

# 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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## "Be Fruitful and Multiply."

In another column will be found an article on "Marriage," from the pen of a prominent Believer. It contains much that is true, and some things that, as pertaining to scriptural doctrine, are pernicious. For instance: "The order of marriage is not purity; therefore it is not a Christian institution. Even should that order become perfected, it would still be of the earth, earthy. It will ever remain under the law of carnal or animal commandment: 'Multiply and replenish!'"

There shall be new heavens and a new earth. In this new earth God's will will be done as it is done in heaven. This new earth will be replenished, and the command to "increase and multiply" will be observed, as will every other commandment of God. The implication that God would command the man, made in his own image and likeness, to increase and multiply under a law which, after a period of twenty-six thousand years, a body of Believers has discovered to be a command in violation of the law of purity and human righteousness, seems a little singular, to say the least. Of course it is on the supposition that the resources of increase must cease with the operation of the sensual, lustful and perverted animal generation (production).

It is a fact—the record being true—that the Lord God has in reserve, from the common human comprehension, revelations of his possibilities of which the modern civilizee of the present has no conception. There are laws of psychic

power and transmission, not miraculous according to the common interpretation of the term, but scientific, that the world is awaking to, which will startle the slumbering consciousness. Jesus, a man so great in religious and socialistic power as to have impulsed all modern civilizations, and moved the world to the discussion of his character, after nearly two thousand years, was gestated by the operation of a law unknown to men. The pneumatic energy of Joseph, carried from his mind, free from the taint of sensual desire, quickened the Virgin into gestative possibility, and the man Jesus was produced. There was no ordinary sex contact. He was the beginning of the fulfilment of the command: "Be fruitful and multiply, and replenish the earth," not according to the sensual, perverted desire, but according to the new and living way—regeneration from God the Lord by the operation of spiritual power.

God's productive possibilities are not circumscribed, even to the virginal propagation of one son, nor to a propagation of many sons; for the sons of God—when they shall appear in the near future as the firstfruits unto God—will not be born of natural virgins. It was according to the laws of progressive development that the archetype of the new genus should have been propagated from the common humanity, through the application of a higher law than the one operative in the degenerate and perverted human and lustful propagative order. When God said: "Be fruitful and multiply," he was not appealing to the sinful order. It was not a command to sensualism. It was to the Adamic, perfect man, the being made in both the image and the likeness of God. God was the pattern, God was the parent, male and female (not in two but one form). God was the Father-Mother of the genus or race of Gods, and into *their* nostrils God breathed his Holy Spirit (the breath of lives), and man (the race or genus) became a living soul, with many members, but one universal body—the great brotherhood of the Gods. In this state, before the declension of the genus, the command was given to "increase and multiply."

Adam, or the Adamic man, was the God-man. The present race does not bear any of the traits of the original genus. The image and likeness of God were both lost in the fall. Adam was a living soul, with God's life. He came down from heaven, having been created from the will of God (dust of the ground). This dust was formulated into personality, and the return to dust will be a return to personality. The Lord God did not say to Adam: "Dust thou wert, and unto dust shalt thou return;" but He said: "Dust thou art;" Adam, you are now dust, (that is, the earth, earthy,) and in returning to dust you will return to what you are now. There shall be a restoration, and in that restoration—at the termination of the grand cycle—thou, Adam, will have re-



turned to the restored Adamic man. There is no greater mistake made than that concerning the Adamic man.

"Marriage is not a Christian institution. It is an Adamic one." Marriage is of God, but the divine marriage is that in which the male and female principles are conjoined in one form—male and female—the two-in-one. This is biunity, not dualism. Such marriage is of God, and is the union of immortality. It cannot be attained to till consortism in adultery, now recognized as marriage, shall cease; not till males and females are separated on the plane of sensualism. After this, there will come a spiritual blending and absorption of the external forms—male and female—and a restoration of the Adamic man. It is time that reformers of the communistic and celibate type entered more critically into an analysis of scientific expression, so as to learn from this analysis the character of God. Marriage is a Christian institution, but adultery is not. "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb" (the begetting attribute, called Father,) "is come, and his wife hath made herself ready." This is true marriage, and all such as enter into the fruitage of immortality are the product of this marriage. All other unions are not marriages; they are adulterous conjunctions, and, though licensed by men, are unapproved of God. Regeneration from God is the result of the union of love and wisdom, charity and faith, good and truth, proceeding from the Lord, and the full fruition of these unities will be the sons of God; the living souls made in the image and likeness of God, into whom God breathes the breath of lives.

God did not give the command: "Be fruitful and multiply and replenish the earth," *after* the man was driven from the garden, but *before*. Generation after the lusts of the flesh is a concomitant of the fall, *not* a fulfilment of any command of God. The great mistake of celibate communists is the admission that licensed adultery is marriage. It is not marriage. We would say that adultery, licensed by our legal courts and falsely called marriage, is not a Christian institution. True marriage will come when man is married in the Lord—he being the bride and bridegroom, as was Jesus. "He who hath the bride is the bridegroom." This is true marriage, and is of God.

### "None Hath Immortality But God."

The Koreshan's hope of immortal life is in the resurrection (anastasia, reincarnation) of the dead. If there be no resurrection of the dead, then the hope of triumph over the grave is but the mockery of hallucination. Existence in the spirit, after the dissolution of the outward organism, is no more proof of immortal life than existence in the body.

The wheat kernel is an organic, living structure; it passes to disintegration, yields its spirit to the blade, the ear, and consummates its career in the reproduction (anastasia, re-embodiment) of the wheat. The spirit of the disintegrated body of the wheat held its life in the spirit world of the blade and the stalk till its re-embodiment, when it came forth again in its visible form. It is thus with every form of vegetable existence. The tree develops from the seed into the trunk, branches, leaves and fruit. The tree of the dispensation develops according to the same law. Abraham, the father of

the Jewish race, produced the central tree of the dispensation. The life, the spirit of Abraham, dwelt in his tree till his reincarnation in Jesus the Christ—its firstfruits. When the time came for the manifestation of the Son, the dispensation closed and its spirit was reincarnated in the Lord Jesus who became the firstfruits of the resurrection, and the archetype of the genus to be unfolded from him; namely, the sons of God. Man will become the temple of God, the spirit of man being God himself, God the Father, (the Holy Spirit); God the Mother (Holy Soul or psyche) comprising the inner life of the body as the spirit and soul of man are in the body of the vidual and natural man.

The spirit of the sensual man gendereth to corruption, while the Spirit of God, in the sons of God, gendereth to incorruption and immortality. It will be as impossible for the resurrected man to go to corruption as it was for the body of Jesus the Lord to see corruption. Said Jesus: "I am from above; ye are from beneath." He demonstrated the new and living way. In his ascending determination he was absorbed into the consciousness of the anthropo-astral center, the nucleus of the celestial sphere. In his descending determination he was absorbed into his humanity, because the appropriation of the Holy Spirit was the appropriation of the Paschal Lamb; the Lamb constituting one quality of the animal life of God, the spirit of which goeth downward.

"A Lamb stood on Mount Zion, and with him an hundred forty and four thousand" (Lambs) "having his Father's name written in their foreheads." The Lamb or Ram of God signifies the begetting principle, hence the Father and the Lamb standing with him have the power, also, to beget. For this reason his Father's name is written in their foreheads, as the name of the Father was written in his forehead. They, like him, become regenerators; therefore they are saviors and messiahs. These are they who, as in the beginning of the great cycle of Mazzaroth, said: "Let us make man in our image and likeness." It is impossible for any to comprehend this white stone till it is given, but to as many as receive it the understanding will finally be manifest.

### The Religions of the World in Parliament.

The work of holding a congress of the religions of the world at the World's Fair is well in progress. It remains to be seen whether there is enough religious liberty and toleration actuating the manipulators of the great show, to present a fair exhibit of the comparative merits of the views of all religious bodies.

Koreshanity is a religion in the deepest sense; namely, that of tying back or retying that which has been untied or loosened through adulterous and false worship. It is barely possible that Koreshanity may receive a hearing by the side of other "religions" (?) of the world, but in our opinion it will be with a struggle that the Koreshan System of religion is allowed to confront the shattered breastworks of modern Christianity, which has a body as full of schism as the ordinary politician is full of whiskey. We are not afraid but that the Koreshan religion will pass the ordeal of any crucial test of physically or biblically scientific analysis. It has come to stay. Its method of organic construction is of such a character as to make it a self demonstration of an enduring organic unity,



with a rock foundation and a corner-stone of durability that stamp it the eternal city and temple of the true and only God.

