, and once, creation, and also, in the passage referred to in the clipping, is translated creature,) means, not simply a spirit, or something spiritual, but a being made up of body and spirit, a created thing. Paul classes himself and his brother Christians as creatures. It does not need argument to show from the passage quoted—and other similar ones might be given—that Paul did not teach that religion was "a matter between a man's God and his soul, not his body."

The very thing that Paul was looking for for himself, as the outcome of the spiritual quickening, was not a new

spirit, for he had that, but a new body containing a new spirit, just like the spirit which he had, which, according to the law of seed, had to die in order to re-generate, re-produce, in the end of its cycle, the body for which he longed and waited, and will wait until the harvest, which is the resurrection of the dead to come, now in the end of the age.

In the "new creature" which availed much, and for which Paul waited and is still waiting, "this corruptible" will have "put on incorruption," and "this mortal" will have "put on immortality." In the absurd teachings of orthodoxy, and I believe of *The Independent*, man's soul is already immortal; that is, it is not the part of his being that "must put on immortality." According to that same teaching the body is the only part of his being that is mortal, hence if the mortal part of him must put on immortality there is no escaping the conclusion that his body must become immortal, and that religion is not simply "a matter between a man's God and his soul, not his body." Koreshanity is not involved in any such absurdity, since it maintains that a man's soul is as mortal as his body until, in the end of the age-long period of the reproduction of the divine seed in him, that divine seed has reproduced in him a body like that whence it was derived by a change of that body to Holy Ghost, in other words, like the body of Jesus, which had "put on immortality." Nor did Jesus teach any such doctrine as that attributed to him by *The Independent*. "He that eateth my flesh, and drinketh my blood, hath everlasting life," (Greek, age-lasting life,) "and I will raise him up at the last day"—end of the age, or cycle of reproduction of the seed appropriated. To resurrect is to raise up out of death both of the body and of the spirit into the same kind of life both of body and spirit which he possessed. If, as orthodoxy and, as we believe, *The Independent*, teach, the soul is already immortal, the resurrection unto—Greek, into—life can only affect the mortal part, to wit, the body, and in this case as in many others, Jesus did not teach that religion is "a matter between a man's God and his soul, not his body."

If these rabbis have come to regard religion as a matter that concerns the soul only and has no concern with the body, they are as far away from the truth, as it was taught by Paul and Jesus, as their predecessors were in the beginning of the age and as *The Independent* and orthodoxy are to-day. Truly, when the Lord comes again to judgment, as he did nineteen hundred years ago, he will say to all such, "Woe unto you, ye blind guides," who mislead the people and pervert the right ways of God.—*O. F. L.*

Keep the Fair Open Sundays.

There was a great outpouring of the populace in New York on Sunday last intent on visiting the American museum of natural history, which was thrown open on Sunday on that occasion for the first time. Working people constituted the great majority of the visitors, few of whom, it was evident, had ever before beheld the great collection of curiosities at the museum. The experiment has been a success so pronounced, indeed, that even bigotry can find nothing in it for further caviling. This is a gratifying outcome of a truly philanthropic inspiration.—*Philadelphia Record*.

"They are all Dumb Dogs, They Cannot Bark."

BRACEVILLE, Ill., Aug. 11.—The opinion of Chicago workmen regarding the attitude of the clergy toward the interests of labor as expressed in last Monday's issue of *The Times*, is certainly not flattering to the clergy. This is to be regretted, as the clergy stand in rather a unique position in order to be acceptable to the great body of the people, but their calling is so exalted, so fraught with grave possibilities, that they are expected to be the leaders in whatever will diminish vice and promote the virtues of the people. Has this been done? With some honorable exceptions there is and has been too much of passive indifference to the wants and requirements of the masses, and unless they change their tactics their hold on the working classes will vanish. Christ was the embodiment of fearless moral principle. He cared not for the face of flesh or the strong arm of prejudice, but proclaimed the truth, rebuking the rich and gently reproving the poor, and such was the majesty of his moral sentiment that sin in high places cowered and quailed under him. This is wanted from the pulpit at the present time. When Paul stood before Felix the latter trembled, but the thing is reversed now-a-days—the Pauls of the pulpit tremble at the sight of a rich deacon or pew holder, and they sacrifice the noble and ennobling principles of Christianity at the shrine of mere wealth. This is mere toadyism and a base abandonment of the lofty and redeeming principles of pure Christianity. I am glad that the working classes recognize Christ as the grand exponent of true liberty, and the expounder of principles which are alone able to emancipate the down-trodden and oppressed from the galling yoke of an unregulated and blind selfishness. This selfishness, this ardent pursuit after pelf and distinction, is the curse of the world, and ever will be until the moral nature of man rules his selfish sentiments and his animal propensities. The intelligent workman wants as food for his soul something more practically tangible than mere dogmatic assertion. He wants that which will improve his environments, which will banish physical evil, and thereby promote his intellectual and moral nature. This can be done by co-ordinating pure Christianity with the science of man's nature physically, morally, and intellectually.—P. Turner, in *Chicago Times*.

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

The reader will please note that the modern clergy—who are clearly, according to authentic history, the outgrowth and perfect development of the apostasy of which Paul spoke as sure to come, and already arising even in his time—call themselves and claim to be God's watchmen, also God's shepherds. That they are blind, ignorant, dumb, in the presence of the most outrageous injustice and wrong, can but be manifest to any man who has eyes to see and ears to hear. That they, as a body, are greedy dogs that can never have enough, and shepherds that cannot understand, is equally apparent. Whoever observes their petty ambitions, and eagerness to get the best positions and highest honors, cannot fail to see that they all look to their own way, every one for his gain from his quarter. With honorable exceptions, they, according to their ability, make the most of every worldly, devilish device to gain worldly possessions and land ownership, such as in-

surance, usury, shares in the various monopolies, the gains of various gambling enterprises, not as a present necessity in order to sustain life while they seek with all their power (as the early and only real Christians did) to institute a better order of affairs, that shall feed the hungry, and clothe the naked, instead of robbing the poor and needy, but as permanent and right conditions that are to be perpetuate forever. Their to-morrow shall be as this day, only much more abundant.

"Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink." Wine, in the language of correspondences, means either divine truth or its opposite, satanic fallacy; drink, the perception and appropriation of divine truths or their opposites, infernal fallacies; strong has reference to the intensity or strength of the conviction by which truths, or their opposite fallacies are grasped, or apprehended by the mind. It must be evident to the thoughtful, that men, the mainspring of whose activity is such as we have seen that of the clergy to be, cannot "fetch" the true wine, the divine truth, nor can they perceive and appropriate divine truths; they are only equal to the attainment of their opposites, satanic errors and fallacies. In the language of Revelation, the wine they "fetch" is the "wine of fornication," the doctrine of apostate, hence, false religion, similar to that which the chief priests and elders possessed when Jesus came in the earth. We find the same oppression and robbery of the poor—that was then condoned and rendered respectable and popular by the approval of priests and elders—approved and practiced by the clergy and lawyers of to-day. To look for relief from such a quarter is to covet disappointment, since salvation from the evils that oppress poor, degraded, suffering humanity, did not, nineteen hundred years ago, and never has, come from any such source, and (as these are the powers that be, which rule the now present world) never will come until the power of these is broken and destroyed as that of their predecessors, the scribes and priests, the Pharisees and lawyers, then was.

