

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.

Vol. IV. No. 12.

CHICAGO, ILL., SEPTEMBER 17, 1892. A. K. 53.

Five Cents.

Issued weekly by the Guiding Star Publishing House, Beth-Ophrah, Washington Heights, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to the managing editor. The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

DO NOT send remittances or business communications to the editorial department of *The Flaming Sword*. Checks, money orders, express orders and postal notes, must invariably be addressed to The Guiding Star Publishing House.

MAKE ALL MONEY ORDERS PAYABLE AT THE "COTTAGE GROVE POSTAL STATION," CHICAGO, ILL.

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

KORESH,	O. F. L'AMOREAUX, Ph. D.,
Editor.	Associate Editor.
C. J. MACLAUGHLIN,	Managing Editor.

The Science of Religion.

There are twelve signs. These are on the earth; two of them on the equator, at opposite sides, two on the two tropics, and eight between the equator and the tropics. The signal belt lies obliquely to the equator, $23\frac{1}{2}$ degrees, corresponding to the obliquity of the ecliptic. Aries and Libra are on the equator, and constitute two co-ordinate poles of the Aro-Libral axis. Capricorn and Cancer are also co-ordinates, and these four comprise the four cardinal points of the two colures or the two prime meridians. All the other signs are likewise paired or co-ordinated. The significance of the signal co-ordinations, their relations to the constellations of the zodiac, and the correspondential analogy of both to the anthropotic domain, is of great importance to the student of Koreshanity.

Aries is the first, and Libra, its co-ordinate, is the seventh sign of the zodiac. Aries signifies the love or affection of begetting, and Libra its science; hence the Aro-Libral axis is the fulness of man in ultimates. This is why the third beast, in Rev. iv, is associated with the third or black horse in Rev. vi. The belt of the signs, crossing the earth obliquely to the equator, and extending from the tropic of Cancer (north) to the tropic of Capricorn (south) necessarily crosses, obliquely, seven parallel belts, of which the tropic of Cancer comprises the northern, and the tropic of Capricorn the southern extreme. Each of the two tropics has one prime polar point

This, in Cancer, is where the sun enters the tropic on his way north, and in Capricorn, where the sun enters the southern tropic on his way south. Each belt has four coluric polar points. These are at the crossings of the colures. The colures are the two prime meridians. They encircle the earth from pole to pole, extending north and south on a line parallel with the polar axis of the earth.

The two tropics have, each, a conjunctive pole. We mean by this that at the point, on one side of the tropic belt, where the colure crosses the belt, the ecliptic touches the tropic. This is therefore the polar point of the ecliptic as well as one of the polar points of the colure. It is therefore specifically and differentially a compound pole. This is true of both the tropic of Cancer and the tropic of Capricorn. Extending, then, from the tropic of Cancer (north) on one quarter of the earth, to the tropic of Capricorn (south) on the opposite quarter, we have a specific axis. This is the helio-tropic axis, or the axis upon which the sun revolves in his diurnal motion. While the north and south belts, namely, the tropics, have but four poles, one complex and intensified on account of being the pole also of the helio-tropic axis, all of the other belts, excepting the equatorial or the Aro-Libral, have, besides the four coluric poles, two ecliptical poles. The ecliptical poles are not equipoised. North of the equator they are on the side of the earth, or what is the same, the belt nearest the half coluric circle crossing the tropic at the Cancer pole of the helio-tropic axis, while south of the equator they are on the side of the belt nearest the Capricorn pole of the helio-tropic axis. At the equator they are on the point of the crossing of the equator by the colure. There are four coluric poles on the equator. Two of these, Aries and Libra, are intensified by being also the ecliptical poles. Cancer and Capricorn are the prime magneto-electric centers, while Aries and Libra are the prime electro-magnetic centers or poles. The other ecliptical centers or poles are electric, while the coluric poles are magnetic. Eclipses are caused by the opening of the circuits of these poles, and the shining of the sun and moon by the closing of the circuits.

Aries, on the Aro-Libral belt, is at the point of the earth called the vernal or spring equinox. This is the center of the sun's vivification of the earth in the spring. Libra is at the opposite place on the earth, the autumnal or fall equinox, which is the culmination of harvest time. The verno-autumnal, or the Aro-Libral axis, does not constitute the heart axis of the earth, nor is it related directly to the heart axis of the sun. The first belt south of Cancer has Leo for one of its ecliptical poles, and Gemini for the other. But the co-ordinate of Leo on the belt south of the tropic of Cancer is Aquarius, one of the ecliptical poles of the belt north of Capricorn. The heart axis of the earth extends from Leo, in

India, to Aquarius in the South Pacific Ocean. Aquarius, the water sign, is on the water of the earth, while Leo, an earth sign, is on the land of India. A meridian line extending north from the heart center would pass through the very center of the Russian Empire, while the meridian line extending north from the co-ordinate sign, Aquarius, would pass directly through Chicago. Leo is the affection or love of truth in ultimates, while Aquarius is the science of that affection. Chicago, then, is on the half meridian circle representing commercial science, and by geometric triangulation can be demonstrated to be located at the very pole of commerce, as to its scientific aspect. Chicago will be the commercial center of the world for the next two thousand years.