### The Government in League With Swindlers.

#### MONEY MUST BE DESTROYED.

##### Not Legal Tender, and Therefore not Money.

National bank-notes are not legal tender. A decision of the United States court given at Topeka, April 20th, 1881, was reported by the press as follows:

In the United States court to-day the case of the United States vs. Haldeman was tried. It was charged that the defendant had opened a registered letter and had taken therefrom lawful money. The evidence showed that the letter contained a bank-note. Defendant's counsel argued that this was not lawful money of the United States. The position was sustained by Judge Foster, and the defendant acquitted. —*Pomeroy's Advance Thought.*

Let us analyze the above statement a little and see what it contains. Somebody has evidently perpetrated a fraud upon somebody. Let us see if we can discover the guilty parties. The republicans plume themselves much upon having given the country its best banking system. As all banking systems are systems of robbery, we might, to avoid controversy, grant their claim; but when they claim that it is a good thing for the people, we enter our earnest protest. The man receiving the money, or what on its lying face professed to be such, innocently supposed that he was getting that which would answer all the ends of a common medium, paying his debts, and purchasing everything that his necessities required with certainty and dispatch, without possibility of failure or delay. He had a right to suppose so from the promises that the fraudulent bill carried on its face. Who were the guilty parties to this fraud? First, the financial pirates who—to rob the people, by its means, of thousands of millions of dollars—concocted the robber scheme of our present misnamed national banks; second, their feed attorneys who—constituting the majority of the congress of the United States—enacted that vile and traitorous scheme into law.

Suppose now, instead of this fraudulent so-called national bank-bill, a greenback or treasury note (which in the very law creating the fraud is declared to be "Lawful money of the United States," and which, but for the traitorous act of this same banker class in securing the exception clause, in the law providing for the greenbacks, would always have been perfect honest money, so far as honest money is possible) had been in that letter, what would have been the result? It would have made all the difference, in the taker of it, between an innocent man and a thief in the eyes of the law. True, if the charge had been the purloining of property which could be turned into money, the result would have been different, and the taker would have been held to be a thief. This fact alone shows the fraudulent character of the act that puts that which is not money in the place of "lawful money of the United States."

Probably three fourths of the people do not know that there is any difference between the national bank-bill and the greenback, making one safer for them than the other. They appear to be equally ignorant of that other fact that the fraud, which purports to be money but is not, costs them

many millions of dollars annually in the shape of interest on bonds, the tokens of their servitude to Shylock, while the greenback is, by a law confirmed by the decision of the Supreme Court, perfect "lawful money," barring the, not now operative, iniquitous provisions of the exception clause. But it is insisted that national bank-bills are good money because they are so secured that ultimately the bill holder cannot fail to get the full face value of every bill, thanks, not to the responsibility of the private corporation which issues them and gets all the benefits accruing from them, but to the responsibility of the people whose credit is behind them, and who run all the risks. No sane man is wild enough to claim that an ordinary note of hand is good honest money, however responsible the man or corporation is which issues it, and however sure it may be to be ultimately paid, yet in the law—and the law is what makes money—it is just as much money as is the national bank-bill. Money, in one phase of it, is simply a legal instrument to effect exchanges and pay debts, or, as Judge Tiffany declares it to be, "*sovereignty in the market.*" Whatever fails in power to do these necessary things, fails to be money, whether it is made of gold, silver, paper, or whatever is endowed by law with this power, while anything endowed with it, in whatever domain it may be found, is the only "honest" money. The government that issues, or permits to be issued as money, anything that is not fully endowed with this power, is guilty of perpetrating a fraud upon its subjects. With invincible cheek the banker class, by whose procurement the government became guilty of this monstrous act of bad faith to its subjects, jibed and ridiculed men out of their senses, in order to get the hated greenback that was "honest" money—but which paid them no tribute—out of the way, so that they could put in its place the lying and dishonest national bank-bill which was not money at all, but which did pay them tribute.

Of the two old harlots—the two old political parties—it is hard to tell, on this as on other public questions, which is most under the influence of Wall Street, and least to be depended on to favor the real interests of the people. The national bank was, in its inception, a republican pet robber scheme, but it is now about as much a democratic as a republican *protege*; the repeal of the ten per cent tax on ordinary private bank issues, now a plank in the democratic platform, looks as though they were preparing to out-Herod Herod himself, by letting loose upon this country the whole plague of "bobtail," "shin-plaster," and "red dog" issues, which, within this writer's distinct recollection, ravaged and devastated the country far worse than has its prairie fires and cyclones and floods and all merely physical calamities. The evil possibilities of our present so-called national bank money may be, and have been, far more forcibly illustrated in actual practice than in the case given. On a poor man's farm, Shylock has a heavy, cut-throat mortgage. Thanks to the business enterprise of Shylock & Co., money is very scarce and dear, and the farmer's products—although, because of his industry, abundant in quantity—are very cheap in price. The maturity of that industrious, tireless incumbrance hastens on; by pinching and scraping and perhaps in part by borrowing again, the anxious and tired toiler, whose life it has made a weariness, succeeds, at the last gasp, in raising the required amount of what passes for money. On presenting it, he is



taken all aback by a refusal to take what has cost him so much labor and sacrifice, and the information that, unless he exchanges this fraud, which his own government has been the principal agent in palming off upon him, for "lawful money" before the hour of foreclosure, which is now impossible, he must see his small earthly store pass into the usurer's hands, and himself and family turned out to swell the army of hopeless tramps. If, instead of this lying fraud—the goldbug's honest money, which he, in company with the government, has deceived this poor man into taking—he had obtained that horror of bankers, honest greenbacks, and presented them in payment, and the usurer had refused to receive them, and he could establish that fact in court, he could, in some states, snap his fingers in Shylock's face and defy him to collect a cent of principal or interest, and in many more states defy him to collect a cent of interest.

Since, as the Bible declares, "The love of money is the root of all evil," and to destroy any evil we must destroy the root of it, and since we are nearing the advent of the new age when all evil will be destroyed, the position of Korshans on the whole subject of money, as now understood and applied, is similar to that of the stern old Roman, Cato—*Delenda est Carthago*—Carthage must be destroyed.—O. F. L.

### The Tariff Question.

The republican party fancies that it has found a wonderful source of support in Labor Commissioner Peck's report in favor of protection, and, perhaps, for some quarters, it has, but we doubt if that labor report will carry with it sufficient weight to land Harrison in the White House for another term. The seeming benefit which protection may, for a time, have worked for one section of the country is entirely offset by the great injury it has wrought for a larger section of the country than that which, it is claimed, has been benefited by a high tariff.

The question at issue in the discussion of the tariff is not the amount of wealth accrued by a high tariff, but the character of the distribution of that wealth. The *New York Mail*, in arguing for protection, triumphantly boasts that we produce \$8,000,000,000 in manufactured goods annually, while Great Britain produces but \$4,500,000,000 in the same line. Now, who holds the \$8,000,000,000 produced in this country? This is the primal question. If the party press can show that the producers of this wealth—the workmen—hold it, then their protective arguments are worthy of consideration. In default of such a showing, which high tariff advocates are unable to make, an impartial, thinking public must decide in favor of free trade.

It is not contended that protection does not produce wealth, but it is very strenuously contended, by persons of practical sense, that the wealth thus produced flows into the coffers of the privileged class who are able to have the high rate of duties maintained on imported goods because of their well-known ability to corrupt and control legislation. Of two evils we would choose the least, preferring a democratic to a republican administration for the next four years; but the democratic party is not in sympathy with absolute free trade, as has been instanced by every effort at tariff tinkering which that party has attempted in recent years in the lower house.

Nothing but absolute free trade obeys the mandates of the law of commercial interchange, but this great desideratum will never be obtainable under a democratic *regime* any more than under republican rule, for the reason that the competitive spirit actuates the democratic party. Leading members of that party—who are benefited by a protective tariff, and upon whose wealth the party largely depends in times of national elections—will always be able to have tariff bills, framed by their party, so arranged as to discriminate in favor of the industries in which they are interested. This was true of the Mills bill.

So long as the American people are willing to groan under the iniquities engendered by the competitive system which gives the non producer or capitalist an unfair advantage over the wealth producer or employee, just so long may they expect to have more or less of a prohibitory tariff. Mr. Cleveland has never indicated that he favored absolute free trade; even if he did and if he were elected on such a platform, the institution of such a revenue system would be impossible for the reasons named.

