

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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ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

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NOTICE!

The change in the location of the office of the Guiding Star Publishing House has necessitated the purchase of new machinery, for which reason THE FLAMING SWORD may not be received promptly for another week. No number will be omitted, however, and the paper will soon be mailed again every Thursday as heretofore.

The Declension of the Adamic Man.

The question of the fall of man has been up for discussion, it seems, in one or more of our assemblies, wherein uncertainty has been expressed, and some contradiction of sentiment entertained as to the voluntary act of sin in the sons of God. God's image and likeness is all inclusive of his character, as to love and wisdom, involving the integrity (wholeness) of his being. God has the double characteristic of man (God) life and animal life, as well as the double characteristic of male and female unity; biune, two-in-one. "Who knoweth the spirit of the man that goeth upward, or the spirit of the beast" (animal) "that goeth downward?"

We may illustrate the divine animal characteristic, in its descending ratio, through the Christ character as the Lamb of God, Lion of the tribe of Judah, etc., as defining the animalistic, descending or falling determination of man. The first impulse towards the descent of the God-animal life, in Jesus the Lord, was the inclination to impart his life to the world, that through it the world might ascend to his own

sphere or state. This life could only be imparted through his declaration of the truth upon which life depends; its final impartation was in the outpouring of the Holy Spirit, this being the actual substance of his personal form, dissolved to essential substance. His desire to impart his life was not a sin, while it was a declension; for the minds into which the truth from the Lord flowed were of a lower grade. The operation of the spirit lifted those up who received it, not to the Lord's own state, for the substance of his life flowing into theirs was but the beginning of an admixture of spiritual energies. This was the first step in the declension, fall or descent of the Lord into hell—the hells of the human life he came to save or lift up.

Twelve men were capable of receiving the truth from the Lord, each in his own capacity, and capable of imparting it according to that capacity, but not just as it fell from the lips of the pure, good and essential truth, in whom it originated; the Lord himself. Those receiving the truth through the twelve apostles could only do so in the degree of their capacity. They could not receive, contain and impart to others as it came from the apostles. So, by gradations of transformation, the truth fell till it merged into the darkness and chaos of the medieval ages. The study of the fall of the original genus of men, called the Gods, the men made in the image and likeness of God, must be upon this basis, for they made their descent through a corresponding process. The study of the descent (fall) of man must not be disconnected from its coördinating ascent. The spirit of the man ascends; the spirit of the animal (beast) in man descends. When the original race dissolved, the ascending spirit, the man (Gad, fortune, from which comes the word God,) was plucked from the tree of life, but his descending degree, the animal, the power of instruction, the fruit of the tree of good and evil, which involves the principle of discriminating between the two, descended—yet without sin.

When the processes of regeneration fulfill in man his periods of progress towards the final new birth—the resurrection of the body—and men become the sons of God, that is, the offspring of Deity, they are "without sin unto salvation." They are then born of God. In them is fulfilled the saying: "Whosoever is born of God doth not commit sin, for" (because) "his seed remaineth in him and he cannot sin because he is born of God." The doctrines of Koreshianity are so pointed and pronounced upon this subject, that Koreshians ought not to be in doubt or in conflict.

We are coming to a time of harvest in which the tree of life will bring forth its fruit. The product of the tree of life, culminating in full fruition at the end of the Mazzarothic cycle, will be twelve manner of fruits, or twelve orders of society. The sons of God, regenerated from among men,

and brought to a state wherein they can sing the song of Moses (confession of and obedience to the law of Moses) and the Lamb (regeneration, reproduction), comprise the fruit of the tree. This fruit—individual, personal and material entities—is the perfect product of God's life planted in the race, and it will be plucked by the invisible Gods, who are the indwelling spirits of these bodies. This absorption of the forms and personalities of life is by the incorruptible dissolving (dissolution) of these personalities. They do not add to the number of the invisible Gods, or sons of God, for in the absorption the outward mind and person becomes a unity with the invisible person, hence the identity is not annihilated but is perpetuated by the absorption and awaking into the eternal consciousness. From this state of exaltation there can be no fall.

In the union of the internal or higher consciousness with the outward personality, there obtains a precipitation of the descending eliminations. In these eliminations of ultimates (the last principles), cut off parts, are the seeds of regeneration. These germs of regeneration, descending from the Gods, are the lowermost or outermost truths or doctrines. These fall into the minds of those who receive them and are exalted accordingly.

Marriage of the Sons of God with the Daughters of Men.

"The Sons of God Saw the Daughters of Men that they were Fair, and they Took them Wives of all which they Chose."

The sons of God are they who, through the processes of regeneration, have merged into the condition of biunity. This is from the standpoint of the literal (not spiritual) exposition of the statement. They comprise the new superior genus, the first Adamic man; Jesus constituting an archetype of such a race. Jesus the Lord, by which we mean the personal manhood, was "the first-born of every creature." Taking this statement as true, he, then, was the first man Adam, and hence a living soul. The second Adam was a quickening spirit. The Holy Spirit proceeding from the living soul was the quickener, vitalizer, impregnator of the succeeding and second genus. The first Adam was the Lord, as to his personality. This was the *first* coming. The second Adam was a quickening Spirit, the "Holy Ghost," the quickener of such as received it. This was the second coming. As there was a first and second coming at the end of the Jewish age and beginning of the Christian, so is there a first and second coming at the end of the Christian and beginning of the Koreshan age.

When the sons of God—the biune genus or race of the first Adamic man—shall have matured as the fruit of the tree of life, there will have also matured a second order of the human race, aspiring to the knowledges and concomitant life of the first order. The wills, from which proceed this aspiration, will become receptive to the presentation of the propaganda of the first order, for as the sons of God desire to impart their truths to the application of life to the second order, the second will desire to receive those truths. It is thus that the descending life of the first order enters into and becomes conjoined to the life of the second. This is not

by the temptation to sin, of the first order, but by the desire to exalt the life of the second. It is thus also that the descending spirit of the first looks upon and conjoins with the ascending aspiration of the second. Thus the sons of God look upon the daughters of men, and take to themselves wives of their choice. The product of the union of the divine descending (animal spirit of God; the God men) is a second peculiar and natural genus, giants of intellectual strength, with power to keep the letter of the law as it pertains to their own order. These are giants, and hence men of *name* (renown). "Giants there were in those days, men of renown," that is, name or note.

If there be one Koreshan who has ever entertained the thought of a voluntary sin or departure from moral uprightness by the genus or race created in the image and likeness of God, let this settle, forever, the question, and dissipate the cloud of mental obscurity preventing the penetration of the pure light of the gospel of Koreshanity. When the sons of God, the Gods, are perfected on the tree of life, the book of life is opened. The names written in the book are not the *names* of personalities, but the personalities themselves; for name, in the arch-literal or arch-natural sense, signifies person. The name Jesus was not the name written, but the person Jesus was written through the *calamus scriptorius* (writing reed) of the universal man, and all sons of God, proceeding through regeneration from the planted Lord, are the names in the book of lives. These offspring of Deity, regenerated from among men, and exalted from sensualism to their pure undefiled virginity and the immaculate inheritance of the eternal throne and its dominion, move onward with their ascending and accelerating aspirations, the spirit of man that goeth upward, toward the amplitude of beatific continuity unbroken in their ascent.

If it were possible for the being made in the image and likeness of God—after having attained to a knowledge of God, and after having been made a receptacle of the inbreathing of the pure spirit of the Father-Mother's love, creating him a living soul, with the life of Deity—to dissipate that life through a voluntary inclination to violate its laws, Where would be the hope of any who might aspire to immortal life? The fall of man was a gradual decadence or recidivation of man's animal life. In speaking of man in this connection, we allude to the divine man, created in the image and likeness of God, lost to man in his present disintegrated and fallen state, but to be restored in the fulness of the regeneration, when the fruitage of the age reaches its maturity.