In view of God's severe and terrible denunciation of injustice and oppression, (both by the prophets, and Christ himself,) and the fact that, when the real Holy Ghost, the divine seed—which as such has no existence at present, this being a time, not of seed sowing, but of harvest, when the seed as such has been long dead—entered the humanity, the good ground which received it, the first result, as is shown by the account in Acts, was the entire destruction of all injustice, oppression, and selfishness, and the institution of the free and equal commonwealth, the attempt of the infidel and agnostic to hold God and the Bible responsible for the injustice and wrong we now see, is well-nigh infinite absurdity. The carping infidel and hypocritical priest, the mercenary scribe and lawyer, when the great day of reckoning comes, will be found to be the guilty firm at whose door will rest the responsibility of having, for their own selfish purposes, taken away the keys of knowledge from the masses, and thus made themselves the guilty cause of all the oppression under the sun.

So utterly corrupt and bad has everything in the old heavens and old earth—old church and old state—become, that now, as when Jesus came in earth, no attempt to reform old institutions, no patching up of the old garment, nothing

but "new heavens and a new earth wherein dwelleth righteousness" can at all answer the needs of the hour. Such, indeed, are promised, and we are on the eve of their appearance, in accordance with known and inevitable law. Of that time God hath said, by his prophet Ezekiel, because the professed shepherds fed themselves and not their flocks, "Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—O. F. L.

The Crisis is Coming.

Twenty years ago the Founder of Koreshanity predicted the great struggle between capital and labor which is now clearly breaking out. This was no hap-hazard prediction. It was based on a knowledge of science and its harmonization with the teachings of the Bible. "Gog and Magog" is a term used in THE FLAMING SWORD to represent capital and labor. There is no other publication in the universe that uses these terms in speaking of the two great factors in the industrial problem, because none other understands their significance. The preachers have stood in their pulpits and repeatedly read from the twentieth chapter of Revelation, concerning the gathering together from the four quarters of the earth the forces of "Gog and Magog," without having the faintest conception of the true significance of those terms as used by John, the Revelator, in his wonderfully prophetic utterances on Patmos, as he looked down to the end of the age when there should be a culmination of all things; the time when those joyful words should be fulfilled: "Behold, I make all things new!"

The Founder of Koreshanity, by knowledge communicated to him—not by so-called modern scholars, but by occult evolverment—has harmonized biblical teachings with true science. The clearest evidence that he has solved the problem of the science of Being exists in the fact that the prophecies he made many years ago when starting on a new line of investigation are coming true at the time he declared.

Gog and Magog mean the roof and the floor; as referring to the industrial problem they signify a divided house, which is the precise status of the industrial world to-day. The products of labor which should properly be appropriated by the producers have, owing to the competitive system, been placed beyond their reach by the capitalist—a purely unlawful creation who without labor has, by unjust legislation, been enabled to seize them. Here then we have a house divided against itself—Gog (roof or capital) and Magog (floor or labor). A house divided against itself cannot stand, hence capital and labor, which, under a just industrial system should be one, must come into collision and destroy each other. Both capital and organized labor are actuated by unrighteous motives, and in the day of judgment belonging to the last days of the dispensation, which are at hand, both must therefore perish.

We have come down to the end of the iron age and hence in the opening of the struggle between capital and labor, the iron industry was the first to be affected. The Homestead fight opened the battle. With this

ominous riot we have had the difficulty with the Tennessee and Idaho miners. Now comes the strike of railroad switchmen on three or four eastern roads. Thus the American people in two months have witnessed the calling out of militia in four states (Pennsylvania, Tennessee, Idaho, New York,) to quell disturbances arising from the fight between Gog and Magog (capital and labor). But having eyes they see not, and having ears hear not. They are, as yet, unawakened to the seriousness of the times in which we now live.

Not until this industrial contest breaks out in its culminating fury, blockades commerce, hurls terrific explosive engines at the citadels of plutocracy, lays waste magnificent edifices with the torch of the incendiary, rends the air with the moans and shrieks of the famine and disease-stricken thousands, shuts the doors of banks, cripples public credit, sends forth on the wings of devils the very worst elements in society thirsting for rape, blood and pillage, and hushes forever the hypocritical chants of a polluted church, will a humanity, drugged and blinded by a free gratification of sensuous pleasure, a dogged adherence to selfish instincts, a willful perversion of God's Word, and an atheistic jeering at revealed truth, fully awaken to the appalling fact that the world is in the midst of the horrors of the third woe as foreseen by John, and prophesied by all biblical writers.

That "time of trouble" to come was clearly revealed to Daniel. Christ in referring to these same last days declared: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

As the writer is not endowed with the gift of prophecy, he is unable to tell in just what form the culmination of the contending industrial forces will come, but it would seem that there must yet be a great consolidation of the railroads, which represent the arteries of the body politic. Jay Gould, [lord of gold] who apparently represents the heart of the railroad and commercial system in this country, may effect the consolidation. Hence the present labor disturbances are simply the skirmishes along the line before the final engagement, but when that finality comes, just so sure as that the sun shines, will it sweep away the existing governmental and commercial system, together with an ecclesiastical system which has been the perfidious foe to Christ and the fawning friend of the usurer.

THE FLAMING SWORD deprecates the coming of these events and wishes they might be averted; but, since it eternal law that there is no remission of sins without shedding of blood, such a consummation of the world's wickedness must come, now that we have reached the close of the dispensation.

Prof. Totten, who was recently dismissed from a chair in the faculty of Yale College for stating some incontrovertible facts respecting the approach of the end of the age, is doing good work in endeavoring to arouse people on this question. While he has no idea of the manner in which prophecy will be fulfilled, he does not err in calculating the time. To show how the so-called Christian church receives the suggestions of this earnest, sincere, as well as learned man, we will quote the cynical remarks of the editor of *The Christian at Work*. He says:

I have neither time nor patience to give Professor Totten's theories and calculations a critical examination. My time is too precious to waste on such emptiness, and I should think a Yale professor might employ himself more usefully. I find no warrant in the Scriptures for any such teaching as that put forth by Professor Totten. I think such puerilities as he indulges in are harmful to the cause of true religion" [what, pray, does the modern church know concerning "true religion?"—Ed.] "in that they tend to bring ridicule upon it. I know of no eminent religious teacher anywhere who indorses such views." [There is no "eminent religious teacher" in the church to-day. They are all preaching fallacy.—Ed.] "I see that you announce that Professor Totten's article will be followed by one on insanity. The collocation is decidedly suggestive."