Properly, there can be adduced no adequate reason for placing any tariff upon imported goods. All such regulations, however incipient, smack of oppression and usurpation. Government is but the outgrowth of society and should therefore be run on the principle of the greatest good to the greatest number. Every article produced by industry, no matter where produced, should be placed within the easiest possible reach of each member of society. This policy alone comprehends broad and humanitarian statesmanship. Anything short of it is a traffic in class rule and political injustice.

Articles of general use burdened with a high tariff may preserve, for a season, a few manufactories, and maintain a certain wage system of a few thousand workmen, but all the while the masses are being discriminated against as regards that particular article. If free trade would close manufactories and compel the people to resort more to agriculture, so much the better. One of the great evils of to-day is our overpopulated cities, consequent upon the competitive and high tariff system. We suffer from over-production and under-consumption. Better, by far, that we had fewer counter-jumpers and more wheat threshers. Agriculture is the primary source of a nation's wealth; manufacturing should be made subsidiary to it. The surest indication of a nation's fall is its neglect of the plow.

Neither the republican nor the democratic party can solve the real labor problem, to which the tariff question bears but a secondary relation. Free ports or reciprocity between all nations, indicating a healthy action of fundamental commercial law, will never obtain so long as fictitious money stands to dictate terms in all commercial transactions. Neither the republican, the democratic, nor the people's party strikes the root of this great money question. Mr. Cleveland gives no evidence of an understanding of it; neither does he show any consciousness of his lack of understanding concerning this vital issue. Harrison is committed to the interests of Wall Street; the free silver cry of the third party is but the idle prattle of a babe in its efforts to master the science of government.

When God rules humanity, Cæsar's stamp and high tariff will be things of the past, but that time cannot come



until mankind obeys the great summary of the law as given by Jesus Christ. Such a time, however, is ahead of us, and is much nearer than many suppose.—C. J. M.

### Short Talks On Koreshan Science.

#### V.

An acceptance of the fact that we live on the *inside*, instead of the outside, of the earth, will make clear all of the puzzling problems of Scripture which otherwise are inexplicable. We know that the Inside Theory seems at first sight ridiculous, but we also know that the world, to-day, has truth inverted in every domain as a result of a violation of God's law. Why should you not give this subject candid investigation? True, a few hundred years ago Copernicus declared—on a supposition, merely—that this earth was a globe composed of solid and molten substance, and that we were revolving around the sun, which body, we are told, is a fiery mass. Although this fiery mass was originally thrown off from some other sun, yet, strange to say, it has never cooled like our earth. Reader, are you prepared to swallow such an absurdity?

Have we in this nineteenth century reached the ultimatum of knowledge? If so, then why read or investigate any further? If not, then why turn a deaf ear to a new astronomical proposition which, because it is founded upon a demonstrable *fact*, not upon an assumption, is more worthy of your consideration than that of Copernicus? We appeal to every fair minded man and woman in this matter; no truth can be attained in any domain until we have discovered bottom facts as pertaining to the cosmos, for with a fallacious idea concerning cosmogony, all inferences in the line of science, all analogical reasonings go for naught, because of the lack of a sound and fundamental premise.

The chaos of Babel that obtains in modern thought is the product of a false belief concerning the construction of the universe. It is as the discord of an ill-tuned instrument which destroys all harmony in the symphony of human thought. The orchestral leader knows that music is an impossibility where harmony is lacking. The same principle must control in everything whether in the alchemico-organic or in the organo-vital system. Surely the inharmony so plainly manifest, to-day, must be the result of the preponderance of fallacy or evil in human conceptions.

Koreshanity lays down the law that harmony must obtain and actuate all the various departments of being. It teaches that the physical universe is structured on the same plan as the human brain, and that the human body is planned in correspondence with the functions of the brain. Modern scientists tell us that we live on the outside of the earth; they offer as proof, the fact that when a ship disappears, the top of the mast is the last portion of the ship to recede from sight. Such proof seems to have been conclusive evidence to modern query that we are on the convex surface of the earth. Now, on the other hand, if you level a strong glass at the point on the horizon where a ship has entirely receded from view, the ship is again brought back to vision. This fact Koreshans take as more conclusive evidence that we do *not* live on the outside of the earth. The law of optics, when understood, reveals the fact that vision curves upward,

which from one point of view; accounts for the fact that the hull of the ship recedes first from view. The fact is, the mast of the ship would be the last to disappear from sight, even were the earth a flat surface. We say that if there were no other evidence to upset the Copernican theory, the fact that a strong glass can again bring into view a ship which has, to the unaided eye, disappeared below the horizon, is all sufficient.

We find that the brain has its superior, middle and inferior regions, and with the concave cellular theory we have no difficulty in finding three atmospheric regions in the physical universe to correspond to them. When we see an aeronaut inflate his balloon with hydrogen, we know that the balloon will ascend because the hydrogen seeks its own atmospheric weight, which is lighter than our atmosphere. Hydrogen is the atmosphere immediately above our own; the union of hydrogen and oxygen forms the clouds or vapor which we see in the sky, and from which rain descends. Beyond the atmosphere of hydrogen is that of aboron. Here then we have the three atmospheres in the physical heavens corresponding to the three divisions of the brain.

When we read in the Bible that at the end of the dispensation the Lord is coming "in the clouds of heaven," we do not get excited as Prof. Totten does. He would be better off if he were to inquire more into the *manner* of the Lord's coming. Koreshans are not gazing skyward to see the Lord drop down out of the physical clouds. He did not leave us that way. How then did he leave us, and what is meant by the Lord's coming "in the clouds of heaven"? Koreshanity with its cellular cosmogony can answer this question correctly and without hesitancy. Koreshans regard Emanuel Swedenborg as the greatest theologian and seer of all those whose writings are read—though not understood—by modern investigators. Swedenborg wrote for the spiritual world. He did not profess to give the literal sense of the Word. He said that the coming of the Lord was his coming in the literal sense of the Word. But Swedenborg gave us the key to the formation of the spiritual world. Through illumination, he revealed the fact that the spiritual world has its celestial, spiritual and natural degrees or regions corresponding to the three atmospheric regions in the physical universe; this is in agreement with Koreshan cosmogony.

As the spiritual degree of the Word would thus correspond to the sphere of hydrogen in the physical, it must be plain that the coming of the Lord in a cloud must be the result of the union of the spiritual and literal senses or degrees of the Word. Such phenomena as the ascension of Elijah in a chariot of fire, and of Jesus in a cloud, were the result of the combustion (theocrasis) of the elements of their physical organisms. The law of transmutation or theocrasis as applied to the organo-vital system is very simple when once understood. The human organism is composed largely of water and of chemical properties such as sodium, potassium, magnesium, etc., all of which are convertible to spiritual energy. Elijah and Jesus understood the law of transmutation; hence, by pivoting in themselves the mental energies of love and hate, generated by their friends and enemies, they were able to dissolve their bodies and convert them to spirit with which to baptize the humanity prepared to absorb that spiritual energy.



The personality in this age who is able to apply this law, and thus pass out by an incorruptible dissolution of his body, will be the Messiah or Messenger of the Covenant; through him the New Jerusalem will descend, and by *such* dissolution (the spiritual and literal sense of the Word being now united) will the Lord come in the clouds of heaven. That is to say, an entrance having been effected into humanity—through the comprehension by a personality in that humanity of the literal sense of the Word—the New Jerusalem in the spiritual world will descend, and we will have a nucleus for the establishment of the divine kingdom in earth.—C. J. M.

### Afraid to Accept the Challenge.

The writer of "Short Talks on Koreshan Science," while knowing comparatively little concerning Koreshan astronomy (although quite enough to expose the fallacies of the Copernican system), will seize every opportunity to keep this subject before the readers of THE FLAMING SWORD. The Inside Theory is the basis of the Koreshan System, and as its conclusions lead one to a position diametrically opposite to that which one must take who accepts the Copernican system, it, above all other questions, will excite the greatest attention, and elicit the most discussion among thinking people. Do not forget that the position taken by Koreshanity as to the physical cosmos is incontrovertible; that through the supremacy of that position, Koreshanity is bound to revolutionize the world, for, with the supremacy of the Inside Theory, Darwinian evolution, the so-called science of chemistry, together with all tenets that are in violation of a true interpretation of the Science of Being, will be relegated to the domain of fallacy.