Through the processes of reproduction (regeneration) man attains to the fruitage of immortality, the ripeness of which culminates with the transformation of this corruptible flesh to incorruptible flesh, with the transformation of this mortal body to an immortal body. This obtains when, through a series of re-embodiments, cumulative experiences bring him to a state of incorruption through a comprehension and application of all the laws of life. Among these laws is the power to conserve the forces of generation, and reappropriate them. This is done by overcoming. "To him that overcometh will I give to eat of the hidden manna." This hidden manna is the substance and pabulum of interior appropriation. When the fruit of immortal life matures, that is,

when, through conservation and appropriation, the visible, tangible man overcomes the power of death, the visible form passes over without the ordinary action of corruptible decay, and, through the operation of a process of dematerialization, as it were, an alchemico-vital solution and transition to the anthropo-solar realm, consummates the material career.

The absorption of man (males and females) into the invisible does not obliterate the identity, neither does it add to the number of the conscious entities of the fourth dimension. The number of the perfect realm is fixed, absolute and definite. To add to or diminish would destroy the geometric and mathematical certainty of creative perpetuity; hence, when the tree of life brings in its fruit, it transposes its entities into already existing mental beings in the other realm.

THE DIVINE ANIMAL NATURE IS THE GOD NATURE.

The Horrible Selfishness and Crime of the Present can Only be Destroyed by the Orderly Development and Establishment in Earth of the Divine Kingdom.

"Man is still an animal, and the low propensities of his nature govern the world. Intensified animalism is in supreme control. Well, what are the chief offspring of this animalism? Selfishness, rapacity and cruelty. If these are the children of animalism, What have we for grandchildren? Ignorance, low desires, brutal nature, squalid poverty, immorality, drunkenness, crazy speculation and crime. Then what have we for great grandchildren? They are our chronic diseases, and the rapidity with which they will come will be in proportion to the breaking down of bodily vitality and power by ignorance, low desires, brutal nature, squalid poverty, immorality and drunkenness. For instance, take a look at *Scrofula*. It is generally believed by physicians to be caused by specific diseases from immorality. Then *drunkenness* gives rise to no less than four distinct chronic diseases. Then poverty opens the door to almost every form of chronic ailment, for good health demands good food and enough of it, good exercise and not too much of it, a good amount of sleep, and a happy frame of mind. Poverty turns all these essential conditions upside down.

"For instance, take the case of a poor miner at work in a coal mine two hundred feet below the surface of the earth. He does not average over eight months' work in a year, nor over one dollar a day to support himself and family; while he has to buy the tools with which he works, his hat-lamp, oil and the powder with which he blasts out the coal in the mine. He does not have enough good food for nourishment to the body. Then he goes down into the mine to work, much of the time in a cramped position, and all the time breathing impure air loaded with coal dust. In the mine, too, he is constantly in fear of suffocation, while out of the mine he is in constant fear of a "shut down" that would at once throw him upon the borders of starvation. All the while his vital powers are breaking down, he gets stoop shouldered, narrow and wolfish in mind; his lungs fill with coal dust, and consumption, or some other chronic disease, is likely to overtake him. If he raises children they inherit, not only poverty, but the weakness of inherited debility, and if they live to adult

years their physical weakness will be a continuous offer of lodgings to disease—chronic disease. Then think of the wretched manhood and womanhood of the children of these, for some of the miners represent the third and fourth generations where the males have worked in mines. The mines are not worse than many of the manufactories. Not long since I attended a meeting where were congregated four hundred of the workmen in the smelter works of this city (Omaha, Neb.,) and there was hardly a healthful looking man in the whole crowd. The result is that the coal operators and manufacturers get rich and remain healthy, while the workmen are robbed, starved and killed by the slow approach of chronic disease.

"Now all this will be done away with when the *human* department has control of the body. Then there will be no form of slavery, no liquor saloons, no unjust taxation, no fierce competition in business, no mountain of wealth on one side and squalid poverty on the other, and no overwhelming selfishness to gratify, for the higher purposes of man's better nature—his *human* nature where brotherly love prompts and reason guides all action—will shape the world's destiny.

"It was an attempt to put this human department of man in control that Christ made nearly nineteen hundred years ago. He was crucified, but his spirit goes marching on, and the good time will surely come. Then it will not take more than four generations, about one hundred years, to wipe out nine tenths of our chronic diseases."

I have been permitted to copy the above interesting views from the private letter of an old and experienced physician. What he calls the human department of man's nature, is the higher human which is also the divine. It is reached by an age-long development, or regeneration from the divine seed sown in fallen man. Jesus did not simply try a doubtful experiment with humanity, but he sowed the seed that should, in the end of the cycle of its reproduction, bring forth—with far greater certainty than that of the husbandman who sows the seed wheat—a crop just like the seed sown, which would be a crop of sons of God, since the Son of God was the seed. This was not a mythical seed sowing in some mysterious spiritual sense, but an actual one, as much so as the sowing of wheat; the harvest will be as actual and real and substantial as the seed was, or as is the ripened wheat. It will consist of body and spirit as did the seed.

The real crucifixion of Jesus was only typified by the crucifixion on the cross of wood. The real crucifixion was his crossing with the humanity into which he went after his translation or theocrasis, and his reception as seed by the humanity prepared to receive him. When the time comes that the humanity that received him develops into the quality of its divine origin—and we are on the eve of it—not only will chronic diseases be wiped out, but death itself will be overcome—"swallowed up in victory."

Man, the man who reaches this condition, will still be an animal, not a sensual, selfish, devilish animal, such as people the world to-day, but a divine-human animal, such as Adam was before his fall, who was created in the image and likeness of God—just like God in the quality of his being.—O. F. L.

The love of money is the root of all evil.—Bible.

Short Talks on Koreshan Science.

IV.

The Catholic church well knew—when the Copernican astronomical system was instituted as a revival of the Pythagorean system, which was originated about 600 B. C.—that as soon as it was adopted, atheism would spread very rapidly; for this reason it did all in its power to suppress and wipe out the alleged discoveries of Copernicus and his contemporaries, even going so far as to martyr Bruno and others because of their convictions concerning physics. The church at that time believed in the Ptolemaic cosmogonical theory which made the earth flat, and the sun, moon and stars tributary to it. This same theory is, in a measure, held to-day by one school of scientific thought, and as between the convex and the flat theory of the earth's formation, the latter has decidedly the best of the argument, although both are far from the truth.

There are still some adherents to the "Society of Jesus," a body founded by Loyola and known to-day as Jesuits, who reject the Copernican fallacy and fondly cling to the Ptolemaic system, but the Catholic church as a body has virtually given way to modern science. Romanism fought the ideas of Copernicus so fiercely because his system left the universe without either center or circumference. It made space limitless. All conception of a personal Deity must necessarily be removed with the acceptance of such an astronomical theory; hence we note that with the advent of the Copernican system, infidelity first began to take deep root in modern society. And no wonder. How are we to associate the idea of the Lord as the Father of the race when we believe that there are *millions* of other worlds which are also inhabited? They could not have our Bible, and necessarily not our God. A centreless, limitless universe must be without a focal point of divine wisdom, being without a fixed centre.

Modern Christianity (whether Catholic or Protestant) is powerless to overthrow atheism, which is constantly growing. Ingersoll was never defeated by any of his assailants. Modern science and Scripture will not work in harmony, which fact necessitates the gradual relinquishment of a belief in the Scriptures by a church which accepts modern science. This it is clearly doing.

All basic religious systems are founded upon an astronomical theory. That man alone will defeat atheism and revolutionize thought, who can establish truth as pertaining to cosmogony; only thereby, through the science of correspondences, can we arrive at a correct conception of Deity and of religion, which word means a re-binding of God and man. Inquirers, therefore, ought to be able to understand why THE FLAMING SWORD so stoutly maintains the "Inside Theory." Upon the supremacy of the cellular system of cosmogony, which places all life within, instead of without, in agreement with the great law that all life develops in a *cell or shell*, rests the destiny of Koreshanity. Since its astronomical premise is impregnable and so clearly demonstrable to analytical, unprejudiced minds, there is no power in the universe that can stay the onward march of this great system of thought which, by the power of illuminated wisdom, "will turn wise men backward and make their knowledge foolish."