A discussion of topics concerning the "last days" has about the same effect on the modern clergyman, who has wasted his spiritual substance in currying favor with the rich, as has the flaring of a red rag before a bull.

Once more we run up the flag of danger that all the people may see it and be warned. Let those who would avert the coming cataclysm seek refuge in a communistic system where a great religious principle directs and controls. That institution alone which lives the doctrines of Christ will hold together when the social storm breaks in all its madness. The Koreshan system of thought, like the eternal hills, will survive amid the flash of lightning, the roar of thunder and the deluge of a bloody revolution, because it is founded on the rock of Jehovah.—C. J. M.

What Will be the Sequel to Labor Troubles?

The people will soon discover that the present labor troubles are not of an ephemeral character. They have come to stay. In fact, not only to stay but to constantly grow in proportions until they involve the whole civilized world, or wherever man has learned to know something concerning the rights of labor. In this struggle, the capitalists, the militia, and the government will be found on one side; the trades-unions and the idle and vicious on the other. Then there will be another order in society, constituting the middle class, which will watch the struggle with interest. For a while, railroad and other corporations will receive in a measure the sympathy of those belonging to this class, but only for a time. The middle class will also, for a season, demand that peace be preserved by military force where other means have proven futile, but it will soon be discovered that the vast number of irresponsible persons attracted to scenes of riot will cause great loss of property through incendiary and other acts; this loss will have to be met by the tax payers.

Hundreds of thousands of dollars worth of corporation property destroyed—rendering the state the debtor to the class which has succeeded in amassing great wealth off the products of labor—will soon grow to be a vexatious and obnoxious problem to many who, before this time, manifested no particular interest in the fight between capital and labor. Government debt is in bad enough condition already without adding to it millions of dollars to the account of strikes and riots. It will be observed that the capitalist is the winner by this deal, every time. It is his prerogative, under the state laws, to hire workmen at whatever wages they are willing to accept, and to discharge them when it suits his pleasure, charging up to the state any loss that he may incur, through such transactions, by the destruction of his property.

The law abiding people—who sympathize with neither the capitalist nor the trades-unionist, and who clearly perceive that in such emergencies the government is practically con-

trolled by the corporationist to serve his own avaricious ends—will begin to look around and endeavor to find some means to put a stop to reigning anarchy. First, they will turn to the legislators or politicians—whichever name is most agreeable, for now-a-days they both mean the same—and they will find them winking first at capital and then at organized labor. Finding no solace here, they will turn to the judiciary only to discover the same condition of affairs there, with the exception that in the higher courts there is a stronger bias in favor of the capitalist.

Despairing of succor in this quarter, also, with the boom of cannon and the shrieks of the wounded ringing in their ears, they will resort to the church and clergy, expecting surely to secure a remedy from these "men of God;" but their eyes will be opened, ere long, to the fact that the church proposes to hold on to the money power as long as it lasts, for the reason that the interests of the deacons are there centered, and because the average clergyman possesses a more tender regard for fried chicken than he does for fried mush. The fact that Jesus Christ—whom he professes to follow—in the teaching of his doctrines in and around Jerusalem had to resort to the cornfield to satisfy his hunger, does not cut any figure with him. He expects to be saved by grace, not by doing the works of the law.

The anxious seekers for a social remedy will find that the religion of the modern church is simply a hollow mockery, a good accompaniment to fine pipe organs, magnificent chancels, superb fashion and rich viands, but not the haven to be sought in the time of social storm. At just about the time when this important discovery is made, modern Christianity will be breathing its last; its clerical force will either be scrambling for bread amid the terrors of anarchy, or be the unfortunate victims of human wrath. Like the daily press, in sympathy with monopoly, they will have their hands full to take care of themselves. Hypocrisy on the part of the clergy, and lying and deceit on the part of the press will cease to be profitable investments.

In short, the reflective, sober, middle class will soon glean from its investigations that none of these elements in society which have been masquerading so long as public benefactors are to be relied upon in any effort to establish social order—to bring harmony out of chaos. What will then be desired will be a people possessing moral and religious stamina, honest, practical business capacity capable of adjudicating governmental and commercial affairs on principles of truth and justice; a people who have *demonstrated* in their daily lives, the practicality of co-operation on a plan vitally different from that which nationalists are attempting to institute.

A disrupted government, a bankrupt competitive system, and a fallen church will be in a poor position to fill the needed requirements, but a great organic Unity, established and maintained on the principles inculcated by Christ—having gathered in and adjusted to their proper places in the industrial economy thousands of persons grown sick with a quarrelsome, self-destructive, competitive system—will be found to possess the secret of true government and the equitable distribution of the products of labor. Then will be fulfilled, at the beginning of a new dispensation, that for which Christ prayed: "Thy kingdom come, thy will be done *in earth* as it is in heaven."—C. J. M.

Short Talks On Koreshan Science.

III.

Koreshanity is not stating anything new when it promulgates ideas as to theology, science and sociology; that is to say, it is not advancing thoughts that were not known twenty-four thousand years ago when *the* sign in the physical heavens sustained the same relation to the constellations that it now does. Progression and retrogression are laws of the universe obtaining in every domain. The seed is planted, brings forth the tree, which develops its seed, then grows old and dies; in the seed which it produced we again have illustrated the laws of progression and retrogression. While the civilization of the nineteenth century fancies that it represents the highest unfoldment of human progress, even that frail thing called modern knowledge has evidences of a higher state of civilization which existed thousands of years ago in Arabia. Wendell Phillips, in his celebrated lecture on "The Lost-Arts," did much to dissipate the popular fallacy respecting the inferior condition of the race in ages past.

As stated in a former article, under this head, we are now living in the end of the iron age, when mankind is furthest removed from spiritual light or true science, but soon the effulgence of the golden age will break forth, as the brush and rubbish of the old cycle is being swept away. When that time comes, and the humanity awakens to a realization of the fallacy which it has been imbibing in the departments of science, religion and government, modern literature—the works of Darwin, Spencer, Huxley, Tyndall, and most of those of the poets and miscellaneous writers,—will be buried so deep in oblivion that their authors, from their ignominious tombs, may be led to inquire with the tipsy congressman, "Where was I at?"

The revolution of thought, sure to come with the triumph of Koreshanity in every department of investigation, will render useless and nonsensical many of the productions of the modern pen. The book-worm, a very destructive little insect, has made its appearance in a New York library. The advent of this creature is timely, for its services will soon be in demand by a race of people thoroughly disgusted with the stuff which has been palmed off so long upon them as "knowledge." We are coming out into the light of true science. We are just on the threshold of an age which will reveal, through Koreshanity, the great science of correspondences, long since lost by the race on account of its departure from virtue, but which was partially revived by Swedenborg, the Swedish seer who, however, imparted little else than the spiritual, not the literal significance of this great science.