Taurus and Virgo are the two ecliptical poles of the first belt north of the equator; Taurus is the affection for life, and Scorpio is its science. As Scorpio has the power of death, and is the science of the love of life, then the power to kill is the power which must be employed to destroy the old that the new may be inaugurated. Hence the force of the Scriptural statement: "If a man would save his life, he must lose it," and again: "The letter" (or science) "killeth, while the Spirit maketh alive." Scorpio is the sex center in ultimates, while Taurus is the sex center in primates. In other words, Taurus is the passion, desire or love of life, while Scorpio is its science. The sign Leo is just now culminating in Cancer, on the long or precessional cycle. Capricornus is the love or affection for external truths, and Cancer, the science of these truths. The goat which was sacrificed, says Swedenborg, signifies the natural man as to a part purified. The goat, then, implies the love of being cut off, while Cancer, the opposite pole of Capricorn, is the science of cutting off. Cancer is at the pole of the summer solstice (cutting off of life), while Capricorn is at the other axis, constituting the opposite solstice and cutting off point. The love of being cut off is the affection for losing the old life, because the cutting off of the old is the law of entrance to the new.

There are four coluric centers or poles. Two of these are on the equatorial belt, (the two equinoctial points) and two on the two tropical belts (the solstitial points). The word colure means to dock or cut off the tail. The specific reason for naming the two prime meridians "docktail" circles, is because they are the two meridians on which are situated the ultimate ecliptic points of the sun and moon. The four great polar points of the ecliptic are Aries, Cancer, Libra and Capricorn. Two of these are electro-magnetic, and two are magneto-electric as before stated.

We have given above, a simple, not a complex interpretation of the significance of the signs specified, and, in their correspondential relation to biology, must similarly confine ourselves to simple interpretations.

We find in the fourth chapter of Revelation, four animals (beasts or living creatures) mentioned. These are Leo, Taurus, Aries (man) and Scorpio (eagle). In the sixth chapter of Revelation we find four horses related to these four animals in the following manner: the four animals, in the order given in the fourth chapter of Revelation, say: "Come and see," and with the voice of each animal (each being the opening of a seal) there goes forth a corresponding horse; the horses being the symbols of the uses of the four

voices. The first seal was opened and the first animal (Leo) said, "Come and see" (behold, understand), and there went forth a white horse and one sat on him having a bow. If it be remembered that the first beast or animal is Leo, and that Leo is on the belt south of Cancer, and that on the same belt is Gemini, the scientific co-ordinate of which is Sagittarius (archer), the astrological character of Revelation and the key to its interpretation will at once be recognized.

Leo or Lion, as we have already said, signifies the power of commerce. Swedenborg says the Lion signifies the power of truth in ultimates; this is the spiritual sense. If the Lion signifies the power of truth in ultimates, according to the spiritual sense, What does the lion signify in the literal sense or degree of the Word? This is a vital question, because the same Swedenborg says that, in the *literal* sense, the Word is in its fulness, in its holiness and in its power. The Lord is to come in the clouds of heaven. His coming in the clouds of heaven is his coming in the literal sense of the Word; but Swedenborg did not reveal the literal sense, therefore the Lord did not come in the clouds of heaven, in the revelation to Emanuel Swedenborg. From his own statement the conclusion is inevitable that the literal sense of the Word is to be opened, and when it is opened, the Lord will have come. As the literal sense (degree) of the Word (God) is the continent (container) of all other degrees, it follows that the revelation is not made in its fulness till the literal sense (degree) is opened. The book (Logos) is sealed on the back (literal) side with seven seals. "The Lion of the tribe of Judah hath prevailed to open the book, and to loose the seals thereof," but he does this by becoming the Lamb, for the Lamb takes the book from the hand of the Lion. The hand of the Lion is Aquarius, for the sign Aquarius is the scientific pole of the axis of which Leo is the potential pole. The hand of the Lion is Aquarius and the sign Aries has just entered the constellation Aquarius—the hand of the Lion.

We have stated in the foregoing that the Lion was a type or symbol of commercial power. Heart and Lion, in Hebrew, are the same. The heart in the body is the center of muscular co-ordination, as well as the collector and distributor of the blood from and to every part of the organism. It is the seat or center of exchange and distribution. This is not all. The blood is the soul of the body, and the spirit of the blood is the physical psyche; therefore the female cell of reproduction originates in, and is the product of the blood. The heart, through the blood in the female, produces the cell of reproduction; through the law of commerce the cell is vitalized, and the commercial impulse begins the organization of the new life, of which the vivified cell is the nucleus.

(CONTINUED)

The Pale Horse.

The going forth of the Pale Horse means death to every mortal love; the sacrifice of every mortal affection. It means death to the old man, leaving only love to God and the neighbor. Do not cling to these loves; when we let go of them God takes hold, and at that moment there comes a power ten thousand fold greater than any we have ever known. —Koresh.

The Messianic Law the Basis of a New Organic Unity.

Atheists and infidels—the product of false religious teachings from the pulpits of modern, spurious Christianity—are sick and disgusted with the pious cant and religious hypocrisy of the so-called church of Christ, and because they fail to discriminate between Christian paganism and genuine Christianity, the entire religious system is condemned.

Every age of the world opens with the reorganization of a new church and a new state. Dispensations have their beginnings and endings, during which the progress of regeneration obtains, culminating in the harvest or fruitage of the age. Dispensations could not be perpetuated but by the planting of the seed of the age, its subjection to the laws and factors of disintegration, and to the processes of development again into fruit. The church of every dispensation contains the matrix of reproduction, without which there could be no regeneration (reproduction), hence no perpetuation of the series. The fruitage of this age will be the sudden ripening of a kingdom of righteousness, in which will be fully cognized the Messianic law and the Christ center as the nucleus of the new organic unity.