If the enemies and deriders of this new and marvelous system of thought could gaze a little into the future, and note the position occupied by the Koreshan movement amid the decay of a worn-out church, a premiseless system of science and a disease-stricken government and society, they would now yield to Koreshanity and THE FLAMING SWORD that recognition which they must soon receive in abundance throughout the world, for truth is mighty and WILL PREVAIL.

THERE IS NOT A SCIENTIST IN AMERICA OR EUROPE WHO DARES TO DISCUSS WITH KORESH THE CONVEX OR COPERNICAN SYSTEM AS OPPOSED TO THE CONCAVE OR KORESHAN SYSTEM OF ASTRONOMY. Let us hear from some of the college professors and star-gazers. They cannot much longer keep silent, for the Koreshan arguments supporting a cellular cosmogony are very damaging to the disciples of Copernicus, as they are receiving wide attention from honest, fearless, unprejudiced minds. Come, speak out, ye modern savants! your hypothetical theories are trembling in the balance before the searching investigation of an age determined to know the truth.

Is it possible that modern astronomers are afraid to meet the Founder of the Koreshan System? If not, they must soon disabuse a growing impression to that effect by accepting the challenge printed on page fourteen of THE FLAMING SWORD. In the face of the sledge-hammer arguments presented in favor of the Inside Theory, college students are beginning to doubt the reliability of the Copernican system. If the modern scientist can afford to be indifferent in this matter we certainly can. Don't, we beg of you, gentlemen, enter

the arena for a discussion of physics with Koreshanity, as such a contest will certainly mean your defeat, and then what of science as taught in school and college? Alas, a sad fate awaits it! A brief outline of one phase of the Inside Theory will be found on page seventeen of THE FLAMING SWORD.—C. J. M.

### A Deluded Republican.

The writer of the subjoined letter is honest in his convictions, and, because he is honest, he imagines the republican leaders to be the same. He says:

\* \* \* "Every little while I notice, in THE FLAMING SWORD, a drive at the republican party. I think the managers of THE SWORD are making a terrible mistake; they are driving away from them people who would have a kindly feeling towards them. I am a republican; I think it is of great importance to the nation that Harrison be re-elected this fall; not but that Cleveland is about the same kind of a man and makes a very good officer, but the surroundings of Cleveland are notoriously corrupt, while they are not so with us. I find in the SWORD of Aug. 27th, an article taken from the N. Y. Voice. \* \* \* The publishers of the Voice are a set of scalawags and scoundrels of the first water; they belong to the goody, goody race, who believe that a lie well told is better than the truth. Your manager copies from that paper one of the most outrageous lies that was ever published."

We speak of the republican party because it is the party in power. It has been in power for thirty years, and, up to the present time, we do not know of a legislative act having been passed by this party that was not in favor of the capitalist, and against the interests of the people. Upon this basis we believe it time to turn the rascals out. Every honest and critically observing man knows that the democratic administration was, under the influence of the great Cleveland, so far as the chief executive of the nation had influence, to render his administration one of economy, and that it was, compared to the present, definitely marked as economical. The whole policy of the republican party has been to rob the people through taxation, then to squander their money. The republican office holder has become the government. Our opinion is, that the people at present are the government, but that their eyes have been blinded to the fact; it is time for them to awake to the truth that they are not represented by the people in power.

The republican party was a compromise between radical abolitionism and the conservatism of the times, in the day of its inauguration. It never was an abolition party. Benjamin Butler and Abraham Lincoln were the two great instruments, in the hand of the Almighty, in performing for the slave what the republican party never had the intention of doing, nor the courage to do. B. F. Butler made it possible for the slaves to be regarded as contraband of war; this was the final step toward the "Emancipation Proclamation." Lincoln was greater and better than his party. The republican party stole the presidency from Mr. Tilden. A party so mean as to violate this instrument of the people's safety, namely, the right to elect their representatives, will steal anything. A party that will divide a state, as in the case of the little state of Virginia, to gain a representative, will do anything for power.

THE FLAMING SWORD is not here to curry favor with any man, or any set of men. If it cannot hold its own by declaring the truth, it must go down. The leaders of the republican party comprise a great monopolistic ring, in league



with the devil, and with a banking system created for political purposes and to rob the people. It is the backbone of the whiskey power, and the spinal column of hell itself. If the democratic party is worse, get it there; for something open in its badness is necessary to open the eyes of the blind. The tariff, ostensibly for the protection of the people, is a tear off from the people, and a put on for the millionaires, whom the republican party abets in their thievery. In our opinion it is time to turn the rascals out.

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GO SLOW.

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The Philadelphia *Ledger* reminds its readers that Whittier—whose praises every one is now singing—was mobbed in that city during the anti-slavery agitation, in which Whittier took a prominent part. A recollection of this fact should be sufficient to cause the *Ledger* to go slow in denouncing or speaking lightly of a movement in this day concerning which they have little information and less reliable authority upon which to base cullumies hurled at its self-sacrificing leader. Let the *Ledger* go slow in regard to the Koreshan movement. Let it first investigate the aims and purposes of the grandest movement inaugurated since the days of Jesus Christ. There is a large number of newspapers that, some day, will have to eat crow, because of the offensive and unjust attitude taken toward Koreshanity, but we do not want to see the staid and careful *Ledger* included in this number.—C. J. M.

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A Straw.

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Those who imagine that the Catholic church is not making political headway in this country should be reminded of the significant fact that the chairmen of both the republican and the democratic national committees are catholics. Harrity was selected for that position by Cleveland; Harrison, not to be outdone, found a good catholic for the chairmanship of the republican committee, to offset any influence that might be exerted by the democrats in the Catholic church having selecting a close communicant of that church as field-marshal of the campaign.—C. J. M.

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CORRESPONDENCE.

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BROOKLYN, N. Y.—I read THE FLAMING SWORD with increasing interest. The editor is fearless in his attacks on selfish monopolists and unjust usurers, who oppress the poor and tyrannize over them. Christ drove the money-changers from the temple with a whip of small cords, but Koresh attacks evil with the firearm of a just criticism, and, in his just efforts to teach men how to overcome evil with good, throws thunderbolts of righteous indignation against all evil doers. I regard Koresh as a branch of the true Christ vine.—A. F. M.

SALT LAKE CITY.—I am very much pleased with the fearless manner in which you are fighting the present evils and their causes, and wish you success. When I get the SWORD it has precedence over my newspapers and everything else.—E. B.

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Liberty lies in conformity to the laws of being.

GOVERNMENT OWNERSHIP OF RAILWAYS.

Every mile of railway, including rolling stock, in this country, can be duplicated for less than half the money cost of the war, to say nothing about the awful destruction of life which it caused, the value of which is beyond computation. The destruction of values occasioned by the war, and the loss of wealth occasioned by the taking of between two and three millions of men from the fields of production and making them consumers, may safely be estimated at twenty thousand millions of dollars. When the war closed, the Southern half of the country was in ruins, and the nation was burdened with a debt of three thousand millions, incurred by the Northern half in furnishing the Northern army with war material and in paying its men. Since the war, three thousand millions of dollars have been paid in interest to bond holders, and one thousand millions have been paid in pensions. These three sums, principal, interest and pensions, added to the estimated value of the property destroyed, gives the gigantic sum of twenty-seven thousand millions of dollars as the estimated cost of the war. This sum is more than twice the value, even including the watered stock, of all the railroads, telegraphs and telephones in the United States. Now let the government employ an army of men and horses, and implements, not for the purpose of brutally destroying the lives and property of their fellow men, but for the purpose of constructing a line or two of railroads spanning the country from ocean to ocean, and from the North to the South. Let it pay this army, not with money depreciated by its own act in the interest of gold mongers, as it did its other army, but in greenbacks of its own make, which shall be receivable for all debts, public and private, including interest on the public debt. Let it go about this business in the same cold-blooded, determined manner in which it went about crushing the rebellion, and the seasons will not have made their rounds once until every corporation in the country will be glad to sell its property at the real value. The result of such a war on monopoly would not be a million stricken homes, a pension roll the largest the world ever saw, and countless millions of value utterly destroyed, but, on the contrary, we would see a quickened energy and renewed hope of the people. Its revivifying effect no imagination, however lively, can depict. The people can work for no grander object, nor for one the accomplishment of which will bring them happier results, than government ownership of these millionaire-creating corporations.—*National Economist*.