People wonder why the Koreshan system of thought advocates—what they call—"a strange system of astronomy." The very foundation and destiny of Koreshanity rests upon its cellular system of cosmogony, the "Inside Theory." Without this, Koreshanity could never hope to revolutionize thought by defining the true character of Deity and his relation to humanity; a result which modern ecclesiastical thought is unable to effect and which modern atheism believes can never be demonstrated. When Koreshan astronomy triumphs—which will be much sooner than may be supposed—there will be no more left of atheism and agnosti-

cism; of Charles Darwin and Herbert Spencer, with their theories on evolution; of Copernicus and that class of thinkers, than there will of Luther, Calvin, Theodore Parker and the whole band of orthodoxical and materialistic reasoners. Is this a mere boast? Ten years will be sufficient to demonstrate that it is not.

The law of reëmbodiment which we will not now take the time to prove, more than to state that there is ample biblical evidence to sustain it—has brought Israel down unto this day. God made certain promises to Israel—his chosen people—which are as yet unfulfilled. The ten tribes—which under a revolt, headed by Jeroboam, were lost, through their absorption by the Medes, Persians and Assyrians, of which modern Christianity can render no account—are nevertheless still intact. "As a result of this mixture, came the Teutonic family; the Anglo-Saxon being the principal branch." Those who will comprise the ten tribes are mostly in America to-day.

God has not forgotten his chosen people although the indications might seem to point to the reverse. In the 7th chapter of Amos he says: "Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." When the man comes, holding a plumb-line in his hand, he will establish the "Inside Theory" by a simple, demonstrated premise that "will turn wise men backward and make their knowledge foolish," as declared in the Bible. The coming of this messenger with the plumb-line, is the sure indication that the promises made to Israel are at last to be fulfilled, and that the golden age has at last dawned upon us. God's chosen people, having come down by reëmbodiment through the dark ages, "the elect," of whom Christ spoke, and to whom he came to administer, are to inherit eternal life, that is, experience the redemption for which Paul longed: "For we know," said he, "that the whole creation groaneth and travaileth in pain together until now. 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 OF OUR BODY" from a corruptible dissolution by death, which is the power of the devil, as declared.

Those who comprehend and live the great science of immortal life as revealed to-day by the plumb-line set "in the midst of Israel," will give evidence of having reached that state of spiritual unfoldment which the reëmbodied tribes of Israel, whom Moses led through the wilderness, will fall heir to in this age.—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.

Gold continues to go to Europe, but the treasury statement continues to show an increase in the circulation, just the same.—*National Watchman*.

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.

BE FIRM! BE TRUE!

If matters do not go to suit our ideas of what should, or should not, be, we must not fold our hands and say: "It is of no use to try!" Error and fallacy are ever at hand to baffle all our plans, but our courage should not falter. We should keep faith with God, by aiming at the fulfilment of his divine laws with a steadfast purpose, not permitting clouds to blot out the sunshine that falls upon the path we would tread, for if the sunlight overcomes the shadow, we may have a glimpse of the Elysian fields we are seeking. Let us, then, cultivate strength of purpose by unfaltering courage in the pursuit of our desire to promulgate the love of chastity, knowing it to be the door of entrance to the life immortal, and if we are traduced and persecuted, if all manner of evil is said of us, falsely, we will renew our covenant with the "Shepherd, the Stone of Israel" fully appreciating that it is blessed to be reviled and persecuted falsely, for his name's sake.

It is much easier to find a score of people wise enough to admit the truth, than to find one intrepid enough to stand up for it in the face of opposition. But with courage and dominance of purpose, exerted toward the furtherance of our truth, there will come to us the perfume of happiness which we cannot extend to others without a few drops falling upon our own path, making of them paths of peaceful reflection to the soul.

The Motherhood of God, through the fruitage of the blossom planted in woman by the unfaltering, never-complaining, always enduring spirit of Mother Ann Lee, is now among us, marshalling us together as a peculiar people, ready for the Captain's call. We will therefore do well to "step forward" and "step upward," holding our ranks steady that none fall by the wayside. The law of grouping is the law of love. The law of aggregation is the law of life. The desire for true life, life immortal, will enable us, from the mechanism of the higher principles, chastity and celibacy, to build our house, the house of Israel, upon the rock; a steadfast temple that moth nor rust cannot corrupt, nor floods descend and destroy. "And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord."

Woman Inventors.

Woman inventors have now four thousand inventions standing to their credit at the Patent Office, Washington, D. C. The women have now a paper published called the *Woman Inventor*. This paper is published by Charlotte Smith, at 1305 F. St. N. W., Washington, D. C.—*Ex.*

Why do not the United Society of Believers, Commonly Called Shakers, Vote, Thereby Giving Their Approval and Strength in Matters Concerning the Wel- fare of the Nation?

"Lo, the people shall dwell alone, and not be reckoned among the nations." This prophecy, which has been literally fulfilled regarding the Hebrews during a period of over 3,000 years, is truly astonishing; from all such prophecies of truth, we learn the will of God concerning those who are counted worthy to become the heirs of salvation. To us has come the realization that *we* must, not through genealogy, but through individual separation from the chaotic conditions around us, become a distinct people, dwelling alone, and dispensing an influence and inspiration which will bring about the good thing in the earth which the Lord has declared shall be established: "A woman shall compass a man." After the first foundations of this order were laid, by the spirit of God working through Mother Ann Lee and those who had accepted her testimony, confessed the transgressions of their lives, thus preparing themselves to enter a communal relationship, and to unite their interests through entire consecration and obedience to the Church Covenant, other rules and regulations were still found necessary for the maintenance of order, and for the protection of the people both from individual loss or collective disintegration. Foremost among these requirements was this: that Believers should take no part or interest in the political measures of the country, and this principle has been rigidly adhered to down to the present time.

Our reasons for thus keeping aloof from all political factions, are:

First. Because a party spirit fosters contention, and from that spring hatred and malice, which often develop into the most cruel wars, endangering life and property to an almost unlimited degree. Our society was established at a time when the American Nation was just struggling into freedom, and the followers of Ann Lee thought the righteous ought to assist in sustaining it; at such times Father James often felt impressed to admonish the people regarding their true situation and would frequently say: "Those who sympathize with a party spirit, and are influenced by the divisions and contentions of the world, are off from Christian ground."

Second. We do not vote because, like the Quakers, we insist upon sustaining the principle and practice of peace; those who have a voice in the government, and uphold its institutions by their votes in time of peace, must, when necessary, defend it by the power of the sword; after which the same fighting Christians assemble in their churches to thank God that he has given them the victory, when instead they would do better to hide away in some remote cave and be thoroughly ashamed of their madness and cruelty.