Men may struggle and contend against the inevitable, as they will, but the fact remains that there will be no construction of society, on the basis of a purely moral standard, composed of a race of men who are destitute of a sense of moral obligation. Yet this is the effort that a Godless mass would institute for the organic construction of a national body. The processes of evolution are marked by climaxes of revolution, and the coming order—emerging from the chaos of atheism, agnosticism and superstition—will be no exception to the rule. There is coming a catastrophe. It does not devolve necessarily upon the ken of prophetic prescience to note the mighty, surging torrent of suppressed rage and cumulated frenzy about to burst upon the world. Gog and Magog are being gathered from the four quarters of the earth, and the time is fast approaching when the thunders of the contending powers shall precipitate the carnage.

Judging from the slow progress of the transformation of gross animalism to human tolerance and that refinement of human characteristic that embraces the assurance of religious liberty, social purity and force of moral conviction, thousands of years might elapse before the Utopian dream of human emancipation could reach the world in the fulfilment of its reality. We thank the power that controls the destinies of individuals and nations that the world does not need to await the progress of an abnormal evolution to perfect its conditions. The greed of humanity has not diminished in two thousand years, and there is no other promise of human happiness but by a baptism that is preparing, and that will only reach the world when, in the midst of the throes of agony and despair, it cries for speedy deliverance from the desolations of the hour.

Is there an ark of safety from the abomination of desolation that will mark the final transition from the old to the new? If so, where can this ark of safety be found? Contemporaneously with the inauguration, progress and culmination of the great revolution extending over Europe and America,

culminating, in the new world, in American freedom, there came to this country, driven here through religious persecution, a woman by the name of Ann Lee. She instituted a movement so far beyond the American conception of liberty as to pronounce the declaration of woman's emancipation from the thralldom of masculine usurpation and sensual tyranny. Americans thought out the right of masculine independence from British misrule, but this did not embrace the liberty of men of a different color, nor did it include the emancipation of woman.

Ann Lee, moved by the Spirit of God, the same Spirit that actuated the prophets of old, (but for another and more final consummation,) not only declared the right of woman to be free, but set in motion the only force that contains the essentials of consummate fruitage—the right of woman to be chaste, and the obligation of man to respect that heritage. The United Society of Believers—called Shakers in derision—numbering some thousands, have practically established an assemblage of men and women on the basis of complete equality, recognizing the Messianic law, the Motherhood of God, the righteousness of the equitable distribution of the products of nature and industry, and the separation of the sexes.

PIRATES AND PLUNDER.

Humanity, in the church and out of it, is steeped in sensuality, and the modern church is the coadjutor of all the corruptions and abominations of the nineteenth century. However much the fat and sleek clerical functionary may attempt to gloss over or whitewash the sepulchre of a Christianity—saturated with the pollutions of fifteen hundred years of spiritual debauchery and material adulterations, in which every principle of the law of God, both in theory and practice, is violated—the glaring fact remains that the traditions of the church, and the tinkering of the Doctors of Divinity have made the law of God of none effect. The methods of Shylock are the methods of the church. Paganism—impulsed by the competitive system, the basis of which is legalized usury—moves the church of this century. Genuine Christianity is the hope of the world. Modern Christianity, full of the pollutions generated during the medieval ages, is the great obstacle in the way of human progress.

Two things ought to be destroyed—the modern church, and the fiction on gold. They *will* be destroyed. The forces are active that are about to culminate in the disintegration of spurious Christianity, and in the discomfiture of the shepherds that kill the sheep, eat their meat, and clothe themselves with the wool. Millions of dollars are squandered in building churches that ought to be devoted to factories of industry. A great army of false teachers is fed, clothed and spuriously educated with the substance that ought to supply the hungry, naked and shelterless. The laboring man is the wealth producer. Through the political chicanery of this corrupt political age, abetted by the church and clergy, he is plundered of his wealth. The great pirate ship of state in America (on the deck of which the spoils debauchee, either in success or defeat, masquerades and flounders) has for its pilot the great head of modern schismatic and spurious Christianity—the vicar of a three-headed monstrosity, called God.

This God is without form, parts or functions—unknown and unknowable. This is the power that confronts the army of progress, and threatens that liberty of conscience for which the fathers and sons of once free America bled and died.

We are *not* in conflict with the law of Moses, confirmed by the testimony of the Son of God, the Saviour of the world, and ratified by the early church. But we are in *decided* opposition to the spurious stuff, floating as the scum of humanity and called Christianity. A church that is made up of speculators who create, endorse, foster and practice usury as a means of accumulation, in direct violation of the command of God, is not a Christian church. If the test applied by the Lord Jesus to the young man, "Go and sell all that thou hast and give to the poor," were applied to the Christians of to-day, as a criterion of Christian faith and practice, where would be the evidence of Christianity in the church?

THE QUESTION ANSWERED.

The question is sometimes asked, "Why is it that you are so severe in your denunciations of the church?" If we say anything of the church, we must tell the truth about it. It is teaching and practicing in direct opposition to the law of God and the doctrines of Jesus the Christ of God.

There has arisen a power in the world, as dauntless as truth is unswerving and invincible, standing in the integrity of God's eternal law, which will hurl the javelin of conviction into the very teeth of that persecuting and adulterous church which would destroy purity, but would exert its energies to uphold legislation that is destructive to every moral law. It is the vote of the church, or its membership, that the liquor traffic depends upon to perpetuate its hellish power. The clergy are too cowardly to meet, with the sword of truth, the whiskey dealers who occupy its pews, defray its expenses, and enlarge the salaries of the cowards who fill the pulpits. Political issues are determined by the beer and whiskey rings, and the church sustains the infernal traffic.