God has set, as he promised, a plumb-line in the midst of Israel. You can elevate the plumb-line as high as you please, a line drawn at right angles to it will always touch the horizon—hence the derivation of the word horizontal. The arc described from the base of the plumb-line to the horizontal line is always concave. This is a demonstrated premise instead of a hypothesis upon which to build an astronomical system; no argument in the world can tear it down. It stares you in the face. The only difficulty found in the way of a general acceptance of this theory lies in the fact that mankind has been so long reasoning from an *assumed* premise that when a *demonstrated* premise, a plain simple fact, is presented to the mind, a race fed on fallacy refuses for a time to accept it. As comparatively few come into a real comprehension of the accepted science of any age, a thorough understanding, by the masses, of Koreshan astronomy will not be apt to obtain for some time, but the brightest minds will soon perceive the truth of the cellular system, embrace and propagate it.

The masses simply desire to be fed, which they will be when the world awakens to the glorious truth, revealed by the cellular cosmogony, that God is man and man is God; that God cannot exist outside of man. Therefore when the God wisdom in man begins to develop, through his comprehension and observance of fundamental laws by which true wisdom is unfolded, the world will be brought into a state of order, and we will witness an equitable distribution of labor and of wealth—the product of labor.

Such a doctrine may be called pantheism by the modern church, but it is immeasurably superior to a religious system which makes the Fatherhood of the race an unknown and unknowable nondescript in a limitless world, in defiance of the axiom that that which has no limit has no form. Jesus Christ, unfolded from the race, was God Almighty, and there was none else beside him. His doctrine rightly lived by men and women will soon bring forth *in earth*, as Christ prayed—not "on earth" as the modern clergyman prays—the divine kingdom of uses.—C. J. M.

What Pinkerton is Prepared to do.

(Extract from a Pinkerton Circular.)

"We are prepared to furnish uniformed men whenever required, by the day, week or month, for day or night duty, and we respectfully call the attention of railroad and other corporations which have to deal with large numbers of patrons or disaffected or striking employes to the advantage of our patrol system. To corporations or individuals desirous of ascertaining the feeling of their employes and whether they are likely to engage in strikes or are joining any secret labor organization with a view of compelling terms for corporations or employers, we can offer any number of competent detectives. At this time, when there is so much dissatisfaction among the laboring classes, and secret labor societies are organizing throughout the United States, we suggest whether it would not be well for railroad companies and other corporations, as well as private individuals, who are extensive employers of labor, to keep a close watch for designing men among their own employes who, in the interest of secret labor societies, are inducing their employes to join those organizations, and, eventually, to cause a strike."—*Kansas City Star*.

Answers to a Correspondent's Questions.

FIRST. "My kingdom is not of this age else would my servants fight." Does this imply that his servants will fight in the age to which his kingdom belongs?"

Most certainly not. The seeds of the new kingdom, the peaceable kingdom of righteousness ("the children of the kingdom" which were to "be cast out into outer darkness"), were in Jesus and were planted in the sinful humanity to produce, in the beginning of the next age, that kingdom in the earth for the coming of which in earth Jesus taught us to pray. The coming of that kingdom of which Jesus spake—the seed of which he was—is what is described by the prophets Isaiah and Micah in the same language: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The judgment spoken of is the fact that fixes the time of the fulfilment of the prophecy, since judgment always comes in the winding up of a dispensation, as at the present.

SECOND. "I do not understand about the work of 'The White Horse Army.' Will they fight to kill and destroy?"

Yes, that which their name implies. The horse signifies, in the language of correspondences, the understanding of the Word—the higher, the God knows; white means purity, chastity, perfection, truth. Those who attain to the higher plane of these must be soldiers, tried and true. In Revelation, which is a description of what John saw in the end of the age (where we now are), we have the following description of their leader: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge" (he is the judge that comes in the end of the Christian age) "and make war. His eyes were like a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God." "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." The White Horse Army is represented as following him, in words as follows: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Observe that these White Horse Armies were in heaven, and that they were clothed in fine linen (Christ's righteousness), and of course could not be engaged in taking men's physical lives in earth.

We are plainly told in the Scriptures that the old sensual, sinful man, with his affections and lusts, must be killed, entirely destroyed, before the new man from heaven can come to take his place. Such is the warfare of the White Horse Army.—O. F. L.

Want of Character.

I could never think well of a man's or woman's intellectual or moral character if he or she was habitually unfaithful to appointments.—Emmons.

Harrison Prefers Cleveland to Gresham.

A Washington special to the Boston *Herald* says: Ex-chairman Clarkson and other anti-Harrison republicans advised—when Gresham's nomination by the people's party seemed imminent—that in case the people's party vote should throw the election into the house, and the electoral votes of the republicans and people's party should be found to be enough to elect Judge Gresham, that the whole of them should be given to Gresham, and that Cleveland should be thus defeated.

President Harrison strongly opposed such a proceeding and said he would prefer Cleveland to Gresham in the White House. Whether President Harrison ever gave utterance to such preference or not there can be little doubt that such are his real sentiments. There is far less difference between the real views and sentiments of Harrison and Cleveland than there is between Harrison and Gresham, and the line of public policy that would have been favored and sought to be carried out by Gresham if he had been elected would have differed far more from that favored by Harrison, than the latter's policy would have differed from that of Cleveland. Harrison and Cleveland are, both body and soul, the property of monopolistic corporations, and can be depended upon to do and favor little or nothing in the real interests of the people. From his protection standpoint Harrison is naturally the most hopeless of the two as regards any real help to the masses of the laboring people, yet neither can be relied upon to favor the people's interests, and past experience clearly shows that all anti-election platform promises and pledges amount to nothing, for they are, as a rule, never kept.—O. F. L.

CORRESPONDENCE.

Admires Our Pluck.

"I am very much interested in the doctrines you promulgate, tho' I do not understand all you teach; it is so out of the old, ordinary way. I am interested in your astronomical researches. I like your pluck in standing up in the face of all opposition and saying what you believe to be the truth, which may finally obtain. I have received more light on the explanation of the old Scriptures than ever before. I, for one, thank you for the truth and knowledge you are dispensing, and wish you God speed."—S. N., *Ills.*

Hit the Nail on the Head.

"I must confess that in the matter of the commercial situation you do hit the nail on the head pretty often, and although I do not take this as a very conclusive argument that your theology and science are also good, I desire to know what you have to say on these points."—T. A. B., *Wash.*

Gets Lonesome Without it.

"Have been lonesome for the past three weeks, but the *Sword* of Aug. 13th came to my rescue this morning and all my gloom and imaginings are gone."—T. E. H., *Kansas.*

More Than Bread and Meat.

"The *Sword* is more than bread and meat to me; if I miss a single copy, there is a void that nothing else can fill."—T. J. S., *Utah.*

SWORD THRUSTS.

It was very noticeable during the progress of the labor troubles, which have now temporarily subsided, that the party press had not a word to say, or at least very little, for either side. With a presidential campaign in view this fall, the word had doubtless been passed along the line from the headquarters of both parties—which are connected by wire, so to speak, with Wall Street—that neither capital nor labor should be offended, and that the factions in the fight should be left to settle their own differences. It behooves the party organs in a presidential year to be very discreet.

* * *

President Ingalls of the Chesapeake and Ohio and Big Four railroads, in his annual report to the stockholders of the former company, advocates the co-operative plan of profit sharing with employes as the best method of meeting the growing difficulties of the labor problem. A better way yet is to make all the members of society the common owners of the railroads. Profit sharing is only a half-way measure. Nothing less than communal interest can ever solve the labor problem.

* * *

Dr. Bacon, of Norwich, Conn., has started a Parkhurst movement in that town. What these clergymen need is something to employ their time that will be of lasting benefit to humanity.

* * *

The Parisian journalist, "Severine," has been interviewing the pope. Among other things, the pope told her that money cannot rule the church. No, they go hand in hand, having reached a very satisfactory understanding with each other.

* * *

Heidelback, Ickelheimer and Co., of New York, presented silver Treasury notes amounting to \$1,000,000 for redemption by the government in gold, which sum was promptly paid. Now, for curiosity, let the \$100,000,000 "gold reserve" remaining in the U. S. Treasury be thus exhausted, and it will be found that the greenback still continues to pay debts—public and private—just as though there never had been any "reserve" humbug to back them. What a knave the gold bug is, to be sure!

* * *

Tennyson's birthplace was recently offered at auction. It comprises one thousand two hundred and nine acres of land near Horncastle, and includes in its boundaries two villages. A dispatch states that despite the auctioneer's seductive description of the beauties of the estate, the poetic associations connected therewith, and the fact that £100,000 was offered for it a few years ago, the highest bid was £63,000. The fact of the matter is, the world now-a-days is not so much interested in "poetic associations" as it is in the hard, practical problems which are daily pressing upon us for solution.