Third. We do not vote because we know that both the old parties are lifeless bodies, fast hastening to dissolution through their own corruption; it is not the vote of the *people* which keeps the clogged machinery of the government in motion, but the millionaires, the legalized robbers of the country, who live in ease and luxury, telling the poor how to become rich, when they know that it is absolutely impossible

for them to earn enough to make their families comfortable; these are they who manipulate the people's resources, comforting them by telling how blessed it is to be poor, and how the Saviour had not where to lay his head, while they pocket the shining millions, and laugh to themselves to think how sharply they have played the game. It is the old story of the "Merchant of Venice" over and over again, nor will there ever be a radical change in the present abominable system of legislation until women shall declare their freedom from the sensual domination of men, and shall thus become qualified to bear the responsibility of training the young minds of the coming generations. When that time shall have come, there will be an equality in the halls of legislation, and the council of peace will be between both men and women.

As honorable citizens and members of society, we discharge all just debts, take our full share in supplying the public treasury by the payment of taxes (another scheme of high-handed robbery by which we are bound under the present financial system) and by just, legal and ethical measures maintain peace and unity among ourselves and the nation where the Lord our God has placed us. Although we disregard the political scheming of the eagle-eyed Shylocks of our day, except to condemn it, we take a lively interest in every movement for the uplifting of humanity, knowing that all roads of reform will eventually lead mankind to a knowledge of this one truth, that all are born free and equal, and no one has a right to tyrannize over others by depriving them of the right to live in comfort, without violating the moral law; this is the Christianity that will save men's souls by first saving their bodies. In the meantime, we bid God-speed to the earnest efforts of every noble soul, and patiently await the time when we may say to all such: Come and partake with us of the good things of God which we have been conserving through all the long years of our comparative obscurity.—Cora C. Vinneo, Mount Lebanon, Col. Co., N. Y.

THOUGHT SHE WAS A MAN.

Miss Cynthia Westover Honored by the French Academy of Inventors.

What would be the surprise of the Parisian Academy of Inventors, who sit in solemn conclave on the results of other people's ingenuity, to learn that the C. M. Westover who, some years ago, invented a cart for carrying dirt out of mines and tunnels, to the great saving of animal labor, is a woman. Under the impression that she was a man, they have conferred upon her the title of Membre d'Honneur, with a first-class diploma and a big gold medal.

All this Miss Cynthia Westover found in a large official-looking envelope that came to her addressed to C. M. Westover, Esq.

It is a question if, when the members of the French Board discover their mistake, they will appreciate the humor of their situation. They will probably only wonder anew at the versatility of the American woman.

Miss Westover used to be the private secretary of Mr. Beattle when he was in the street-cleaning department.—*New York World*.

An Auspicious Event.

Readers probably noted in our last issue, an interesting account of the visit of the President and Secretary of the Society Arch-Triumphant of the Koreshan Unity to the Mount Lebanon, N. Y., Shaker Community. It is clipped from *The Manifesto*, the expositor of the doctrines taught by Ann Lee. The visit was fraught with the greatest importance to Koreshanity by reason of the fact that Annie G. Ordway and Virginia H. Andrews were received by the Elders and Eldresses of the Mount Lebanon Society of United Believers (Shakers), in behalf of the Society, into full fellowship, Annie G. Ordway, President of the Society Arch-Triumphant, being ordained by them to the ministry of the higher life (as promulgated and practiced both by the so-called Shakers and the body of Koreshans), under the title, Victoria Gratia, Shepherdess of the Koreshan Unity. The headstone of the new system of thought, destined to revolutionize the world, has now been brought forth and the first step taken toward the establishment of a nucleus, which, by theocracial impregnation, will grow into a mighty empire, the kingdom of righteousness in earth. In it will be blended all of the celibate bodies now existing in America. The ordination of Victoria Gratia, accompanied by confession to Eldress Anna, binds the Shaker society to the Koreshan Unity with an indissoluble bond of love and fellowship. It is the forerunner of that inevitable consolidation of the two bodies which the coming social crisis will speedily necessitate, in order that a place of refuge and a great industrial system may be established to which the masses may flee in their time of sore distress. Upon her return from Mt. Lebanon, our newly ordained Shepherdess gave the Society Arch-Triumphant a glowing account of the harmony, prosperity, purity and power existing among the Lebanon Shakers, and of their love and good wishes for the success and spiritual advancement of the Koreshan Unity. With the potency of mother Ann thus blended with Koreshanity, the times are truly auspicious for the implantation of the divine seed that shall finally bring forth that immaculate woman, the Minerva, who will personify the final culmination of a cycle's evolution and of woman's triumph over sexual thralldom.—C. J. M.

TO-DAY.

There's a cloud on the restless earth to-day,
It is a cloud of war;
Through it may pierce no heavenly ray
Of sun, or moon, or star.

There's a weight on our weary earth to-day,
It is the weight of power;
Oppression hath a heavy sway,
And slaves beneath it cower.

There's smoke on our darkened earth to-day
From the bottomless pit of lust,
Where human loves and hopes decay,
And human treasures rust.

There's a fog on our miry earth to-day,
From the Antichristian fen
Where Priestcraft keeps the truth at bay,
And Christ is bound by men.

There's frost on our hardened earth to-day,
It is the frost of pride,
That holds the heart in error's way,
And chills its vital tide.

There's a blight on our fruitless earth to-day,
It is the blight of sin;
The buds of promise fade away,
And die as they begin.

There's murder abroad in our land to-day,
In many a princely hall,
Where blasting, cursed infanticide
Prepares the mother's pall.

There are mingled sounds on earth to-day,
Of science and reform;
Like waves that fret their rocky way,
They herald in the storm.

Alone is Zion bright to-day,
She gleams amid the gloom,
To her shall earth its tribute pay,
To her the Lord has come!

Far down beneath the elements
That curse the earth to-day,
The angel of repentance sent
With speed shall make his way.

Be joyful, sorrowing heart of man,
Though still in nature's tomb;
There are but few more shadows
Before thy hope shall come.

Mount Lebanon, N. Y.

Cecelia De Vere.

IS PROHIBITION PRACTICABLE?

In my preceding paper I forgot to speak of trusts as I intimated that I should do. A word on that point is sufficient. A trust is virtually a large corporation; if a corporation is subject to regulation, the trust is also. The discussion I gave of the general question of regulation of profits therefore covers the whole problem. Let us now see whether the prohibition theory is practicable.

It is well to notice at the outset that prohibition is the usual method of dealing with evil. We look to the law and the policemen to save us from all the evils of society. We thus have laws against theft, laws against murder, laws against swindling, etc. If a man is robbed he sends for the policeman. If a murder is committed we at once order a detective and a policeman. If an evil rears its head in society, the first thing is to make straight to the legislative halls. "Give us laws and policemen." That is the one patent medicine for all ills. Even if a man gets involved in domestic difficulties and his wife runs off and leaves him, he seems to think still that the policeman is the most available helper. Surely, have we not become a little "cranky" on this matter of legislation as the cure all? You laugh at the quack who gives the same physic for all diseases. You say his method is puerile and superficial. Think a moment. Is not the prohibition theory a close parallel to the quacks method? Quackery is the infancy of the medical art. The more we come to understand the laws of nature the less we depend upon pills and decoctions. Physic is a vanishing factor in the progress of medical art. If you would be healthy, study the laws of nature and obey them. Go to the root of the evil by going to the heart of nature. An ounce of sound hygiene is worth a pound of prescriptions. A good physiology is worth more to you than a dozen drug stores. More than this, the person who is all the time "taking medicine" rarely pays much attention to the laws of health. I fancy that we are falling into the same bad habit in the matter of social physiology. Nothing is worse than to get into the habit of thinking that social evils are sufficiently dealt with when we have made a law against them and turned the matter over to the police. Get rid of this false

crutch and then, and never before, will society learn to walk alone. The endless multiplication of laws only teaches a nation to shirk at the real problem of reform. The prohibitionist is a misleader of thought, for he leads it away from the real issue. Reform must be accomplished not through the laws of congress, but through the laws of God—natural laws.