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Who Owns America?

The railroad companies own 211,000,000 acres, enough to make six states as large as Iowa. Vanderbilt owns over 2,000,000 acres. Mr. Disston, of Pennsylvania, over 4,000,000, the Standard Oil Company 1,000,000, and Murphy, of California, an area equal to the state of Massachusetts. The Schenley estate owns lands from which the heirs have received annually \$1,000,000; 21,000,000 acres were owned by foreigners, who owe no allegiance to our government, and are not friends to a republic. What will our children own? A right to pay rent.—*Tulare Valley Citizen*.

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If you accept the message, accept the messenger, and by and by he will plentifully baptize you!—*Koresh*.



## 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.

### The White Horse Army.

One of the most important and potential influences of the Koreshan cult is its ability to interpret, scientifically, the Book of books, which to-day stands as a tower of strength and a menace to the infidel, atheist, and ungodly agnostic; the Book which above all others the antichristian desires to see destroyed. Koreshanity stands out as the unique expositor of the Holy Scriptures. We glory in this because a scientific exposition of the religion of Jesus Christ—in its application to the present time—is the only hope of the race from a recidivating catastrophe.

We have taken this subject, "The White Horse Army," as a theme in illustration of the Koreshan function in the role of interpretation. The horse is the symbol of some principle in man, because every animal is but the expression of creative power, and portrays a quality of the creative mind and form from which it was expressed. The horse, more than any other animal, has been of service to man, performing the special uses of a faithful servant, intuitive, enduring and fleet. He has been the great burden bearer of civilization. It is from his special relation to man that we must regard him as portraying, in symbol, some great affectional or intellectual principle, or both. It is only in his character as a symbol and as employed in symbolic language that we would bring him into discussion, and as especially referred to in the revelations of John. His relation to the Word in the literal and scientific aspect of interpretation is the only phase of the subject now under consideration. What does the horse signify? not in the spiritual aspect of the case but, What does the horse imply, symbolically, in the literal and scientific degree? is the query. In one aspect the horse implies unity, because his hoof, that portion coming in contact with the earth, is undivided. The earth is a type of the will or center of affection, and as the horse performs the most intellectual uses for man, and his relation to the ground is undivided, he symbolizes the unity of the understanding with the will. White is predicated of purity or cleanliness; as pertaining to human characteristics it implies the separation of truth from fallacy; hence white horse would imply the purity and clearness of human understanding as pertaining to the higher uses of human life. If the serpent is the symbol of commercial wisdom, and the lion of commercial power, then the white horse would signify the use of commercial wisdom and commercial power—the active medium through which the wisdom and power are applied.

Woman has been the great burden bearer of man for generations, and we intuitively feel that somehow the white horse, as a symbol, has something special to do with woman; no doubt this intuition is the result of our education in Ko-

reshanity, for the last few years. But, from an apocalyptic point of view, can we connect woman in any way with the *white horse*? "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." If the wife has made herself ready, she has done so through her purification from lusts (desires of the sensual flesh); to do this, she must have separated herself from all sex relations. What succeeds this preparation of the bride, the Lamb's wife? The heavens are opened and John sees a rider on a white horse. To ride on a horse implies power to control and direct his movement and use; as white is herein associated, it must imply the chaste uses of life. The white horse was seen as the direct sequence and result of the preparation of the bride, the wife of the Lamb, who had made herself ready. As the Lamb signifies the begetting principle and power, the wife has made herself ready to be vitalized by the power of the Lamb of God. The Lamb symbolizes God's highest animal life or God's highest animal affection, which is the affection of begetting his offspring; hence the white horse must apply to the woman's power to regulate and control the propagative and reproductive function of her being. We would therefore conclude that the rider on the white horse would be one who could so instruct woman, in the control and direction of her highest function as woman, as to enable her to bring forth the fruits of life.

The rider on the white horse is the teacher of righteousness and purification, and this is necessarily Elijah, the prophet, who comes to declare another; namely, the woman, or the womanhood of the age. All who follow him do so on white horses; this is the great White Horse Army.—Victoria.

### MOST IMPORTANT REFORMS.

Among all the Reforms of the Present Time, Political or Social, which Ones are Most Important to the Nation's Weal, and which are the Leading Questions in which Numerous Minor Ones are Embodied?

FIRST: The National League and other similar organizations instituted for the purpose of guarding our civil and religious liberties by preventing admixture of the secular with ecclesiastical authority. Their aim is directly opposed to that of the National Reformers, in whose interests the *Christian Standard* is published to the end that civil power becomes subordinate to the Christian church, thus putting an end to liberty of conscience, free press, free speech and secular public schools. The leaders of the W. C. T. U. (though probably unconscious of any injustice to others) are persistent in their appeals for "Sunday Laws," a commencement of the union between church and state. But little reflection or knowledge of history is necessary to foresee its disastrous consequences. Already numerous cases have occurred in some of the states where conscientious Seventh-day Baptists have been imprisoned or fined for quietly ploughing or doing other necessary work on Sunday, after having religiously observed Saturday as the scriptural sabbath. So ignorantly blind are many otherwise intelligent and liberty-loving people, that this attack upon religious freedom is becoming dangerous to our constitutional rights, and proves to us the truth of those oft repeated words: "Eternal vigilance



is the price of liberty." Therefore, considering the efforts being made at the present time—by both catholics and protestants—to destroy our free institutions, all efforts in the opposite direction are of immediate importance, for upon the triumph of the class who work for liberty of conscience depends the fruition of every other progressive movement.

SECOND: Woman's Suffrage, which, when attained, will be a prime factor in securing her freedom from all man made restrictions, giving her an equal voice with him concerning all the laws by which she is governed. Every true and intelligent woman will give her strength in this direction, as a means to an end—that end the uplifting not only of woman but of man. Together they have been degraded; together they must rise. Of little moment is civil liberty compared to that love of chastity which inheres in the nature of every true woman. To those who realize the debasement and thralldom to sensual passions to which man and woman alike are bound, no boon can be so highly prized as that which will be granted to woman through correct civil laws; rights of her being, body and soul! Thus will she be freed from that galling slavery which more than anything else retards the progress of the race. When the ballot is hers, woman will be swift to legislate to the effect that man shall be obliged to conform to the same moral standard as herself. Purification of the social relation of the sexes is of the greatest importance for two reasons: first, that their present corrupt state is the primal cause of all sin and misery, for thus the very foundations of existence are poisoned, entailing diseased conditions of body and mind upon future generations; second, that in this perversion lies not only the cause of every other evil—by the creation of false appetites and unjust systems in other departments of life—but the dissipation of those vital forces which give energy, strength of the will and the power of self-denial, without which no reform can be accomplished in the individual or the community. As a matter of science and physiology it is well understood that, by the conservation of these life forces, those higher faculties of mind and soul are developed, through which the divine spirit of truth can operate for the redemption of the race.

THIRD: Next to the emancipation of woman, I consider Free Trade, with its other wing, Single Tax—if accompanied by the eradication of the fiction on gold, and the destruction of the competitive system—the most important of any of the proposed changes in our civil polity. A tax lifted from labor and its products in every department and placed upon the land values (either in its original wealth or that which accrues from the growth of population, public works or any other means not including the labor or investments of the possessor) will accomplish, with more permanence and completeness, all that is aimed for by the various other methods for placing in the hands of the laborer the just recompense of his toil. When the people are sufficiently enlightened on the subject to appreciate even measurably the immediate relief that it would bring, I see no reason why it may not be voted into speedy effect. Among all the proposed systems, I believe this to be the most comprehensive and practical as a leveling process to gigantic monopolies and increasing poverty. No other system would so rapidly restore the land to its rightful owners, the people, or be a more certain stepping-stone to the great desideratum of the people—that grand system of

equity distinctively called *Nationalism*. We would prefer the term *Fraternalism*.