* * *

It now leaks out that unless the Trans-continental Association—that gigantic conspiracy for the maintenance of

passenger and freight rates—is willing to pay the Pacific Mail Steamship Company any deficit due on a yearly income of \$850,000 for the shippage of freight, that that steamship line will compete with the railroads for the business. What renders the situation interesting to the public is the fact that one of Gould's former traffic managers has established a line of clipper ships to compete with the Pacific Mail line. The roads comprising the Trans-continental Association must either pay a big subsidy to the Pacific for maintaining rates, or else cease to tax the freight for all it will possibly bear. Those clipper ships may prove to be a great blessing to the people.—C. J. M.

Work-House Victim's Protest.

One of the most thrilling incidents has taken place in Washington recently. One hundred and forty inmates of the work-house known as the Washington Asylum have presented a petition to the Commissioners of the District of Columbia, asking them not to issue any more licenses. Coming from such a source the appeal is pathetic and argues well for prohibition. The petition reads thus:

"We, the undersigned, citizens of the United States, temporarily residing in the Washington City Asylum, commonly called "the work-house," would respectfully but most earnestly pray your honors not to grant any more liquor licenses.

"We have been informed, and from high authority, and we fully believe from our own observation, that the curse of the Lord Almighty rests upon the drunkard, and 'woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken.'

"It is our earnest desire to overcome the shame and disgrace to which intoxicating drink has, directly or indirectly, brought us, and to again become worthy and law abiding citizens. To this end we ask for honorable employment and fair wages, and that all places of licensed temptation and rum may be forever banished from the capital of our nation. We therefore beseech you to aid us by granting this our prayer."

To this the following petition is attached, the signers being mission workers in the Washington Asylum:

"In the name of our Master, the blessed Lord and Saviour, we pray you not to license any more liquor saloons, because there is no good in them. They tempt the young to evil, and only produce poverty, disgrace, crime and ruin to the bodies and souls of men."—*Ex.*

The Sunday-Closing Cranks Overreaching Themselves.

The "Industrial News" of Jackson, Mich., says that the petitions from several states to close the World's Fair on Sunday bear more signatures than there are inhabitants in the states. Those from Ohio are signed by 4,053,425 names, whereas the total population of Ohio by the census of 1890 was only 3,672,315. This looks as if every man, woman, and child in the state had signed the petitions, and many of them twice over. The Michigan petitions received were signed by 4,050,518 names, yet the census gives the state only a total population of 2,073,889.—*Twentieth Century.*

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.

"Looking Backward" From A Koreshan Standpoint!

In the year 1870, Dr. Cyrus R. Teed, while pursuing his investigations concerning the brain, on a purely scientific line, became, through divine illumination, the possessor of the key to immortal life. Before him were unfolded the divine mysteries, and he, of all the earth, was chosen the Messenger of the New Covenant; the one of all others to make known to sin-cursed humanity the Lord's plan for restoring the lost Eden, and bringing about the conditions that should give the boon of immortal life.

Overwhelmed with the importance of the knowledge that had been committed to him, he thought he had but to turn to the hungry, starving humanity he saw around him and they would eagerly and thankfully receive. Was this the result? Far from it. They looked in astonishment that any one should assume to be taught of a higher power. They curled the lip of scorn, and in effect, if not in fact, cried: "Is not this the carpenter's son?" and are not his brothers with us? Can he be better than we, or more fitted to teach us than we to teach him?

Those naturally supposed to be most interested, listened with incredulous smile, or cold averted gaze. It was as though one brought a priceless treasure from a friend, and had almost to implore, with tears, that the gift should not be spurned. Ridicule and misunderstanding were his portion. Incredulity and sarcasm repaid his efforts. Grieved and disappointed, he learned through sore experience that they would have none of it; they scorned the panacea that was sent for the healing of the nations.

Gradually the truth dawned upon him, that it was to be an uphill process; that this new and glorious truth was not only not received, but not even believed. Then work commenced for him in earnest. Step by step, inch by inch, as he could gain a hearing, or even a hearer, faithfully he worked his way, and to his lasting honor be it said that with the lowly born and humble he explained the truth as patiently, and labored as earnestly, as with those of high estate. With what result? Months went by, and years rolled on. Family ties loosened, business, being of secondary importance to the great truth committed to his keeping, took a secondary place, with natural results. Former friends, seeing these results, said: "He is crazy," "a crank;" and as they hugged *their* ill gotten gains, quoted with religious fervor: "If any provide not for his own, specially for those of his own house, he is worse than an infidel." So does a sordid, selfish world misinterpret the sayings of Holy Writ. Did all these things move him? Nay, far down deep within his soul rang ever the refrain: "For

necessity is laid upon me." "Yea, woe is unto me, if I preach not the gospel." The Eternal One knew the fitness of the man to whom he committed this everlasting gospel.

Did I say none heard him, none responded to his earnest pleadings? Nay, here and there on the journey, he met a famished soul that recognized his office, and accepted his credentials. To these he was the Guiding Star, the beacon light that they recognized as sent by a God who had not quite forgotten the world he had made. Had it not been for these few faithful souls he might have fainted by the way. They, like Simon of Cyrene, were deemed worthy to help bear the cross up Calvary. Others there were, who promised well; with hope of their companionship the way looked less weary, the cross not quite so heavy; but these were they who ran well for a season, but could not endure the heat and burden of the day. These added to the burden of the cross, the pang of bitter disappointment.

As the "fulness of time" drew near, the scene changed. Just as in spring-time we wait longingly for the harvest of bloom, where there is no sign or token of the wondrous under-current of life in the bare brown tree, suddenly we are rewarded by a surprise of beauty, showing the result of unseen forces steadily, though silently, at work—so in this work of Koresh, after years of apparently fruitless toil—the soil responds to the sunshine and showers, and tokens of an abundant harvest appear to cheer the weary watcher and laborer in this vineyard. The unseen forces have here also been at work, and the seed, planted at the beginning of the cycle, has been sending its life force down and up, until the blossom is almost ready for the fruitage. Those who follow Cyrus in the regeneration are those who followed Jesus in that *generation*. That was simply the seed-time; this, the harvest. The seed sown in corruption will be raised in incorruption, for "these vile bodies," which were the soil for the planting, shall "put on immortality." The very fact of our looking forward with intense yearning for the coming of the Lord proves our title to the heirship, for is not the promise "unto all them" "who love his appearing?"

In looking backward over the road our leader has traversed, these one and twenty years, the question arises: Why this determined opposition; these attacks of slander and calumny toward a movement that promises naught but blessing to the world? The solution is just here. When the key of immortal life was committed to Cyrus, this was the password: "To him that overcometh." To overcome suggests a conflict, a struggle with an enemy, and in this instance the enemy is our own selfish human nature; the sensuality of the race that has ever been the cause of its downfall since first it entered Eden. Knowing this, Cyrus taught that only the overcoming of this part of man's nature would ever bring him into that condition of life that would make him receptive to the God life above him, therefore the tendencies of the flesh must be overcome, the life purified. Those who are to stand on Mount Zion with the Lamb are spoken of as virgins. "They are redeemed from among men; being the firstfruits unto God and to the Lamb;" so his teaching embodied the necessity of the purification of heart and life, also the purification of the flesh, "to abstain from fleshly lusts."

To a race steeped as is ours in sensuality and licentiousness, could any less welcome doctrine be brought? Naturally

prone to feel that the right to propagate was a God given right, a command as well as a necessity, the first impulse was to reject any other idea as false and impracticable, aside from the suggestion of unwarrantable interference; for he did not alone instruct the unmarried that all carnal relations were wrong for them, but to the married he says: "Come out and be ye separate," for the time is at hand, spoken of by Paul, when "they who have wives be as though they had none." This apparent assumption of a prerogative to interfere in the so-called sacred domain of marriage, aroused all the demons of hades, now in humanity; for like those who infested the man in the tombs, they dread to be dislodged from their abiding place where they have so long held high carnival.