The church is responsible for every abomination carried on under the protection of its overshadowing wings. While it unquestionably holds the balance of power, it has not moral courage and force enough, which it would have were it united in purpose, to enforce the laws of God. If the so-called church of Christ were not a schismatic body it would be of one speech, one voice. It would have one Lord, one faith, one baptism. It has one god (gold), but its faith is multiplex and vitiated, and its baptism, like its faith, is mongrel. The paganized and adulterated church (Babylon) thought to build a tower up to the very heavens, but God came down and confounded the speech of the church—the language of the Babylonians.

If the church were the church of Christ it would be united upon the subject of every reform, and, being thus united, would hold the balance of power. Hence we say that the church *is* responsible for all existing evils, both in the religious and secular domains of activity.

We are not too severe. We would be more so, could we command the language and the power. The church requires to be wiped out, not with infidelity, but by the true Spirit of the Lord Christ. It is impossible to reform the church. "Behold, I create all things new!" No patches are to be put on the old garment that is worn out, moth-eaten and thread-

bare. The doctrines of the modern church are spurious; its life is a compost heap of abominations and corruptions.

If a man defile the temple of God, him will God destroy. The temple of God, the human body, from being living, incorruptible flesh, as it obtained in Jesus the Christ of God, has become a cesspool for the accumulated filth of generations of evil, and the mortal and corruptible body is but the mausoleum of an original greatness.

Man, the Creator.

The perfect man is that being—complete in the likeness and in the image of his origin, embracing in the form and function of that perfection the principles of procreation as primacies of continuity, and the composite form as the ultimacy of organic order—who, possessing the attributes of Deific personification, stands out the integral biunity, the man-God, the God-man of the new birth, begotten of Jesus Christ through the operation of the Spirit, gestated in the womb of the dispensation or age, and reborn at the epoch's culmination. This man-God and God-man is endowed with two characteristics of determination, the ascending and descending, involved in which are the two spirits, the spirit of the man or the man spirit which goeth upward, and the spirit of the beast or animal, the animal spirit which goeth downward. Man is a double being in the aspect of his ascending and descending energies; double as to his beast or animal life and his man or human life; in this double aspect of his functional activity, he is like the Creator in whom he has his being, and from whom his creation originates.

The Lord God, center and source of origin, the astral nucleus of intellectual, affectional and organic power, had within himself the ascending and descending ratios or degrees of life. In the one there obtains the unbroken continuity of consciousness called eternal life; in the other, there resides the principle of refracted or broken continuity, the perpetuation of the state called death. Both these aspects, life and death in God, are imparted to his offspring. In the manifestation of Elijah the prophet, the heart of the fathers will be turned to the children, and the heart of the children to the fathers, a reconjunction which will write his Father's name upon, or in, the foreheads of all the sons of God who constitute the firstfruits of the tree of lives—thus making every one a father for the beginning of another grand cycle of the great perpetual wheel of seed time and harvest which never has ceased, and never will cease, to roll.

DOES NOT HAVE TO PROVE IT.

The Buddhist Ray contains the following: "Dr. Teed, editor of THE FLAMING SWORD, says that Adam, Enoch, and some other (mythological) characters of the Jewish Scriptures, reached Nirvana, but that Buddha failed to do so. It will be easier for the Dr. to prove that we live on the inside of the earth, which he offers to prove, and that modern astronomy is a delusion, than that Enoch reached Nirvana and the Buddha did not."

If Dr. Teed finds the people to whom he presents his system as gullible as the theosophists who believe in Theosophy, he does not have to prove it. The mere statement of a proposition is all sufficient. The bigger the fish story, the easier swallowed.

Everlasting Punishment.

"Some Shall Awake to Shame and Everlasting Contempt."

"When you find time, I wish you would write something explaining the case of those who 'Awake to shame and everlasting contempt,' which I take it means the same as those who are resurrected to damnation."—J. L. T.

The prophet Daniel, in speaking of the events that would take place at the final wind up of the times and events concerning which he prophesied—which time was indicated by the foot of Nebuchadnezzar's image, which represented the grand, or zodiacal cycle, now about to end—said: "And many of them that sleep in the dust of the earth shall awake, some to everlasting" (age lasting) "life, and some to shame, and everlasting" (age lasting) "contempt." The reader will please note the fact that they were then sleeping in the "dust of the earth," that is, in the humanity that lived at the same time with the prophet, and doubtless supposed themselves to be intensely awake, as does the bustling sleeper and dead man of to-day, but the prophet knew that in the sense of the activity of the higher, the God life, their faculties were all benumbed and dead asleep. Jesus emphatically pronounced such dead, and mournfully declared that they would not come to him that they might have life in the harvest, the fruition of the seed which he, himself, was, and which in his theocrasis he planted by the Holy Ghost—which was also himself. The time of this harvest is the end of the cycle of that seed, when those who then, in the time of seed sowing, received the good seed, will be resurrected into eternal life; life of the same quality as that which he possessed, and which enabled him to avoid the rotting in the grave to which all men have since been subject, because they were in a dead or dying condition. After the wheat is sown, every stage of its development is a state of alternate birth and death or continual dying, until the final matured corpuscles appear, when there is a resurrection to a condition of life—a condition of rest in which, while it lasts, there is no more death.