FOURTH: *The Peace Cause*, organized under the name of the U. P. U., which aims at the abolition of war and all the machinery of Army and Navy. Its advocates would accomplish this by submitting all difficulties arising between nations to an International Court of Arbitration. Although dealing with effects, rather than causes, this organized effort for peace has, during the last twenty-five years (the period of its existence), accomplished an almost inconceivable amount of good. This can, in a measure, be realized from the "Synopsis" thereof, recently published by A. H. Love, president of the U. P. U. The gratitude of the civilized world is due to those earnest advocates of peace for the saving of millions of human lives, and that untold suffering and destruction which, in other ways, are inseparably connected with war. But, devotedly as these good people are working, there is little doubt but that free trade between nations will do more toward removing the immediate causes of war than all other efforts combined; this will be by the creation of that sentiment of mutual good-will that shall result in a universal brotherhood or family of nations wherein the interest of each shall be the interest of all. Let America, the freest and grandest of nations, throw off the dwarfing shackles of that misnomer "*Protection*" and thus speed the day of promise when all people shall become one in the Lord. Then shall our war ships, freighted with blessings, ply the waters as messengers of peace, and our custom houses be turned into great reception halls to make welcome the free exchange of all the good things of life. With the peace movement is associated prison reform, an ameliorated code of criminal laws, measures for moral training and improved physical conditions, and the total abolition of capital punishment.

FIFTH: The White Cross, a most excellent and needed association; for very good reasons, separately organized for males and females. It aims at the preservation of the life principle of all reforms—social purity. With those who are true to its God-inspired pledge, woman has no ground for contest; she will find in such the strongest champions of her cause, for, considered in their more interior nature, we find the controlling principle of both to be identical. We readily see that when woman shall have attained all that her freedom includes, this society will have no reason to exist separately. Until then, let us extend to it our fullest sympathy and blessing, bidding it God speed.

SIXTH: The Salvation Army, a great benefaction to the lower classes of society. While dealing entirely with effects of wrong systems, it is still a much needed and a God-inspired work. Thousands through it are being reached by a practical religion adapted to their capacity of acceptance. With all that can be done by other reformers toward removing the causes of such conditions, there are, and for years will be, these seething masses, the scum of cities—all with immortal destinies! Through the effects of the Salvation Army, multitudes receive their first impulse for self improvement and the strength of associated effort therein. I have selected the foregoing subjects as the most important in their present bearing upon society; yet, with and in them are, more or less, included nearly all the others. In reviewing the field, we see much to encourage; full evidence that redemptive forces



are finding many channels through which to work for the elevation of the race. Unnumbered hosts from the world within are uniting their strength with those of earth, all battling for freedom. The contest will never cease till this has been attained in its fullest meaning. We may depend upon it that none of these questions will ever be settled except in righteousness, for the wings of the Almighty are lashing the waters of the great deep, and peace can never walk thereon, till justice clasps her hand.

Now it may be asked how we—a little people so isolated that not even our vote is given—can do anything in support of these various measures for good. It is in this way—by being thus separated from all party strife and its confusing element, and living faithful to the virgin principle, we strike at the root of all sin, thus removing from within ourselves the causes of every evil by which humanity is oppressed. Thereby we are lifted up to that higher plane where we become recipients and mediators of those divine truths which constitute us the Zion of God, the "City on the Hill," whose light and whose law shall go forth to the nations. Every one who embodies these in practical life becomes a real minister thereof; thus as a people we become a centre of power, an Order of Priesthood, silently sending forth to the world those potencies which are the life principle of every true reform.

## APPENDIX.

Commercial Equation, the Koreshan plan for placing capital and labor in just relations, aims at the destruction of the money power and the entire abolition of the competitive system, which is based on the selfishness of man. It is related as body and soul to social reform. Time must prove whether this system is equal to its claims; if so, it embodies all that is of worth in the many labor movements of the day. When woman becomes fully emancipated, a just system of commerce will be the natural sequence, and the whole fabric of society will be so reconstructed as to render unnecessary all the efforts at patchwork now manifest in fragmentary reforms too numerous to even mention individually.

Prohibition aims to overthrow one of the greatest curses, the use of intoxicating drink. I think this can never fully succeed, even by the most thorough legislation in its favor, for the real cause of all intemperance in food, drink, and property, is in the false and corrupt relations of the sexes. When these are regulated under the dominance of the higher sentiments of the soul, all desire for liquor, tobacco and animal food will be outgrown, then also will be removed the shameful necessity of societies for the prevention of cruelty to children and animals.

The "Red Cross," under the leadership of Clara Barton, must be treated of separately, also many other societies for the relief and elevation of the race.—*Catherine Allen, Mount Lebanon, N. Y.*

## Sacrificial Necessity.

No one would care for a communism that did not make a practical application of its teachings, but begin the application and a howl will be raised which will continue until some one reaches the altar; until some one is sacrificed.—*Koresh.*

Nothing is troublesome that we do willingly.—*Jefferson.*

## OUR MOTHER ANN.

I see her by the forge fire's light, a guileless, thoughtful Quaker child;  
The glowing embers burning bright, her meditations have beguiled.  
Sweet lessons from the Holy Writ, that on her heart impression made,  
Before her fancy swiftly flit, in colors that will never fade.  
Afar she sees the falling rain on Noah's lonely struggling ark;  
Then views the cities of the plain that would not to the warning bark;

The youth that was to Egypt sold, the infant hid where rushes sigh,  
And him whose innocence was bold, that softly answered: "Here am I!"  
Then comes the vision of that birth, whose music seems her soul to thrill,  
When angel hosts sang, "Peace on earth," God's glory, "and to man, good will."  
One, on his Father's business bent, sat with the Doctors of the Law  
To question them, with mind intent on truth that they but dimly saw.

In him it was a quicken'd seed that yet would yield its hundred-fold,  
'Twas his to fill its utmost meed, and still a higher life unfold.  
And when that youth return'd to grow in favor with both God and man,  
The past to him was all aglow with types of God's great future plan.

But *she*, whose childhood now we trace, rose like a star above the sea,  
To usher in the day of grace, the Heavenly Mother's majesty.  
Stern sat the Ages in their pride, and boasted of each noble son;  
For they of *daughters* were denied, till man's great prowess should be won.  
And till he proved his power to fail, in all attempts to free the race,  
And know that he could not prevail till *woman* held her rightful place.

Earth needed *biune* heart and brain to learn the song that Heaven sings;  
To echo the melodious strain, from harps that chime a thousand strings.  
It needed hands that God could teach, to deal with priestcraft and with sin,  
The Temple's inmost veil to reach, and there disclose the Ghoul within.  
It needed one whose gentle soul could sorrow with a tender grief;  
Of whom the Christ could take control, and make a fountain of relief.

And she was called in early days, not by loud thunders from above,  
But by the "still small voice" that stays among the elements of love.  
Sweet in her lowly home she grew, 'neath Heav'n's watchful angels' care,  
And spoke far wiser than she knew, and pray'd the soul-redeeming prayer.  
No human heart could hers sustain, though like a fruitful vine she clung,  
Or lonely wept and strove in pain, while yet her wondrous life was young.

When persecution's demon-band made dark the pathway that she trod,  
She turned her eyes to Freedom's land, for she was serving Freedom's God.  
Oh, had that land in *part* received the saving truth her spirit bore,  
No war nor slavery would have grieved its vast domain from shore to shore.  
But on its soil the tree of life was planted, and beneath its shade  
We have a home with blessings rife, a home her faithful children made.

We have *her spirit* with us here, and *His* whose holy love she found;  
Our Heavenly Parents, blest and dear, are with us, and *our feast is crown'd.*  
*Cecelia Devyr.*

## Fulfilment.

No one fulfils the plan of his creation  
Who cannot say  
That he has led one soul from wilful blindness,  
Into the day.

We may not stand on some high mountain summit,  
With wisdom crowned;  
And see a brother lie in human weakness  
Low on the ground.

We cannot reach the blessed land of promise  
By one swift flight,  
But step by step, not halting in our weakness,  
We reach the light.

If we but make a ladder of our failings,  
And, round by round,  
Climb up, a helping hand outstretching,  
Rest will be found.

Our welcome will be warmer, at the ending,  
If it be known  
That we have helped some struggling, fainting brother  
To stand alone.

—*Florence O. Jones.*

Hast thou attempted greatness? Then go on;  
Backturning slackens resolution.—*Selected.*



## 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.*

## MARRIAGE.

Marriage is not a Christian institution. Why? Those who marry fulfil the desires of the flesh and of the mind. "Any man who will be my disciple, let him take up his cross daily." Against what? Against the lusts of the flesh and of the mind. "The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary, the one to the other." "Ye cannot serve two masters."