Prohibition does not prohibit. Do our laws against theft prevent theft? Do our laws against murder prevent murder? Is not the art of evading laws one of the crowning accomplishments of the modern business method? You set up your laws like so many cannon. The evil-doer soon gets the range of the guns and moves a little to one side and you fire away at nothing. How much of our legislation turns out to be an idle bombardment of deserted forts?

No doubt prohibitory laws are useful. I will not deny to them a degree of success, but as a radical cure for social evils they are a failure. We might as well pass laws against the potato bug or la grippe as to think of eradicating evil by the external methods of legislation.

The attempts to regulate the profits system through legislation seem to me especially foolish. If you cannot exterminate the rats and mice by legislation how do you expect to do anything with "bulls" and "bears?" If the petty thief is too much for your system, will you get along with the great corporate forces of the industrial world who can buy up a whole congress with their spare pocket money? Instead of congress regulating the money power it is more to the point to say that the money power will regulate congress. Pause a moment, my prohibitionist friend, and count up the battles you must win before you make your theory a practical success.

1. You must fight your way through corrupt political rings to the legislative halls before you can get any law at it. It is no easy matter to get good laws in a corrupt age.

2. You must convict the great money powers of crime, which will necessitate you to go over the full details of their business methods.

3. You must get your verdict from the courts.

4. You must see that the verdict is enforced.

5. You must use eternal vigilance that your work is not at any hour all undone.

In fine, your situation is just this: You have an ugly bull—and a big one too—in a field. You must first get into the field where he is. You must then get him by the horns. Then you must master him. And finally, you must never let go. That is the theory of "regulation." Is it not better to knock this bull in the head and be done with him? No such animal is safe to handle till he is dead.

Prohibition makes no attempt to destroy the sources of evil but attacks only the results. We need a more radical method than that of prohibition. Having found prohibition an impracticable method we may dismiss it and let alone the third question I proposed as to whether it is the best plan. If we conclude that it will not work, it would be tiresome to discuss it further. I will therefore proceed next to consider the socialistic plan.—*Progressive Age*.

There is a typographical error on our coins that should be corrected. We refer to the inscription, "In God we trust." It should read, "In this God we trust." We move that in the interest of truth "this" be inserted.—*Independent Pulpit*.

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 Chinese.

"That all men are created equal," is not true and never was, says David B. Smith, in *Twentieth Century*. I am willing to allow to all men their right to so live and use their power as will tend most to their advancement, but I reserve to myself my right to oppose all conditions that are injurious to me. If my power is insufficient, I am simply unfortunate, and the victor has gained strength. Self-preservation is and should be the strongest instinct of the race, and should be heeded, even at the occasional expense of abstract truth and ideal emotions.

Of the assimilation into our body politic of branches of our common blood, I have nothing to say here; but I think it our duty to debar the Chinese. We don't want them; neither do they want us. The two races cannot mingle. A nation, being a collection of individuals, must, in order to have strength and act as a unit, be of one race, one civilization. The Chinese and Americans would stand apart. Even the slight union effected by the common interest of protection to property would cause conflict by the radical difference of method. If the Chinese were restricted to a trifling few, their wishes would be ignored, and they would be ruled, like so much stock, as best suited the interests of our rulers, and we would carry the dead weight with, perhaps, slight damage to us. The history of the Chinese in California shows what would be the effect of a larger infusion for a short time. Also, from this trial one could imagine the result of such an infusion for a long period of time.

Nations, like water, tend to equalize. If one land gives the promise of more content than another, outside dissention flows in until the conditions are equal. If we should give the Chinese the freedom of our country, they would swarm here by millions; and by the law of heredity their ages-long institutions would be unaffected by our changing government. If there was any blending, the change would be in us. Their conservatism and unyielding persistence would be as an ocean wall against which our fretful waves would beat in vain. The Chinese have remained unchanged since the twilight of mythology.

China is sluggish, but she is stable. She has seen splendid nations live and die, and their languages smoulder to forgetfulness; religions run their time, and change into new forms; she saw Rome, surfeited with foreign weakness, crumble to ruin; she saw Mexico overrun with foreign blood, and the weary, blighting struggle that followed; she saw the United States transplant a twig of African stock, which caused a million of our strongest and bravest men to be hurried to the grave, and which still stares us in the face, an unsolved, menacing riddle. We had best heed the lesson she has taught the world in this respect. We must be homogeneous or we cannot live. Again, where is the use of flaunting our boasted freedom and offering a home to the floating population of the world? Liberty! Shame on the beggary of brain that would heap upon us the burdens of other lands. We have enough to do to look after ourselves. We, in a hundred years, have developed a system of slavery almost as fully as other nations have in a thousand years. All over our land the people are crying out against the tyranny that

is slowly crushing them. Liberty! Freedom and patriotism! Yes; and thousands of men, women, and children—Americans, our people—starving. Millions of laborers are living in constant dread of being homeless and hungry. By all means, let us have the Chinese and the crowded out labor of other countries dumped on our shores to share with us the paltry allowance of money we now have!

We are on the verge of a revolution. Let us hope that it will be accomplished peaceably. The freer we are from foreign dead weight the surer we are to grow into a stronger, happier nation without the bitterness of a heated struggle. If those of other nations whose heart and brain beat in sympathy with us wish to come and be in unity with us—adopt our life, our interests, willing to stake their all in the cause of justice and freedom—let them come. We need them, but we don't want our country islanded with provinces of China. I admit her right to come here, use our land, extinguish us, if possible, but our right, backed by our power, will see that the Celestial's whim shall not live beyond the dreaming.

CORRESPONDENCE.

Wishes it Were a Daily, Which it Soon Will be.

* * * My wife is a subscriber to your paper; we wish it were a daily in place of a weekly. You are pouring hot shot into the enemy in a manner that must result in great good. Freedom must come, and *come it will*.—Dr. F. H. B., Jacksonville, Florida.

Can See the Truth as we State it.

* * * I can see the truth as you state it, especially on the woman question. I do heartily endorse, enjoy and appreciate every word you say. God grant you abundant success, and your paper a wide circulation.—A. C. H., Peoria, Kansas.

Able and Fearless.