The grains of wheat which did not get into the measure to be sown at the former seeding time, cannot now have a resurrection, but have enjoyed their sabbath, during the time of the reproduction, re-generation, of the seed that was sown. Neither can the soil that did not receive seed in the time of sowing, produce a crop of wheat. At a subsequent seed sowing, both the seed that enjoyed its rest may have a sowing and re-generation, or reproduction, and the soil that lay fallow may produce a crop, for both the seed and the soil are ready for the sowing. If at the time of the subsequent seed sowing the husbandman slights or rejects either the seed or the soil, or both, they must go away into age-long "damnation," "shame" and "contempt," but those which received the sowing, will share the life of the age, and at the end of it, the glory of the harvest and the rest that remains to the wholly and perfectly alive, which have, as Jesus, the divine seed, had, life in themselves. We are told that "seed-time and harvest shall never fail." This means not simply the sowing of the lower, the vegetable and animal seed, but, primarily and principally, the higher, the God seed, the Logos, the Son of man, in which sowing the lower, the sinful humanity, that has the development or preparation to receive

the seed, constitutes the field—the *kosmos* or world. Both sower and seed is the Logos, the Son of man, the divine seed, the God-man, and the harvest is the end of the *kosmos* or world, a cycle longer or shorter as the particular seed belongs to the progressive or to the fixed type. An example of the latter was the sowing of the perfected God-man, the Lord Jesus Christ, the cycle of whose reproduction or re-generation in the lower humanity was an age or dispensation of about two thousand years, something less in this case, as we are on the eve of the harvest which will be the resurrection of the dead—the coming in earth of the kingdom of righteousness for which Jesus taught us to pray.

At this time of harvest there will be present both the righteous and the wicked that were in earth nineteen hundred years ago; from this resurrection "some"—to wit, those who received the good seed in the beginning of the age or cycle—"shall awake to everlasting life, and some to shame and everlasting" (age lasting) "contempt." The Hebrew word here rendered shame is the ordinary word for reproach, which is only this once in the whole Bible rendered shame; the word here rendered contempt is used in only one other passage, where it is rendered abhorring, meaning an object of abhorrence. The plain teaching of the passage, then, is that, at the end of the age, those who received the divine seed and have been (by an age-long process of reproduction from that seed) transmuted into the same quality as the seed, will enter into the same kind of life which the seed possessed; those who did not receive the seed cannot come into that life, and must suffer the reproach and loss or failure to get it. "But he that shall blaspheme against the Holy Ghost hath never forgiveness," (Greek, hath not forgiveness for the age) "but is in danger of" (Greek, has himself in) "eternal" (age lasting) "damnation." The word rendered damnation is the ordinary word for judgment, or condemnation. The meaning then is, that such a one, not having developed in himself the quality of life of the divine seed, cannot at the end of the age enter into the life of that seed (eternal, age lasting life) but—as the quality of that life cannot be again re-produced until after another age-long period of regeneration, or reproduction of the divine seed sown in the lower humanity—must go away into an age-long period of damnation or condemnation, to be thus deprived.

But what will be the condition of those that at the time of harvest do not enter into eternal, age lasting life—become the Son of God, the hundred forty and four thousand—but "have themselves still in eternal" (age lasting) "damnation?" They will live the time that they live, not in a state of hell in earth as at the present (speaking of which the prophet Isaiah declares, "Hell hath enlarged herself, and opened her mouth without measure"), but in the external manifestation and rule of the kingdom of heaven in earth.

It is necessary to divest ourselves absolutely and entirely of all the teachings of the theology of the present, in order to begin to understand anything of the real meaning of the Bible.—O. F. L.

A religion that takes hold of the hearts of the people will break up families; but it will not take hold of their hearts so long as the doctrine and the life do not agree.—Koresk.

Only Those who Have Eyes will See Him.

"ECCE HOMO.—BEHOLD A MAN."

And so, some one has the courage to write: "On earth there is nothing great but man—in man there is nothing great but mind." The highest conception of human nature is "a man," incomparable in all the virtues and graces which combine to make up this sublime character. How wonderful in all the qualities which ennoble human existence, and elevate the intellect above all inferior surroundings! How noble in action when all human forces look up for a leader fit to comprehend, and competent to act in, an emergency; when real ability is demanded, and true courage is required to supply the needs of the hour. In this respect, Jesus has been pointed at as a fitting illustration and incomparable embodiment of this characterization. That he filled this conception in extraordinary degree, there can be no doubt. And to this estimate and conclusion, we apprehend the world is largely agreed. In so far, he commands the esteem and homage of millions of the human race. There have been none like him; none to challenge the admiration of fellow men in an equal degree.

We give expression to this dogma from no partisan or religious bias, but from the broad and liberal standpoint which an impartial judgment dictates. In these days and in these prolific times, when opportunities are without limit, and human progress is operative in all directions, we should rejoice to behold a broad chested, unexceptionable representative of this description, whose character, competence, liberality and achievement would, at once, challenge the public appreciation, and win the support of all good men—in politics, in society, in church and in state. There is an open field here that waits for occupation. Who can fill it? Where is the man who represents this characterization? He is wanted; and his advent will be hailed with unalloyed gladness and jubilation.

Behold, "a man!" What a Godsend; delight of the nations; hope of the world; savior, salvator, guardian, protector! Let him come! Then, "liberty, equality and fraternity" will prevail.—*National View*.

One of the marked signs of the times in which we live is the very great number of thoughtful persons who are now looking for the advent of a savior to lead the world out of the hell of irreligion, adultery, greed, immorality, poverty, drunkenness, extortion and crime into which it has fallen, and from which it is very manifest that by any power which it at present possesses it can never extricate itself. These advanced thinkers always imagine that they and the world will be ready to recognize and to hail such a deliverer and savior when he comes; but he is never known and appreciated by such until after he has come and the world (always including an apostate dead church,) has, as Jesus said of John the Baptist—"the Elias which was for to come"—"done unto him what they listed," that is, killed him.