As in the time of Jesus the devils were the first to recognize his authority (is it not said, "the devils also believed and trembled"?), so now they see that if Cyrus' mission is accomplished their time is short. This, then, has been the true secret of all the opposition to our leader and his work, but being the Lord's work, it will not fail. "Thus saith the Lord, thy Redeemer," "of Cyrus, he is my Shepherd, and shall perform all my pleasure." So we who have recognized this Shepherd have great reason to rejoice that we have been counted worthy to aid, in ever so small a degree, this chosen one in his efforts to redeem a doomed and dying people. We recognize the fact that we are a nucleus, every day becoming more a power in this great contest; yet we are as a little band of warriors surrounding our leader in the front of the battle. We will stand our ground, but anxiously we look about for allies to help stem the mighty current of opposition, to help keep our standard, bearing the word, "Purity," well in the face of the foe.

From the east we hear the tramp, tramp of a mighty army coming to the rescue. We listen, and catch the refrain:

* "As an army with banners we are marching on,
And we must not tarry by the way,
For angels are calling, calling us to come,
And we will not tarry by the way."

This gives us strength and courage anew, gives us the assurance of moral support from a people who, through a hundred years of celibacy, have conserved their energies. Here is the heaped up force of a century, a reservoir as it were of strength that is sufficient in its potency, if rightly directed, to revolutionize the world. This reservoir will be utilized. The rock will be smitten by the hand of our Moses, and the living waters will gush forth; the conjoined forces will flood the earth with the divine science of immortal life, and thus usher in the new kingdom.

And now, having "looked backward," we can take courage and look forward. We have much to inspire us. Let us press on with renewed zeal, supporting him who, having borne the heat and burden of the day for our sakes, is surely our Joshua and will lead us into the promised land!—*Virginia H. Andrews.*

* Shaker Hymn.

The Right Kind of a Girl.

It isn't the girl who can earn her own living, but the one who can earn two livings, who is being anxiously looked for by some young men.—*Womankind.*

Self-Improvement Society.

Organized October 21st, 1891, by the Younger Sisters of the North Family of Shakers, Mount Lebanon, Columbia County, N. Y.

The purpose and aim of this newly organized Society was to establish a radical change and improvement in the habits and manner of address and conversation among and between members comprising said Organization, who voluntarily and earnestly united themselves together for the accomplishment of such improvement, and for the cultivation of the mind in substantial, interesting and beautiful things which should take the place of inferior matter.

The Rules of the Society forbid the use of all unkind or sarcastic remarks to or about one another; all manner of slang, by-words and extravagant expressions, false statements and white lies, so common in merry-making, which often cause needless trouble; or anything of like nature. It encourages the use of grammatical language and the correct pronunciation of words so far as known. Any violation of the foregoing rules must be noted, and in a weekly evening meeting called for the purpose must be reported and recorded in presence of all the members according to prescribed regulations. Report must also be made of any especial kindness by those who have been the recipients thereof, and any particular good observed in another in the way of self-denial or self-control.

All the members are requested to bring, each week, a brief selection or extract which shall contain an axiom, precept, or lesson in philosophy, either moral or physical, for the purpose of cultivating observation and appreciation of beautiful and important passages in reading. Also an original paragraph for the purpose of inducing, maturing and writing in a clear, correct and concise manner, individual thought; thus to aid mental and spiritual development.

Questions may be asked by the members upon any subject concerning which instruction or elucidation is desired, and those to whom they are presented, prepare, at their leisure, written answers which are to be brought to a succeeding meeting and read, or if the members choose, they become at once subjects of debate or conversation. This is for the cultivation of consecutive thought, and expansion of mental capacity, to promote freedom, correctness and confidence, and for the edification and educational benefit of all engaged.

—*Secretary, S. I. S.*

ASPIRATION.

By Katharine Tynan.

The rarest honeysuckle is on the hedgetop high,
The reddest of rose-red apples swings on the good tree's crest;
The gladdest of songs and singers are lost in the heart of the sky;
Hark to the lark and his anthem, soaring away from the nest!
Go higher and higher and higher, the highest is ever the best!

A Bull Market on Husks.

Mr. Talmage receives about \$300 per week for the sermons he furnishes to the secular papers. It seems to us that so much money ought to pay for a better class of sermons than Mr. Talmage usually furnishes.—*Fulton, Ky., Baptist Gleaner.*

A Brief Report of a Meeting of the Self-Improvement
Society Held at North Family, Mount Lebanon,
Aug. 19th, 1892.

There were in attendance as invited guests, Elder Joseph Holden, Eldress Harriet Bullard and Eldress Augusta Stone, of the Mount Lebanon Ministry; also Dr. Cyrus R. Teed and Bertha S. Boomer of the Koreshan Unity, Chicago, Ill., together with those of the family not included in the Society, and to whom the meeting had never before been open.

At 7 P. M. all gathered into the large meeting hall made pleasant by beautiful floral decorations, profuse, but simple and chaste. The assembly was arranged in three large circles, one within the other, the guests with the sixteen young sisters who are united in the society forming the inner one.

A few preliminary remarks were made by the President of the meeting, who extended a welcome to all friends present, and gave a brief explanation of the origin and aims of their association. Alluding to the purpose of the various exercises which would follow, she said that all the productions including the music originated among the members, all of whom wear a badge by which they may be distinguished. The badge is simply a piece of white satin, bordered with a yellow stitching; to it was fastened a sprig of Arbor Vita, above which were the initial letters of the society, S. I. S., worked in yellow. White symbolizes Chastity, which they have pledged to keep forever unsullied. In the language of colors, yellow represents spirituality, liberty and the gold of truth, which they are in earnest to gather through their united efforts, while the Arbor Vita—Living Tree—is significant of that enduring affection which is ever green in hearts refined through chastity and spiritual aspiration.

After the introduction of the chairman by the president, the exercises opened with a hymn received in vision by L. S. B., entitled, "Flowers from Heaven," sung with an organ accompaniment. Following this the Recorder called the Roll which was answered to by each member in the acknowledgment of all hasty, careless or extravagant expressions, and failures in politeness, also the recognition of any especial favor received, or efforts for self-control observed in others.

The remainder of the program was as follows: A piece upon "Language," by S. J. B. "A Vital Question," by G. H. B. Song—"I Would be one with the Virgin Throng," composed by J. M. L. Answer to the question, "Why do not Believers Vote?" C. C. V. Answer to the question, "Who are the Stundists?" by L. S. B. An original paragraph expressing some particular thought was then read by each member. Thoughts on God, by A. R. S. Song, "May you feel the arms of mercy," composed by G. H. B. "Know Thyself," by S. F. B. "Renewal," poem by C. A. Closing song, "Lord, I give my all," S. F. B., author. The singing was done only by the members of the society.

Dr. Cyrus R. Teed then made a brief address, full of soulful meaning, and was followed by expressions of approval and blessing from the Ministry, for the efforts that were being made for intellectual and spiritual unfoldment. Bertha S. Boomer very feelingly and with appropriate remarks expressed her appreciation of the occasion, and alluded to the practical application of the virginal laws as the fulfilment of the prediction regarding the White Horse Army.

The occasion was of more than usual interest of profit and enjoyment to all. Every one felt an especial blessing in the presence of the Ministry, and much happiness in meeting with the Koreshan friends, in whose association and union with the Shaker body of people we begin to realize the fulfilling of the predictions of our many prophets and seers, which give us new courage to press forward in our work with a newly inspired zeal for the conquering of Satan's stronghold through the emancipation of woman, the disenthralment of man from the bondage of sensualism, and the inauguration of the kingdom of righteousness in its universal extension.—*Secretary, S. I. S.*

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"THE FALL OF MAN."

Appended below is the sentiment of an investigator of Koreshanity, in which is contained the clearest and best statement of the law of the so-called fall of the Adamic man yet given by any disciple of Koreshanity. Misconceptions arise, and differences of opinion obtain between Koreshans precisely as corresponding differences occurred with the disciples of primitive Christianity. It may appear strange to Koreshans that two persons, hearing as clear a statement of a subject as can possibly be made, should entertain two opinions of the same subject; but this does occur, hence the necessity of line upon line, line upon line, precept upon precept, and precept upon precept, here a good deal and there a good deal more.