* * * I am much pleased with your able and fearless advocacy of much needed reforms. I think that you will eventually have quite a circle of readers in C—. Below please find the names of three new subscribers.—F. L. W., Cadillac, Michigan.

"A Perfect Feast."

It is a perfect feast to get your paper. God bless you! You are doing *untold* good. I wish I were able to help you in some material way, but, on account of my honest convictions, I am a poor preacher almost out of a job.—U. M., New York.

Fully Concur.

"I fully concur with your views on the political, religious and social conditions of our present system of competitive warfare, and feel convinced that unless the great principle of "Love thy neighbor as thyself" takes the place of avarice and greed now prevalent in all conditions of society, destruction awaits us in the near future."—A Texas Editor.

The best temperance sermon is a temperance man.—*Boston Investigator*.

THE LATEST SPOKEN.

The railway record for the first six months of 1892 has been tabulated by the *Railway Age* with the result of showing that the railroad system of the country is tumbling toward general bankruptcy at an accelerating rate. During the period referred to, there were fourteen foreclosure sales of railroads, with a total mileage of 1,183 miles. The funded debt of these roads was \$43,360,000, and the capital stock \$24,484,000, representing a total of \$68,000,000 of so-called "securities." In addition to these foreclosure sales, twenty-four roads with 9,179 miles of track were placed in the hands of receivers. The bonds issued on these roads represent \$132,402,000 and the stock amounts to \$177,401,000, a total of \$310,000,000 of "securities."

The *Railway Age* states that this six months record of disaster exceeds, both as to the mileage and capitalization involved, any previous twelve months record for many years back. In the whole of 1891, for example, only 2,159 miles of road, representing \$84,479,000, and in 1890 only 2,963 miles, representing \$105,007,000 capitalization, passed into receivers' hands, being only a fourth to a third of the trackage and capitalization which have gone that way in the past six months alone.

To make this exhibit even more startling, the *Age* points out that in a number of instances, so-called consolidations of roads have taken place which practically amounted to confessions of bankruptcy.—*New Nation*.

Another cherished idol has been dragged from its high pedestal, and another inspiring heroine of song and story humbled in the dust of discredit and repudiation. "Jessie of Lucknow," the Highland lassie who, in the sorely besieged city during the Indian mutiny, heard the pibroch of her clan afar off above the din of battle and long before any others could be made to hear it, and who cheered her companions just on the point of surrender, to renewed exertions by her thrilling exclamation: "The Campbells are comin'! Oh, dinna ye hear it? dinna ye hear it?" is proved by the Scots themselves to be simply a pleasant myth. The matter has been thoroughly investigated, according to the *New York Sun*, and testimony from many of the survivors of the famous siege has been taken. It is proved that there was no such person as Jessie Brown in the Residency, and that, any way, it was impossible to hear the bagpipes at the distance declared. Nothing but the roaring of guns could be heard anywhere in the city, and the pipes of the Highlanders were only heard long after the city was practically relieved and when the pipers were nearing the Bailey guard gate. More than this, the story has been traced to its origin in a little romance written by a French governess at Jersey for the use of her pupils, and followed through its journeyings until it reached the *London Times* on Dec. 12, 1857. It is sad and shameful, but Jessie has been sent to join William Tell and the other dethroned gods and goddesses, and the Scots gave her up finally and publicly a couple of weeks ago.

Rev. Dr. DeCosta of New York, in a thoughtful letter* to Superintendent Byrnes, of that city, dealing with the Parkhurst crusade, presents some considerations which the people who are so loudly demanding the "suppression" of vice are apt to ignore. He points out that the greatest criminals and those who reap the largest share of the profits of prostitution are not the keep-

ers or inmates of brothels, against whom the full force of suppression movements are usually directed, but the wealthy landlords who furnish them accommodations. Prostitution has, in fact, become an important financial interest. The capitalists preserve their respectability and social standing in fact, invest their money in houses and furnishings and receive large returns, while the poor victims of social injustice, who are driven to this means of livelihood, bear the ignominy and disgrace for a mere livelihood and are hounded by the law, which spares wealthy exploiters.

As Dr. DeCosta forcibly puts it, capital must be dealt with impartially, as well as its victims. To-day capital is forcing thousands of women into a life of shame. By starvation wages, capital renders virtue impossible, and when once the girl has fallen, capital takes her out of the factory and shops and sends her to the brothel, which pays enormous dividends. This aspect of the question is entirely overlooked by the sensationalists who want to put down vice by preaching police crusades. No amount of police raiding of those more sinned against than sinning will suppress the "social evil" so long as the larger and more wide-spread "social evil" of girls compelled to work for starvation wages, and monopolists ready to traffic in human bodies and souls remains unchecked.—*K. of L. Journal*.

The people's party in the city of New York will cut no figure in the coming campaign. The powerful magnets as held by the old parties will draw men to the right and left, according to the necessities of their lives and business. It costs a great deal to make any kind of a political show or campaign in this city, and there is a lack of stability of thought or effort with the multitude of laborers who cannot find employment unless they will give their votes for those who direct their labor. Thus the workmen of this city, as a rule, are good talkers of reform for three hundred and sixty-four days of the year, and on the three hundred and sixty-fifth, at a nod from their employer or desirous of keeping in their places, vote quietly as they are asked to, or as they learn their employer is to vote. The reform element in this city has within its lines a few good men, but they are scarce. Those who control the hastily called little conventions, are more intent upon getting before the public locally, in the hope of being considered worth buying, than of working for the general good. In the Omaha convention there was not a single representative man from this city who had the least record as a reformer outside of his immediate roomful of acquaintances, and as a result New York came out of the convention virtually as a blank. It will cost at least fifteen thousand dollars to make a decent showing of an effort in this city for the people's party candidate for the presidency, and as there are none within the scattered lines of the embryotic party in this city to furnish the money, there will be no result that will help the party so far as this state is concerned.

There are men in New York who are in deep sympathy with the movement, and who have means and ideas and national reputations, but none of these men were thought of or called to go to the front, and they are not the men to push themselves forward, merely to provide a few men the means to sit in a room and talk to each other as to the great things they will do when they have a President of the United States, who will appoint each of them to some very lucrative position just as soon as the people win. What with the saloons, the money-lenders, the national bankers, and the great contractors in this city, and the intense partisan feeling of hostility of democrats against

republicans, and of Hill men against Cleveland men, so far as politics is concerned, there will be no people's party vote in this city to cut any figure in the campaign, and very little in the state.—*Pomeroy's Advance Thought*.