Let us inquire briefly into the causes of this remarkable phenomenon. All men, with rare exceptions, consciously, or unconsciously, are engaged in some business (or have dear friends that are) or cherish some particular views, or system of science in its divisions of ethics, sociology, theology, government, church organization, economics, or of the family relation, which must be destroyed before this saviour of men can accomplish his work. When he assails, as he must, either of these, the men who particularly cherish that one, at once become his enemies, and will henceforth persistently misunderstand his every act, and see nothing but evil in everything

he does or proposes. As he must destroy, not simply one, but all of these, he must make bitter and unrelenting enemies of the great masses of men. The more powerful and apparently successful his operations, and the nearer their final and successful issue, the more intense this hatred becomes. Over against this mighty accumulation and concentration of hate, constituting, in the great human battery, its other pole, will be massed, at the same time, the love force of those who, either having none, or having given up all personal interests in any of the things which must perish in order to the return of righteousness in the earth, appreciate his mighty labors for humanity, and love his person, and obey his voice, for he is their Shepherd. As both hatred and love are substance in the form of energy or force, here stand two mighty forces facing each other, adequate to the destruction of the world and all that is in it. Only the skilled hand of him whose knowledge formed this battery can so discharge it as to burn up the wicked and bring out the righteous. He himself constitutes the carbon tip through which the opposing currents passing shall burn it up, giving out the light and heat, intelligence and love—the result of the burning up of his person—which, when appropriated by those who are prepared to receive it, shall constitute the light and heat and power that shall burn up the old world and bring in and establish the new heavens and new earth wherein dwelleth righteousness.

Jesus said, "I am come to send fire on the earth; and what will I if it be already kindled?" Also, in speaking of what should come in the end of the Christian age he said; "Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which now, by the same word, kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." When this burning up of the world comes there shall not only be a burning up of the carbon tip, the central personality—such a one as Jesus was—but a burning up, or dematerialization, of two hundred and eighty-eight thousand men and women who, dematerializing and disappearing—according to Jesus' own account in the seventeenth chapter of Luke—shall rematerialize as the one hundred and forty-four thousand virgins, men-women, whom John saw on Mount Zion. As in the case of the three Hebrew children who were cast into the burning fiery furnace, who felt no harm, while the servants of the haughty and cruel king who cast them in were consumed, so the reflex action of this awful burning up of the world may sweep millions of God's enemies from the earth, which will henceforth become the habitation of the sons of God, the location of the kingdom of heaven now come down to earth.

That such a deliverer and saviour will come—is now in the earth, since this is unmistakably the time of his coming—is entirely certain. His prophetic name, already a household word, cherished and dearly beloved, and, for no worthy cause, execrated and bitterly cursed and hated by countless numbers of enemies, just as clearly proclaims the presence of the deliverer of God's captives, and the saviour of his suffering and despised poor. The Psalmist, looking forward to the coming of this mighty saviour, said, "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Also, "Awake, why sleepest thou? O Lord, arise, cast us not off forever!" The eightieth psalm is one contin-

uous prayer to him as the Shepherd of Israel, who should arise, not from the posterity of Judah but of Joseph, to come and save both the posterity of Judah and Joseph. Isaiah, looking forward to the time of his coming, makes him say, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation to me; and my fury, it upheld me." Although he will certainly come according to prophecy, and will make, not some things new, but all things new, according to his word in Revelation, "Behold I make all things new," yet only those who have eyes to see will see him.—O. F. L.

Who are Those Who Have Eyes to See Him?

To one who undertakes to teach, nothing is plainer than the fact that all men, however acute their visual organs, have not eyes to see; that, in reality, only those have eyes to see who have the intellectual and will or heart development that enables them to see. Isaiah says, "Bring forth the blind people that have eyes;" Jeremiah says, "Hear now this, O foolish people, and without understanding; which have eyes, and see not." Who then will have eyes to see the wonderful saviour and deliverer of men when he comes? John said of Jesus, "That was the true Light, which lighteth every man that cometh into the world;" Jesus said of himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The light of life is the light that brings into life—eternal life. Jesus also said, "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" Jesus himself was that eye, and the body was the church. At first that body—made up of its several members—saw with a single eye, namely, Jesus, and while it did so, saw clearly—had "the light of life;" but, that light being the divine seed, it had to die in order to reproduce, and the light that was in the body became darkness; great indeed was, and is, that darkness.

But John, while "in the Spirit on the Lord's day," saw—in the end of the Christian age, which is the present time—"A Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into the whole earth." In their timic relation, in which they appeared first, these seven eyes of God were seven distinct, Messianic personalities who appeared at the end of seven divisions of the grand or zodiacal cycle of twenty-four thousand years. Of these personalities Adam was the first, and Jesus was the sixth, leaving one more to come who would be the seventh, and the one whom John saw. Each of these was the re-embodiment, and hence the container, of all those who preceded him. Distinct proof of this is found in the fact that when, on the mount of transfiguration, Jesus' form was changed (for that is the plain and distinct meaning of the Greek word rendered transfigured), three of them, Elijah, Moses and Jesus, were seen. Jesus declared that if he went away he would come again, but he will come again not as the sixth of these eyes of God, but as the seventh, having a new name of God, just as when Moses came again, he came not as the fifth of these Messianic personages, but as the sixth one—having

a new name of God—Jesus. God expressly declares of this seventh one, "I will write upon him" (not my old, but) "my new name." This sixth eye of God—Jesus—who contained the five who preceded him, was the Son of God, the divine seed. As such he was planted in the lower humanity in order to re-produce, in the time of harvest, sons of God just like himself.