"Some Koreshans advance the following idea of the Fall of Man, which I *cannot receive*. I would like to hear from the promulgator of Koreshan Science—Dr. Teed himself, on this subject.

"In the fulness of time, after the completion of the golden age, it became necessary, for the continuance of the race, that the life of the higher race should be infused into that of the lower, and the seed of immortality be once again sown. The fall was thus in concord with natural law; yet for all that, there was a transgression of the moral law; there was, somehow, a conscious disobedience on the part of the sons of God, a desire to taste once more of the pleasures and experiences of the earthly and mortal flesh—the lower existence.

"If such be a true interpretation, Why should one desire to become a Son of God? Far better be a common mortal and struggle on for ages towards a perfection—perhaps never to be attained—than to become an "angel of light," "an heir of eternal wisdom and love," only (after a certain inevitable period) to consciously, willfully yield to so great a degradation. The thought is terrible! soul staggering! sufficient to make one long for annihilation of soul, spirit and body, rather than await the fulfilment of so inexorable a law that would demand our own self-damnation! I had always thought that the descent of the Adamic race was of the same nature as the descent of Christ into the race, while their interpretation is that the sons of God did literally marry the daughters of men; that there was an actual sensual desire on the part of the divine race; that they actually broke one of the laws that all their previous teaching, from this present time, had taught them to obey as the most sacred of all the laws of life. Horrible! Never before did any Koreshan tenet [If it be a Koreshan tenet, *Koresh.*] go contrary to my moral consciousness. It seems like a blot on the pure theology of Koreshanity. It is not that

the idea of going round and round in never ending circles of twenty-four thousand years each, on to eternity, is repulsive to me, rather *no*, there is something soul inspiring and grand in it; but that idea of disgrace, of actual moral and spiritual decay, why, it seems contrary to the sacred purity of the Godhood.

"I rather prefer the following philosophy of the fall. We have been led to understand that the sons of God, immediately after their birth, would set about the establishment of the kingdom of God in earth, in all its heavenly majesty and glory. So they will lead on the lower race, the mortal man, to a regeneration of the commercial, social, moral, spiritual and reproductive life. All the divine institutions we have longed for will be established. All this time, until the completion of the new heavens and new earth, the higher race shall develop and ascend until, at last, they stand radiant upon the throne of omnipotent wisdom and love; they enter into the holy of holies and become the foundations of the universe. On the other hand, the lower race shall be still subject to the law of cycles, that law which says that after a thing has fulfilled its function, has risen to the most perfect and completed state of its growth, there shall be an inevitable tendency to death and decay. The wave having reached its crest must now break and fall back. This lower race having, by the help of the higher, risen to such a height of physical, moral, and mental existence shall stand on the pinnacle of *earthly mortal attainment*. But *because they are mortal*; because they are without that bond of preservation and conservation of life—the immortal seed—there shall begin among this lower race, this mortal, common humanity, a gradual insidious descent. This the sons of God, from the fulness of their wisdom, shall apprehend; they shall apprehend also the dire results of such descent; for without the seed of immortality, once on the downward grade, they would go down to total annihilation. It would be the love element, the woman, who would first be willing to make this stupendous sacrifice, and the wisdom, made willing through the love, would show her the way to make it. So with one glance forward down the long and terrible vista of coming ages, they would make the all inevitable, all redeeming descent."—C. K., *San Francisco, Cal.*

The Way He Repaid Them.

Mrs. Stanton is never tired of giving one little leaf from her experience. When she was a young girl, the ladies of her church raised a fund for the education of a young man for the ministry. He finished his theological studies, and, returning, preached his maiden sermon in his native town from the text: "Let your women keep silence in the churches."—*Credit Foncier of Sinaloa.*

How Capital Nullifies Henry George's "Great Australian Ballot System."

The practical extinction of the labor vote by an utterly unscrupulous manipulation of the electoral lists is the policy which organized capital is pursuing all over the three provinces. The process is nearly completed in Queensland; it is well advanced in Victoria; and in New South Wales it is making a good and promising beginning.—*Sydney Bulletin.*

RENEWAL.

We seek communion blest through silent breathing prayer
With ministers of light who oft draw nigh,
And, as we turn from scenes of outward sense and care,
We feel their inspiration from on high.

They quicken unto zeal, they come with conquering might,
From thrall of error's chains to bring release;
Through strife of elements betwixt the wrong and right
They bear the prophecy of rich increase.

They bring a chastening power, repentance deep and true,
A gift for Zion's children far and near,
To cleanse her courts from sin, and covenants renew,
Her sacred laws and statutes to revere.

They will revive the flames of holy altar fires,
Where souls sincere, to God their offerings bring,
And find the blessed power that wakens new desires
To live for truth, and to its precepts cling.

Then Zion's broken walls rebuilt shall firmly be
By those who willingly her principles maintain,
"One faith" and "one baptism," "one Lord" they all shall see,
And heart to heart be linked in union's golden chain.

To faith's clairvoyant eye the future seemeth bright,
Though shadows now may Israel's glory dim;
More radiantly shall glow true revelation's light
Than did Shekinah over Cherubim.

And all those sacred gifts shall more than be restored
That once have rested on the Lord's household,
When over multitudes His spirit shall be poured,
As prophecy declared in days of old.

Then cold philosophies, and husks of earthly lore
No more the hungry mind shall seek as food,
For hid with Christ in God is wisdom's boundless store,
And those who there abide find every good.

Ideals grand in truth, as pictures shall adorn
The chambers of the soul from sin made free,
No glittering dust of earth with raiment shall be worn,
But gems whose light can never tarnished be.

Jerusalem shall stand a temple purified,
And 'neath her threshold rolls a living stream,
Whose tides unfailing, coursing far and wide,
Life's desert wastes to beauty shall redeem.

Pure inspiration's gift shall light her glorious dome,
Her oracles of truth go forth o'er earth,
And many souls shall find in Christ a lasting home,
And know the holy joys of angel birth.

—Catharine Allen, Mount Lebanon, N. Y.

Plenty of Room at the Top.

"There is plenty of room at the top," is a phrase often on the lips of persons who defend the present competitive, devil-take-the-hindmost order of things. A more stupid and brutal fallacy than is involved in this maxim never found expression. "At the top" of what, is it meant that there is plenty of room? Manifestly at the top of the others—of the mass. The very expression thus implies that the mass is and must be undermost, and that those who are at the top must be relatively few.—*New Nation.*

Safe From the Pauper Labor of Mars.

Mars has passed along, and Major McKinley may resume his satisfied Napoleonic expression. No human beings were discovered, and consequently there is no necessity of revising the tariff schedule for the protection of American workmen from the depredations of the pauper labor of the red planet.—*New York World.*

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 Skoptzi.

Among the many striking features peculiar to this time, none have impressed me more forcibly than the account published in *Harper's Magazine* of July, describing a people maintaining in the empire of Russia, in the midst of the greatest intolerance and persecution, a life in accordance with the strictest teachings of the New Testament. We are all familiar with the remarkable life of Count Tolstoi, similar in many points, and founded on the same effort to live the life taught by our Lord, but we have here a people, practicing the utmost continency of life, neither drinking nor smoking, in a country proverbial for its drunkenness and licentiousness; even obeying that injunction of our Lord, found in Matt. xix: 12, making themselves eunuchs for the kingdom of heaven's sake. The charge always brought against those seeking to free themselves from the thralldom of lust, namely, that of destroying the human race, is, in this instance at least, palpably untrue; for it is only after having become the parents of one or two children that they, by mutual consent, carry out their ascetic views.

For a respectable, peaceable, God fearing people, living the life they profess to believe true, What could be expected, in this age of time-serving Christianity, but the bitter hatred of those whose religion is used as a cloak for indulgence in selfishness of every form? We find, then, this part of the body of Christ forbidden by another part of the same body (presumably) to cross its boundary line under penalty of the usual punishments inflicted by them upon those so unfortunate as to offend in any way that mild, paternal government!

One writer says: "This sect of Skoptzi represents a most healthy, enterprising and moral force, in spite of the curious practice that distinguishes it from other Protestant sects. * * * Persecuted sects, at least in Russia, keep no records." It is supposed that this sect commenced in the last century, but it was not brought into public notice until 1868, when through the officials becoming aware of their peculiar practices, "they were quickly condemned and shipped to Siberia; the orthodox church aided the police in hounding all suspects, no means being spared to stamp the heresy out." However, instead of accomplishing this, the result has been that from a few families, the sect has increased till it numbers fifty thousand.