Once upon a time, about a hundred years ago, there was a colonel in the English army whose name was Wall; and it was his unlucky destiny to be Governor and military commandant of one of the British West India Islands. During his administration a mutiny broke out, which he vigorously suppressed. Having conquered the rebellion, he arrested one of the mutineers on the parade ground in front of the barracks, and ordered him to be tried immediately by a drum-head court-martial. The court met, the prisoner being within sight of it, but not near enough to hear the testimony. He was found guilty and sentenced to be flogged. Governor Wall approved the sentence, and the man died under the flogging. When the news reached England, Governor Wall was indicted for murder. He evaded arrest, and made his way to France, where he lived for about twenty years, and then, thinking that the affair was forgotten, he returned to England. He was at once arrested and brought to trial, where his fate rested on the following critical issue: was, or was not the mutineer present before the court-martial? On this point the judges instructed the jury that if the prisoner was not near enough to hear the testimony of the witnesses against him so that he might cross-examine them, he was not present within the meaning of the law; and in that case his trial and punishment were illegal. Thereupon the jury found Governor Wall guilty of murder; and in spite of his rank and his influential friends, he was hanged. I think his crime was only manslaughter at the worst, but I am telling the story according to the facts, to show the jealousy of the English judges towards the arbitrary exercise of power. They punish official anarchy as well as the other kind, and they require men in authority, and men out of authority, to support the Constitution and obey the law. Colonel Streater, trampling under his feet the Constitution and the law, hangs a man by the thumbs without even the sanction of a drum-head court-martial; and his action, "though severe, is commended."—*M. M. Trumbull*.

Sunday Meeting.

Sunday evening, Aug. 14, C. J. MacLaughlin lectured in the parlor of the Sunlight Flats, Normal Park, on "The Creation." He presented the Koreshan views regarding the time spoken of in the Bible as "The Beginning." Services are held every Sunday evening at 7:30 o'clock. The public is cordially invited to attend.

The Campaign in Billville.

They are holdin' their conventions, an' the votes are comin' in—
That is, they're gettin' ready for the fray.
An' the man that's goin' to lose it, and the man that's going to win
Is risin' with the breakin' of the day!

With a cold cash note
An' a "git up thar an' vote!"
You're a sleepin' on your rights, sir, while the money is afloat!
So, rise, rise, rise,
An' just wipe your weepin' eyes,
For the man that votes the oftenest gets six acres an' a shoat!"

—*Atlantic Constitution*.

SHARP CUTS.

The whole economic system resolves itself into two problems—production and distribution.—*National Reformer*.

The "tax of two pence a pound on tea" came from the same John Bull whose financial agents stole thirty cents from our silver to put upon British gold.—*The Truth*.

The difference between Col. Mills and Maj. McKinley on tariff is that Mills is willing to rob the people $5\frac{1}{2}$ per cent cheaper than the major.—*Southern Mercury*.

All hail to those bold and fearless natures—the heretics and the innovators of the day—who, arousing men out of their lazy sleep, sound in their ears the tocsin and the clarion.—*Buckle*.

It is not a question of whether labor is better paid now than in the past, but it is a question whether labor receives its equitable share of the wealth produced.—*Enterprise (Kan.) Integral Co-operator*.

It is claimed that in New York City ten thousand of the two million inhabitants own nearly the whole of the city, and only thirteen thousand own any real estate.—*Kansas Advocate*.

What a sublime spectacle of hypocrisy to see the senate of the United States endorsing the liquor selling at the World's Fair six days of the week, and shutting the doors in the faces of the working people on the seventh in the name of good morals!—*Nonconformist*.

In Australia, where the government owns the railroads, a thousand mile ticket costs \$5.50, while here, where the railroads own the government, a thousand mile ticket costs \$30. Yet there are some people who oppose nationalizing the railroads.—*Tulare Valley Citizen*.

Under the present system, the railroads of the United States pay their expenses, and declare about \$300,000,000 in dividends annually. Under government ownership, the running expenses could still be paid, and \$300,000,000 saved to the people in lower freight and passenger rates.—*Cincinnati Herald*.

The money plank of the republican party is plainly expressed and undisguised. It is that all the debts of the world shall be paid in gold. There is in the world \$3,600,000,000 of gold. This is all in the control of banks and money-lenders. The interest and discounts on debts amount annually to more than all the gold in the whole world. Now, who will tell us how the debt is to be paid?—*Nonconformist*.

Capitalism has no politics. It supports any party that will advance its interests, and subordinates all considerations of public welfare to the one object of securing its supremacy. It is only workmen who allow themselves to be divided by party watchwords, and who sacrifice everything for party name. It is only workmen who are fools enough to allow partisan schemers and tricksters to blind them to their own welfare, and to use their votes to keep in office the man whose interests are in direct opposition to their rights.—*Ventura Unit*.

"Relished by the Wisest Men."

"Don't bite your thread, it is silk," was the warning a man gave a young woman the other day, who, intent on her fancy work, was snipping off with her teeth the frequent ends of silk her work produced. "Serious cases of lead poisoning have resulted from the practice, as silk thread is soaked in acetate of lead to increase its weight."—*New York Times*.

"I suppose," said the doctor, as he carefully bound up the stump of Sammy's amputated arm, "that you will not shoot off toy cannons on the next fourth?" "Why not?" replied Sammy, "I have one arm left yet."—*Brooklyn Life*.

Warrington.—"The laboring men are going to get even with Carnegie."

Pendennis.—"How?"

Warrington.—"They are going to boycott his free libraries."—*New York Herald*.

There is a sign on the entrance to a cemetery at North Wales, Montgomery County, Pa., which reads: "No admittance except on business."—*Better Way*.

The resurrection of an aged hostler in a Cincinnati morgue after he was given up for dead shows how difficult it is to kill an Ohio man in a presidential year.—*Kansas City Star*.

"What is your son doing?" "He's a draftsman." Ah; learning to be an architect?" "No. He pumps the organ for our church."—*Washington Star*.

Jimmy.—"Say, Pete, what's this Lick Observatory that the papers all tell about?"

Pete.—"I dunno about the paper one, but ever since ma's got into the habit of waiting for me o' nights with one of pa's slippers in that bay window at the top of the stairs, pa calls it her lick observatory."—*Minneapolis Tribune*.

It is a wise chicken that keeps away from camp-meeting.—*Baltimore American*.

Office Boy.—"Can I have this afternoon off, sir?"

Employer.—"Is your grandmother dead?"

Office Boy.—"No, sir; the family's all well, thank the Lord. I want to go to the baseball game, sir."

Employer (checking by a powerful effort a tendency to faint).—"You can have the afternoon off, and next week I will make arrangements for taking you into partnership."—*New York Press*.

Elder Wabash (Chicago).—"I have been requested by the congregation to call and remonstrate with you."

The Rev. White.—"What about?"

Elder Wabash.—"Last Sunday you took 'The Old, Old Story' as your text. Now, they object to a man who gets such a salary as you do working over any chestnuts."—*New York Herald*.

Manager Frick, of the Carnegie iron mills, has an income derived from that institution of \$2,000,000 annually. The entire pay-roll of 3,800 workmen only amounts to \$2,400,000 annually. It would seem that this condition of affairs would justify a cut of wages. The average wages of the workmen are \$52 a month, while the manager makes \$166,666.66 $\frac{2}{3}$ in the same period.—*Goodland Republic*.

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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.

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

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