When Jesus comes again in his personality at harvest time, he will come as the Elijah the prophet, the Father of these sons of God "which have followed me" (him) "in the regeneration." Being re-produced from him that had eyes, that is, did see, (and to see means to know) they will themselves see, recognize, know him. Only those see him who know him to be what he really is—the great Shepherd of the sheep, the Saviour of the world. When the prophecy declares of his coming, "Every eye shall see him," it does not mean blind eyes, but eyes that see—God eyes.—O. F. L.

QUACKERY.

Dr. George M. Gould, of Philadelphia, has written a most excellent paper on the subject of quackery, entitled "Etiology, Diagnosis, and Treatment of the Prevalent Epidemic of Quackery," in which are said many things which ought to be read by the laity as well as the profession. There is great need for the education of the public in medical matters, to a sufficient extent to enable intelligent people to discriminate between the honest and scientific physician and the charlatan. Dr. Gould is doing good missionary work in this direction, and proposes to do more. To stimulate others to do likewise, he offers a prize of \$100 for an essay. He proposes a number of subjects for missionary tracts to be distributed among the people, among which are, "The Patent Medicine Evil," "Reasons why Physicians do not Advertise," "Reasons why Physicians do not Patent Instruments, Drugs," etc. Further particulars can be obtained from the author, George M. Gould, M. D., 1004 Walnut St., Philadelphia, Pa.

Dr. Gould very well says: "What a disgrace that patent medicine syndicates can draw many millions every year from the diseased, deluded, and poverty-stricken of our people with a governmental tax of only twenty-five per cent upon their mixtures, while the same people must pay a tax of sixty per cent upon microscopes, and one of forty-nine and one half cents per pound and sixty per cent beside, upon woolen clothing!"—J. H. K., in *The Bacteriological World and Modern Medicine*.

The principal reason for the use of quacks and patent nostrums is that "skillful physicians" fail to cure their patients. The reason why class legislation is essential to the protection of the learned M. D.'s is because their success with their patients is so very questionable, to say the least, that the thinking people have but little faith in them. If the profession of medicine is characterized by skill and liberality, that is a sufficient guarantee of its success, and is all the protection demanded. The fact that the medical fraternity must be "tailed-up" by special legislation—because it cannot hold its own with quackery—is a sufficient indication that there is something wrong. Of all the men on the face of the earth, the so-called medical fraternity contains the most narrow, bigoted and illiberal. If physicians will cure their patients, they can enter the competitive race with quackery with some show of success. If "quackery" gets there first, and the medical fraternity has not skill enough to sustain itself in the contest, of course there is no remedy but recourse

to the courts. Laws must be made that will enable the dispenser of "legitimate" drugs to saturate with poison.

It seems a little too bad that the millions of dollars that go into the coffers of the patent medicine dispenser should not find their way into the pockets of the "learned M. D.'s," but we are among those who believe that too much tinkering in special legislation is a bad thing for the people.

Brown-Sequard's Glandular Extract.

M. Brown-Sequard, who still maintains the efficiency of the injection of the extract of the * * * glands, to which he called attention three years ago, recently communicated to the Academy of Sciences a paper upon the subject, giving further facts in support of his theory. Prof. Brown-Sequard has maintained that these glands furnish to the blood some useful, if not essential principles, and that the reason for the feebleness of old age is to be found in the senile state of the organs of reproduction, in consequence of which they are not able to maintain physical vigor. He now believes that the organs of generation in male and female have three distinct uses in the organism:—

FIRST. Functions in connection with generation.

SECOND. An influence upon the nerve centers, through the absorption of their secretions, which give to men and women the physical, moral and intellectual characters which belong to them individually.

THIRD. A special tonic action which energizes certain functions of the spinal cord and of the brain. A number of cases are cited which indicate remarkable effects from these injections, in one of the most marked of which, precautions were taken to prevent the experiment from being complicated with auto-suggestion, as a source of error. This novel therapeutic means fell so far short of the expectations created by the first announcements of Brown-Sequard, that it has been practically abandoned by practitioners as being of no value. But if the experiments of Brown-Sequard have not resulted in giving the profession a therapeutic means of great value, they have at least called attention to facts which indicate very clearly the enormous injury which must result from undue exercise of the sexual functions, and show very clearly, not only the absolute safety, but the positive advantages of a life of continence, thus leaving no longer any excuse whatever for those physicians who sometimes cater to the morbid propensities of young men, in advising, or at least sanctioning, the illegitimate exercise of these functions.

The only possible danger hinted at by Brown-Sequard in a life of continence is to be found in the super-excitation resulting from the absorption of these secretions; but, for any possible danger which might result from such a cause, an ample safeguard is afforded in physical work. Muscular exercise is, in more ways than one, a vital regulator of the highest value. Excess of food, the damaging influence of a sedentary life, and the hypothetical physical evils of a life of continence, may all be admirably counteracted by a proper exercise of the muscles. But the loss sustained by excessive exercise of the sexual functions is one which cannot easily be repaired.

The tendency to over-indulgence in this direction is exceedingly prevalent among civilized people, and doubtless is the result of excessive alimentation, the use of dietetic and other stimulants, and various social causes. The enormous waste of energy arising from these sources, is doubtless one of the great causes of the rapid physical deterioration of the race, which is easily recognizable even within the last century, notwithstanding the considerable increase in average longevity.—J. H. K., in the *Bacteriological World*.