"The blood of the martyrs is the seed of the church." Ever true; in this age, as in all others, some must lose life, that many may gain that which is of far greater value. Hail, brethren of the far East! Did not our Lord say: "Many shall come from the east, and from the west, and shall sit down in the kingdom of heaven"? So, when the time of the kingdom is come, all who have partaken of His life will enter into that rest which remaineth for His people.—N. C. C.

High virtue is true royalty, more than crown, sceptre, or regal mantle.—*Ex.*

SHAKERS AND KORESHANS.

Their Union Announced at a Meeting in Mount Lebanon.

Mount Lebanon, Aug. 23.—The Shaker meeting-house in this village was the scene of a notable and significant event Sunday afternoon. It had been announced that a special public meeting would be held at 2 p. m., and long before that hour the commodious edifice was filled in every part. Every seat in the galleries set apart for strangers was filled, and it was necessary to provide several rows of chairs in the body of the church usually reserved for believers, in order to accommodate the remarkably large gathering of visitors from all the surrounding country.

The venerable Elder Frederick W. Evans presided. In a brief introductory speech he announced that Dr. Cyrus R. Teed, of Chicago, who would deliver a lecture on "The Lost Ten Tribes of Israel," was the leader of a body of people in Chicago, with branches in several other cities throughout the country, who were in complete union with the United Society of Believers in Christ's First and Second Appearing (commonly called Shakers), on the three fundamental doctrines of the order. Brother Daniel Offord then read a document in which Cyrus R. Teed and Victoria Gratia were formally recognized as members of the Shaker body and appointed to the eldership as Shepherd and Shepherdess of the Gynecate of the Koreshan Unity.

Dr. Teed then delivered the lecture of the afternoon on the great world's problem of "The Fate of the Lost Ten Tribes." He showed, in a very interesting manner, that these Israelites, over whose mysterious disappearance the world has wondered for centuries, had been merged in the Medeans, Persians and Assyrians, producing a mixed race, which became the forerunner of the Teutonic or German races that over-ran Rome and Greece, and which are represented by the German and Anglo-Saxon races of to-day. They were the leaven hidden in the three measures of meal by the woman. And in fulfillment of prophecy, their merging into other races of the world exemplified a great law in the development of humanity. Christ was the archetype of a higher order of men, the child of a virgin. He rose from the tomb, triumphant over death, and at the last dematerialized his body on his departure to the spirit world, that he might send the Comforter to his disciples. In all this he exemplified man's high possibilities, to be developed for the regeneration of the world.

Elder Frederick W. Evans closed the meeting with a few vigorous and well-chosen remarks, in which he pointed out that the evils now afflicting the world are the result of an irrational defiance of God's law, and eulogized the superior common sense of the Shakers in their simple, pure lives. After the singing of Shaker inspirational songs by the singers of the North family, the meeting was dismissed.—*Albany, (N. Y.) Evening Journal.*

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.

THE LATEST SPOKEN.

The Know-nothings of to-day never tire of affirming that our labor troubles are all stirred up and exasperated by our immigrant workmen, and in particular that such deeds as the attempted assassination of Henry C. Frick are the work of foreigners exclusively. In what respect does the assault on Frick differ from the attempt of Norcross to kill Sage? But Norcross was a native American. So too was Booth; so was Guiteau. The strife between labor and capital involves the whole wage-earning population, and it happens that that portion of the population consists chiefly of persons of European birth or but one remove from Europe. It is idle to say that were the workers in our sugar-refining hells or in our iron foundries, our coal and iron mines, etc., Americans, there would be no disorders and violence. How do you know that? The people who do the work of America are good enough Americans, and their methods are passably good American methods too, all things considered. The labor unions are still fighting in the dark, and hit wildly sometimes. But it will yet be seen that in the organization of the boycott they possess a weapon of offense and defense that will make unnecessary the resort to violence. True, the boycott is not of American origin, but it can be naturalized here and developed to a degree of perfection of which its authors never dreamed. It is not too late for the unions to train the boycott engine against the Carnegie citadel, but there is, perhaps, as yet too much mutual jealousy between the different organizations of workmen. To that complexion, however, things are bound to come. There will some day sit in permanency a central council of trades that will issue orders which will be obeyed as punctually as are the orders of the war department. In that day the manufacturing establishment that has the temerity to try conclusions with organized labor will find itself debarred from every market.—*Twentieth Century*.

It is improper to leave Ceylon without inquiring something about Buddhism as it works out in daily life. One example will suffice. Last year a young lady from Australia, a Miss Piggott, arrived in Colombo to become the principal of a school for native girls. She had learned of Buddhism in books, and was so enamored of it that she took its vows. Col. Olcott, the partner of Mme. Blavatsky, was here to meet her, and with the priests of the island gave her an enthusiastic reception. The girl was not in her place a week before she discovered that the practices of the priests did not coincide with the precepts of Buddha. The following week she committed suicide. That was her opinion of Buddhism.—*Ceylon Letter*.

The consumption of intoxicants on board of the large ocean steamers plying between this city and European ports reaches a large aggregate. The *N. Y. Sun* gives, from the record of the steward's department of the Cunard fleet for a year, the following figures of the quantities of wines and liquors used: "8,030 quarts and 17,613 pints of champagne, 13,941 quarts and 7,310 pints of claret, 9,200 quarts of other wines, 489,344 pints of ale and porter, 174,921 quarts of mineral waters, and 34,400 quarts of spirituous liquors." Of this enormous liquor consumption on shipboard, it is undoubtedly

true that by far the larger portion is used by European voyagers, but it is also true that many Americans—a great many too many—drink a full share of these wines and liquors. A total-abstinence mission is nowhere more needed than among those well-to-do passengers who go down to the sea in ships.—*National Temperance Advocate*.

President Harrison has degraded the highest office in the gift of the American people by making it a gift-distributing enterprise for the members of the Harrison family. The following are some of the relations of the President, as enumerated by *The World*, whom he has placed in fat offices, with the salaries which are attached to each:

	Salary for four years.
President Harrison's brother, Carter B. Harrison, United States Marshal in Tennessee - - - - -	\$16,000
His brother-in-law, John D. Scott, Superintendent of Construction of Public Building at Port Town- send - - - - -	8,800
Russell B. Harrison's father-in-law, Alvin Saunders, Utah Commissioner - - - - -	8,000
Baby McKee's paternal Uncle Frank, Deputy Collec- tor of Custom in Washington - - - - -	10,000
Cousin-in-law D. W. McClung, Collector of Revenue in Ohio - - - - -	16,000
Mrs. Russell B. Harrison's cousin, William Haynes, law clerk in Post-Office Department - - - - -	12,000
Lieut. Parker, nephew by marriage, detailed for nomi- nal duty in Berlin - - - - -	16,000
President Harrison's father-in-law, Scott, in Treasury Department - - - - -	10,000
President Harrison's daughter's husband's brother, Government clerk - - - - -	12,000
President Harrison's brother's son-in-law, Govern- ment clerk - - - - -	8,000
President Harrison's wife's niece's husband, Govern- ment clerk - - - - -	7,600
President Harrison's father-in-law's niece's husband, in Post-Office Department - - - - -	8,000
President Harrison's brother-in-law, in Patent Office - - - - -	9,600
President Harrison's cousin, J. T. Taylor, custodian of Post-Office in Kansas City - - - - -	8,600
Total - - - - -	\$145,600
Add to this \$200,000 paid to President Harrison for his services, and the grand total cost of the Harrison family to the United States Government for four years is \$345,600.— <i>New York Voice</i> .	