Marriage is not a Christian institution. Why? Because community of goods cannot be maintained therein. Marriage is not a Christian institution. It is an animal one. All animals marry. It is of the world. The children of this world marry, etc. But those who are resurrected into newness of life, do not marry. "I am the resurrection and the life;" all who come unto me in that life, I will in no wise cast off. Those who for Christ's sake—for the higher life's sake—forsake the marriage order, with its private relationships and property, shall have in my kingdom of communal life an hundred fold. Marriage is not a Christian institution; the law of the marriage order is, "Me and Mine. Touch me and mine and I will fight." The law of communal life is,

"Each shall care for others;  
And each to each shall bend;  
And all shall fare alike,  
Hence wars shall have an end."

Marriage is not a Christian institution. It is an Adamic one. Its function is to multiply and replenish the earth. The order of Christ's kingdom is to harvest the earth. "An angel came out of the temple crying with a great voice to him who sat on the white cloud. Send forth thy sickle and reap, for the harvest of the earth is overripe. And he who sat on the cloud cast his sickle upon the earth, and the earth was reaped."

From the foregoing, we find that virgin purity is the order of Christ's kingdom. The order of marriage is not purity, therefore it is not a Christian institution. Even should that order become perfected, it would still be of the earth, earthy. It will ever remain under the law of carnal or animal commandment, "Multiply and replenish," etc. Should the perfected man and woman come up to the standard of purity manifested by the animal creation, they will do well; but let them not presume to enter the Holy of Holies. Animal life—emotions—have no place therein. Angelic purity, communal life, and divine emotions can alone enter and abide in the Holy of Holies.

The law of the order of Christ's kingdom is "The love of others, at the expense of self;" and its temporal procedure corresponds thereto. "Unto this last, even as unto thee, will I give a penny." All shall fare alike, as in the virgin order of the Shaker church. The law of the marriage order, as generally manifested, is "The love of self, at the expense of the neighbor." Therefore it is not a Christian institution. Its temporal procedure is to monopolize the productive forces

of creation for selfish ends, and thus prevent the possibility of all faring alike.

Turn the marriage order round and round and gather up all the facts; they are found to point but in one direction—marriage is not a Christian institution. Private property is inseparably connected with the marriage order. Monopoly, wage-slavery and war form the trinity of that order. The Gentile, or Pagan Christian church (so-called) married, and held slaves. It was not a branch, was not an integral part of the Pentecostal church. They were distinct bodies; the latter merely allowed and tolerated the former, as an outer court. The pagan church was composed of foolish Galatians, carnal Corinthians and of heterogeneous materialists. The Greek, the Roman, and the Protestant churches of to-day are made up of such materials. They are the lineal descendants of said pagan church, and within the folds of their drapery is found "The sum of all villainies,"—monopoly of the elements of human subsistence, war, usury, wages, slavery and sexual abominations.—*Daniel Frazer, Mount Lebanon, New York.*

## Religious Editors.

Religious editors, or rather editors of religious papers, who are exercised over the problem, "Why do not the masses attend church?" may perhaps find a closer solution than they have yet discovered if they can manage to put themselves, in imagination, in the place of the ordinary laborer for a few minutes, and then carefully read over their own editorials on recent labor disturbances. The masses have not drifted away from Christianity. It is Christianity—as expounded by the obsequious flatterers and apologists of the money power—that has drifted away from them.—*J. of K. of L.*

## The Jews the Money Kings.

A recent dispatch from Paris says:

"The Marquis de Mores has written a letter saying that Baron de Morenheim, the Russian ambassador to France, in a recent conversation with him, said that the entire press of Paris seemed to be in the hands of the Jews. The ambassador, according to the marquis, added that he was not provided with funds to combat them. He also said that the Rothschilds had openly opposed the Russian loan, and at the moment of its issue, in order to promote a collapse of the markets, they sold enormous parcels of rents."

## Lending Their Debts.

The last report of the secretary of the treasury shows that the national banks alone are lending nearly \$2,000,000,000, or about double the highest amount that any one estimates there is in all forms in this country. The amount lent in other ways cannot be less than ten times as much as the banks lend—probably it is many times ten—but at the lowest estimate it would take more money than is in existence to pay 5 per cent interest on the loans. The result is, the owners of the little money in existence are quietly absorbing all the property in the country as compensation for the use of their credit. They are hoarding their cash and lending their debts.—*Colorado Farmer.*



## THE LATEST SPOKEN.

The suggestions of the many excellent people, who would be glad to cure some of the unpleasant social symptoms without curing the constitutional social disease, usually reflect more credit on their hearts than heads. This is notably the case with the advice given to the public to discourage "sweating" and the general practice of underpaying clothing and other workers, by refusing to buy cheap goods. The mechanic's wife who goes out of a Saturday afternoon to buy clothing for her brood of babies, provided from her husband's hard earnings with about half enough money for what she needs to have, is expected to object to low-priced jackets, and to set her face as a flint against 25 cent shirts. We imagine that it would be discouraging work trying to convince her under the circumstances that her first duty was not to her husband and little ones. But perhaps it may be said that this advice not to buy cheap things is chiefly intended for the well-to-do, and not for those who are themselves needy. Well, we have no doubt that in deference to anything like a general request by his well-to-do patrons, the average shop-keeper would be obliging enough to mark up his goods to any price they insisted on paying, but how much of the extra price would get back to the sweater's victims, and just what is the economic theory on which any of it could be expected to get there, it would be interesting to know. The sweater's serf, being the lowest grade worker of an overcrowded labor market, would not be able to command any rise of wages above the barest subsistence figure, even though a conspiracy of charitable persons should insist on paying the shop-keeper a double bill for all his products. The way in which our amateur social reformers mock the misery of the world with schemes of relief, as unscientific as they are well-meaning, is enough to make angels weep.

Brethren and sisters, ye who are moved to engage in trying to make the world better, try to disabuse your minds, to begin with, of the idea that skin-deep social reforms really reform anything. Symptomatic treatment of the disease of poverty is nothing more nor less than sociological quackery.—*New Nation*.

It is not often that a clergyman "talks out," but whenever this is done we are glad to make note of it. Rev. O. E. Murray, of the Methodist church, not long since delivered a sermon in this city which had the right ring to it. We have made excerpts of the same for the benefit of our readers:

Even in churches the workman is not recognized. They are right when they say there is no Christ in the modern church. It is too true. The church has been recreant to its principles. The toiling masses have come to believe, and rightly, too, that the church is the abode of the rich. Upon the rich, pastors bestow their attention, and when a shabbily-dressed person enters the door he is given a seat in the rear or up in the gallery. Four-fifths of the communicants are of the so-called higher classes, the remaining fifth is made up of wage-workers. Can we wonder then at the great exodus of working people from the church? Can we wonder that they hiss the church and applaud Christ?

Wealth is the breeder of crime, and it never yet has been an unmitigated blessing. From Genesis to Revelation no words can be found to praise the accumulation of riches.

But the workman, in all questions relating to labor, is not always right. In one way he is radically wrong and is as much a tyrant as the capitalist. It is in respect to union and non-union men. Who has a right to trample on a man because he does not belong to his organization? America is a free country. Every man has the supreme right of thinking for himself and acting accordingly. The

labor organizations are going too far when they dare dictate what a man shall do and what he shall not do. I am in heartfelt sympathy with all laboring men, and I suppose I might be appropriately termed a socialist, but God forbid that I, or any of us, should be a red-handed anarchist. The laboring man will get his rights more quickly if he will only knock red-flagged anarchy overboard.

I hold that the main cause of this condition of the laboring people is our miserable snobocracy, which is only an imitation of the even more despicable English aristocracy. Away with this would-be high-toned caste in the land of the free; away with it in the temples of the Lord; drive it out of the church of the living God! These live one life; the Book teaches another. Such miserable hypocrisy is deplorable. These social barriers must be burned away. There are business barriers that should also be cremated, or else in the near future this grand country will be in a great upheaval. Volcanoes now slumbering uneasily will belch forth their fiery contents, and great rivers of lava will roll down their sides and engulf the land. Where will caste be then? Ah, it is time that we look whither we are drifting! Soon it will be too late.

When rascals design to commit some extraordinarily outrageous act of robbery under sanction of the law, they take unusual pains to cover up their designs. Perhaps the most notable example of this was in the passage of the celebrated Public Credit Strengthening Act, which was prefaced with the following words:

"In order to remove any doubt as to the purpose of the government to discharge all just obligations to the public creditors, and to settle conflicting questions and interpretations of the law by virtue of which obligations have been contracted, it is hereby provided and declared that the faith of the United States is solemnly pledged to the payment in coin or its equivalent of all the obligations of the United States," etc.