Says a correspondent in the *Chicago Tribune*, writing from Long Branch:

I do not see how the proprietors of any of the American plan hotels at these sea beach places can make any money. The highest charge of this class is \$4.50 a day. For this they furnish in addition to the rooms four meals each day. The majority of the guests eat as if they were working on a wager. I have seen guests at breakfast eat beefsteaks, three or four chops, muffins and rolls, and wind up with eggs and fruit. I saw a slim figured girl at one of the lunch tables the other

day who had on her plate at the same time potato salad, roast beef, broiled chicken, pickled oysters and fritters. The plate was filled from edge to edge. She ate of first one thing and then the other, and was just beginning to order something else when I left the table. People who come here and eat in this extraordinary way six or eight pounds a day of heavy food, sit around in the chairs on the porches without exercise, and wonder in the course of a week or two why it is that the sea air does not agree better with them. Very few people who come to these places observe the most ordinary rules for the preservation of health. If they were to remain as sluggish and inert at home and to eat in the same wolf-like way they would be dead inside of three months.

Luther is held up as the apostle of freedom and toleration. He had an intense prejudice against the Jews. He said, "In the first place, I would burn every synagogue or school of theirs, and invite Christians to help the flames by throwing in pitch, brimstone and hell-fire if possible. Next I would raze their houses to the ground; to sleep under a shed or stable is good enough for them. I would likewise take away from them their books, prayer-books, and Talmudist writings, and all their Bibles; not a leaf must be left to them. So long as they are with us, or on our soil, they must not be allowed to thank God or pray. They must not mention God's name in the presence of a Christian. But it is better to hunt them out like mad dogs that we may not partake of their sins and damnation." (Four lay sermons citing Luther's works, Erlangen edition, xxxii. p. 234, 538, 252, 253 and 259.)

He said; "We should not suffer the Jews among us; we ought not to eat or drink with them." (Idem.)

On February 1st., 1546, he wrote to Catharine; "When I shall have finished my principal business, I shall devote my chief energies to the expulsion of the Jews." (De Wette 5, 784, 787.)—*Ex.*

KNOW THYSELF.

Seek ye the battleground where be the foeman found
Worthy thy steel?
No Alexander need sigh for a grander
World to reveal.
Oh, there's a world to win back from the hosts of sin,
Sorrow and death:
On with the warfare then—close with the foes of men,
Bating their breath.
Not with the clash of arms, not with war's loud alarms,
Hurl thy defiance:
Not on the tongue or pen, not on the strength of men,
Place thy reliance.
Let but thy Guiding star, shining from skies afar,
Illumine the way:
Let but the inner voice whisper and make thy choice
Clearer than day.
Thou art the battleground—thyself the foeman found
Seeking thy life:
There is a world within—oh, what a world to win!—
On with the strife.
Then when the fight is done—then when the field is won—
Know'st thou thyself.
Let the loud paeans roll, on through the gladdened soul,
That, beyond fear or doubt, thrills with the inward shout,
"Victory! victory!
Conquest of self."

—E. C., in *The Illuminator*.

SHARP CUTS.

The *Lever* says, "Thank Heaven, the prohibition party has no Andrew Carnegie." Well, it has a Ten Million Dollar Bidwell and a Standard Oil Treasurer Wardwell—another multi-millionaire.—*Express.*

During the Summer vacation of the regular financial liar of the *Chicago Tribune*, the Harvard Graduate is getting off a lot of stuff about paper money that is positively sickening but not worth answering.—*Ex.*

The union of dive-keepers and preachers in Chicago has the senate and congress on its side. It looks now as if these bleeders would succeed in closing the fair on the fairest day of the seven.—*Pittsburg Kansan.*

You can not examine closely into the means by which these undue accumulations of wealth were made without finding at the bottom in almost every case a special privilege conceded by law or taken in spite of law.—*Springfield, Mass., Republican.*

So far as any recognition of the needs of the hour is concerned, the platforms of the two old parties might as well have been written ten or fifteen years ago. And yet honest men in these old parties still persist in supporting them, in the vain hope that they will not continue to ignore the wishes of the people.—*Republic.*

If the O'Donnells and McLuckies should succeed and become the leaders of our social order, do you really believe that their rule would be an improvement upon the present order, however unsatisfactory this order may be? I have every reason to think that it would soon be found to be so unbearable that the reaction that must follow would inevitably delay the solution of the social problem.—*Twentieth Century.*

"If a government contracts a debt with a certain amount of money in circulation, and then contracts the money volume before the debt is paid, it is the most heinous crime a government can commit against a free people. I affirm it is my conviction that class laws, placing capital above labor, are more dangerous to the republic at this hour than was chattel slavery in the days of its haughtiest supremacy. Labor is the superior of capital, and deserves much the higher consideration."—*Abraham Lincoln.*

The equestrian statue reserved for kings alone is an excellent type of royalty. Let us be frank with words. The capitalist who steals the reward of labor is a king as well as the man of blood. The king mounts himself on the horse. The horse is the people. Sometimes this horse transfigures himself by degrees. At the beginning he is an ass; at the end he is a lion. Then he throws his rider to the ground, and we have 1643 in England and 1789 in France; he sometimes devours his rider, in which case we have in England 1649 and in France 1793. That the Lion can again become a jackass is surprising, but a fact.—*Hugo.*

We are living now in a twilight of knowledge charged with sublime revelations; so also are we looking for more light which shall reveal perfect order.—*Ex.*

"Relished by the Wisest Men."

Sitting before a glowing grate fire one evening last winter, a friend told me the following true story: "Among the employes in a shop with me at one time were an elderly man and a man of middle-age. The latter was a lay preacher and used to preach to the convicts in the penitentiary every Sunday. Having heard one day that it was the old man's birthday, this lay preacher thought it his duty to go and talk with him. So, going up to him, he said: 'I hear you are seventy-three years old to-day?' 'Yes,' said the old man, 'I am.' 'You can't live much longer, you know; have you made any preparation?' inquired the preacher. 'Yes,' said the old man, 'I have given my three sons a good education, and taught them a good trade.' 'That's very good,' replied our religious friend, 'But are you prepared to die? Have you made any preparations as to how you will pass away into the future eternal life?' 'Oh, yes, that's all fixed,' replied the old man. 'Good,' said the preacher. 'May I inquire what your intentions are?' 'Certainly,' said our aged friend. 'I am going to have a minister on each side of the bed as I pass away.' 'But why two ministers?' asked our perplexed, pious friend. 'So I can die between two thieves, like Jesus Christ,' answered the cute old man."—*Twentieth Century*.

Smith, Gray & Co.'s Monthly: Bulfinch.—"I was very sorry to learn the sad intelligence of your wife's demise, Mr. Eisenstein. You have sustained a great loss."

Mr. Eisenstein.—"A great loss? Vell, I should say as much; I had shoost paid \$18 to have her teeth filled."

Billville to the Rescue.

We've loaded all our muskets—all our rusty old carbines;
We've summoned the militia and we're marchin' to the mines;
There's twenty-seven Colonels, and Captains by the score
A-fillin' up their canteens and a-hollerin' for more!

We're goin' on to glory while the drums are beatin' loud;
And when we get to Tennessee we'll swallow up the crowd:
For the Generals and the Colonels and Captains, left and right
Don't even wait for orders, but jes' swallow all in sight!

—*Atlanta Constitution*.

Concerning Sam. Jones.

Sam Jones says the prohibitionists act the fool too fully to ever succeed in politics. We frequently disagree with our friends the prohibitionists, but in no case in all their history have we so earnestly disagreed as when they gave such prominence to this same Sam Jones. We have always been disgusted with his vulgar mouthings, and feel it a disgrace upon social reform to employ such a man. If the prohibitionists ever made fools of themselves, it was when they paid him seventy-five dollars a night to violate every rule of our language, and offend the good taste of well-bred men and women. The reform speakers may indulge in strong language when the occasion requires, but flippancy, vulgarisms, and puns and jokes to a nauseating degree, are out of taste, and should be discountenanced by those who set the standard of thought and speech among us.—*Progressive Age*.

Challenge!

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United States or the World

—IN A—

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Taking the Bible as the ground and
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Without the rejection or misinterpreta-
tion of any text,

✻The Tripersonality of the Godhead.✻

God is one in person, possessing the three primal attributes of perpetuity; namely, the begetting principle (Father, the Lamb of God), the gestating principle (Mother), by which generation (production) and regeneration (reproduction) progress, and third, the principle of being born of the Divine self, and therefore of reproducing the fulness of the Godhead bodily, in the Son, who, when reproduced, is Jehovah, the incarnate God, Creator of the universe, and biune parent of the sons of God—the fruit of the Tree of Life.—*Koresh*.

Challenge!

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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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