Through the operation of this law the bond holders realized a profit of \$484,141,180 in the exchange of greenbacks for bonds that were to be paid in gold. Greenbacks (which the government had deliberately depreciated by refusing to receive them for dues) were good enough for the poor soldier; but the bond holder, after speculating on the necessities of the government, must be paid in gold coin for bonds which he purchased with currency depreciated by government at his own order.—*People's Press*.

Decaying nations turn to pleasure. Rome, in her decline, pleased the populace with gladiatorial combats, chariot races, etc. The people's minds were diverted and the work of robbery went on until a few men owned the Roman Empire. History is repeating itself. Legal privilege has concentrated the bulk of American wealth in the hands of a handful of people. Half of the American people live in rented houses. Millions of American people have only an equity in the homes they are supposed to own. A million men are constantly idle. Three millions of girls and women toil for an average wage that means the bitterest kind of self-denial, that too often drives to prostitution. One million and a half of children under fifteen years of age are doomed to perpetual toil for the pittance that rewards such labor. There are, it is estimated, a half million girls living as professional prostitutes. There has been in the past year or two an alarming increase in the number of murders and suicides. Insanity is increasing at a terrible rate. Charitable and penal institutions are crowded to overflowing, and new ones being built. The average wages of labor by government statistics is ninety-six cents per day.

Here is an array of startling and terrible facts. In the past week we have witnessed something just as startling and



terrible, aye, more so, for it told us too plainly of the apathy and indifference of the people who suffer from these things. A prize fight took place in New Orleans. The eyes of a nation were upon it. It was the talk of the hour in every strata of society. The great dailies were devoted to it. The president writes his letter of acceptance and it excites no interest. Cholera, with all its horrors, is knocking at our doors, but it is not "in it" with the display of brute force at New Orleans. The great poet and philosopher, John G. Whittier, dies, and the same paper that gave only four inches of space to the event gave two full pages to the prize fight. What does it all mean? It is simply history repeating itself. Legal robbery is doing its perfect work, and a few men have become the financial masters of the nation. The people suffer and are restless; they threaten revolution. Their minds must be diverted. "Amuse the people" was the advice of a great statesman in time of great national peril. The work has begun. Every specie of amusement is being provided. It is advertised nationally. Nothing is left undone to attract and absorb the attention of the populace. The people are made to forget their misery, their *rights* and their *duties*, by the passing of a champion brute, called a prize fighter. Ten times as much space is given to Nancy Hanks when she lowers the trotting record, as would be given to some great philanthropic act that would benefit multitudes. A page in each of the great dailies is devoted to sporting news, and not one line to needed social, financial and political reforms. Multitudes of people, with but little more than enough change to buy a paper, will read the sporting page, and throw the paper away. This is the way capital is helping (?) the people. This is the way the great partisan dailies are promoting the general welfare. Pause and think.—*Cincinnati Herald*.

### Food Adulteration.

The recent report of the government chemist, H. W. Wiley, on the adulteration of food products, is a valuable document that should be placed in the hands of every man who can read. No arraignment of our capitalistic system by "labor agitators" can be more effective than this simple, matter of fact, scientific exposure of the frauds and even crimes still more odious perpetrated by "honest merchants" in the pursuit of wealth.

In relation to coffee, for instance, the following statement is made: "The examination of coffee and coffee preparations on our market shows that the consumers, and especially the poor, are being grossly deceived. Very little pure ground coffee is sold, and even whole coffee does not escape sophistication. The purchase of green coffee for home roasting does not insure a pure product, since even the green coffee is imitated. Stringent laws are certainly needed to suppress those frauds." Not only is coffee adulterated by the admixture of more or less inoffensive ingredients, such as chicory, starch, peas, beans, etc., but coffee, damaged at sea or otherwise, and actually unfit for consumption, is transformed into Java of superior quality by processes involving the use of poisonous substances. The chemist Waller found one twenty-fourth grain of Scheele's green per one half ounce of coffee. He also reports the use in the Brooklyn mills of yellow ochre,

Silesian blue, chrome yellow, burnt umber, Venetian red, drop black, charcoal and French black. Coffees are sometimes faced with Prussian blue, indigo, lead chromate, etc.

In the matter of cocoa and chocolates, Mr. Wiley says that "perhaps no food material offers conditions so favorable for profitable adulteration and so well utilized by its manufacturers." Under the pretense of producing a highly nutritive and easily digestible preparation, they remove the "valuable fat, and the delicious aroma and flavor are destroyed by chemicals," to be replaced by deceptive spices and sweets. This bold chemist gives the analyses of the cocoa preparations which are most popular, among which we notice those of Baker, Wilbur, Maillard, Rockwood, Huyler, Runkel, Whitman, Fry, Epp, Blooker, and Van Houten.

"Beef tea, was once considered to be a very concentrated and easily digested food, and was given to invalids in small quantities with full confidence in its great, almost miraculous nourishing power. It has long since been degraded very nearly to the rank of a mere stimulant and is never intelligently administered except when accompanied by an ample amount of nourishing food." He might have added that since Armour has obtained control of the meat supply of the United States, the live cattle itself is adulterated by the manner in which it is fed. Most of the meat consumed by the working class is absolutely without taste and largely deprived of the nourishing qualities which in remembrance of better days are still attributed to it.

We apprehend that our "honest merchants" will not take kindly to this report. They will probably denounce it as an unwarranted, illegitimate, socialistic intrusion of government into their private affairs, calculated to interfere with the most sacred right and freedom of the individual to cheat and be cheated.—*The People*.

### IN REVIEW.

"People's Party Shot and Shell." By T. A. Bland, Chief of the Bureau of Information of the Reform Press Association. C. H. Kerr & Co., Chicago. Price 10 cts; 15 for \$1.00.

A stirring pamphlet of thirty pages, brimful of useful information on the great questions involved in the present political contest.—*O. F. L.*

### Building.

We are building every day,  
In a good or evil way,  
And the structure as it grows  
Will our inmost self disclose:

Till in every arch and line  
All our faults and failings shine:  
It may grow a castle grand,  
Or a wreck upon the sand.

Do you ask what building this,  
That can show both pain and bliss,  
That can be both dark and fair?  
Lo, its name is character!

Build it well, what e'er you do;  
Build it straight, and strong, and true;  
Build it clean, and high, and broad;  
Build it for the eye of God.

Selected.



**SHARP CUTS.**

The fight is on, and while the money power of our land appears to be invulnerable, yet God is for the right and it will triumph.—*Litchfield, Neb., Monitor.*

The union of dive keepers and preachers in Chicago has the senate in 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 cannot examine closely into the means by which these undue accumulations of wealth are 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.*

In free trade England the same complaint comes from labor that we are confronting in highly protected America, and when a man says free trade or protection is at the bottom in either country he is either a stupid ass or a liar.—*New Forum.*

The thumb rack is a great encouragement for young men to join the militia. After having half their hair shaved off and their thumbs dislocated they will the better appreciate the pomp and panoply of glorious war under the Carnegie system.—*Marine City, Mich., Magnate.*

Keep it before the people that the effort of both old parties in this campaign is to elect single standard goldbugs, or such men as they can control, and adopt in the Fifty-third Congress the report of the international monetary conference, which would give Shylock a mortgage on the whole world.—*National Economist.*

The issue is now fairly presented between government ownership of the railroads or railroad ownership of the government. The people, if not this year, soon will have, must have, the courage to sign their verdict upon this question, and when signed it will be a righteous one.—*Minnesota Stock Farm and Home.*

Jesus, the carpenter's son, when on the earth, said the laborer who came in at the eleventh hour should receive a full day's wages, but to-day the poor man or woman who gets to work ten minutes late is docked a quarter of a day—that is what the bosses in a Christian land, who profess to be followers of Christ, now do.—*Workman and Farmer.*

Pick up almost any republican paper in these days of strikes, and you will find a statement to the effect that there are plenty of idle men eager to take the places of the strikers. Then turn to the political column and you will find that so great a blessing has the McKinley bill been, that workmen are fully employed. "A funny old thing is the tariff."—*Dayton Workman.*

In 1886 the democrats had a good majority in the lower house of congress and they tariff-reformed to the amazement of all men! The Morrison bill proposed twenty per cent reduction. When the bill was brought in, a democrat moved to "strike out the enacting clause." The debate was made on this motion, and the democratic house carried it, and killed the bill. "Do give us a chance."—*Fayetteville (Ark.) Liberator.*

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

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