So-called scientific men are shooting all around the target. They are like the man who put forth his hand to steady

the ark, and was struck dead for touching the ark of God with the hand of pollution. In the consummation and the scientific appropriation of the pneumatic and psychic energies, resides the secret of immortality. "He that overcometh shall inherit all things, and I will be his God and he shall be my Son." Herein lies the secret. In the appropriation of the hidden manna is the science of life. But how shall the appropriation be made, and who shall reveal the secret and formulate the biologic battery for the consummation of life?

Koreshanity and THE FLAMING SWORD have the solution of the problem of life. It cannot be found elsewhere. Humanity may seek elsewhere, but in vain. The only promulgator of the science of life is the Guiding Star Publishing House. THE FLAMING SWORD is the oracle of the Word. The mystery of life is revealed, and the Koreshan Unity holds the key-stone.

Opinion of Austrian Workmen.

A Vienna correspondent of the London *Times* says that a large number of the Austrian workmen "have come to the conclusion that the first change in the existing social organization will occur in Russia," and that society in the land of the czar will undergo a radical transformation which will benefit the working class. In consequence of this belief they are studying the Russian language with a view to emigrating to uninhabited tracts of land which they have been told are ready for occupancy. Stranger things than the fulfilment of these Austrians' belief have happened. Many close observers and students of social and political institutions agree with them. They hold that the people whose burdens are heaviest will be the first to revolt. The important question is whether they are far enough advanced in Russia to substitute the correct system.—Jos. R. Buchanan.

A SUBSIDIZED PRESS.

The infamous contract now subsisting between the Western Union Telegraph Company and the "Associated Press" is the most comprehensive, deadly, and alarming ring yet established on this continent. The great banking, railroad, and other capitalists, who own the telegraph, CAN and do control the mouth of the most omnipotent public teacher since the world began—the DAILY newspaper. Capital—by making the "Associated Press" its purchasing slave—dictates whatever darkness of ignorance and deceitfulness of false teaching shall enfold the people. The weekly newspaper is rapidly coming under the same malign power, either unwittingly or else directly, by corrupting influence. The "Associated Press" is paid for its slavery by a CONTRACT that serves to guarantee a MONOPOLY of the daily newspaper business of the country. It is a part of that system which has for its end the ultimate control of the whole city and the suburban press of the country.—Natick Citizen.

The mind is illuminated by the light of the understanding, and the process by which this illumination is achieved is through inquiry, unselfish work and repression of the senses, appetites and passions.—Ex.

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.

Shakers and Koreshans.

The recent union of the Koreshans and the United Society of Believers (Shakers)—brought about not merely by an effort of the Koreshan Leader to confederate the celibate organizations existing in the United States, but by the inevitable decrees of evolutionary progress—has a greater significance than can possibly be conceived of by the unthinking and competitive world. It is maintained by the head of the Koreshan body—our Leader and Shepherd—that, in his illumination, he is the product of the celibate organic bodies, practically inaugurated in the world about one hundred years ago.

The conservation of the pneumatic energy (masculine) and psychic potency (feminine), through celibate and communal aggregation, has been potential in sending out from these bodies the baptismal element through which our Leader imbibed his power of intromission. Especially does the Shaker communism comprise outwardly the two-leaved gates of which it is said, "I will open before thee the two-leaved gates, and the gates shall not be shut." This union means the institution of an industrial enterprise that will exceed, in its scope, anything yet undertaken by any body of people or any nation in the world. It involves the destruction of the money power and the inauguration of industrial enterprises that will settle the question of the relation of so-called "capital and labor;" first, by settling the question of the right of woman to restrain the forces of sensualism, cutting off entirely the yielding of the vital essences of life to the prostitution of material pleasure. Many women of the world are awaking to a consciousness of the necessity of meeting the adulterous tendency of the age by the annihilation of sexual thought, and only await the appearance of the wisdom in a shepherd who will lead them into the possibility of directing such inclination toward its legitimate and practical application. The first step toward the final consummation was made when Ann Lee became the head of the great reform for the emancipation of woman, and made it possible for the existence of such a body as the Shaker Unity.

The time has come for an advance; the word goes forth for another and greater movement, not only for the emancipation of woman, but, through her, for the exaltation of man to the standard of the Son of God. Time markings denote the end of the age, and future generations will point to the union of the Shakers and Koreshans as the one great and marked event of the times—the nexus of the fulfilment of special prophetic indication.—*Victoria*.

The man who does not stand up straight with God's plummet line of duty, is a moral hunchback.—*Ex*.

THE CELIBATE LIFE AS APPLIED TO IMMORTALITY.

The first argument against celibacy, usually put in the form of a question, is, How would the world be populated should all people adopt the celibate life? There are a thousand arguments at hand, any one of which answers the question.

The great antithetical law of life is death. If there were no death, there could be no life. Death, however, is not life. If there were no darkness, there could be no light; without cold there could be no heat; without fallacy, no truth; without evil, no good. One of the fundamental principles of the Koreshan System is that of opposites. Nothing exists without its opposite. In this is involved the great law of discrimination by contrast. Nothing could be known of night were it not for its contrast with day. Without the hells of human existence there could be no heavens. The hells are schools of discipline, wherein the law of discipline (culture), by degrees or grades, brings those under the tuition of the law—the school-master—to the Christ condition or state. No man is brought to Christ until transformed to the Christ (anointed) state. The beginning of the Christian dispensation had its inauguration through the virginity of Mary, the Mother of Jesus. He could not have been born if Mary had listened to the argument against celibacy. It seems that God has resources of propagation, through the law of parthenogenesis, that mankind in general is not familiar with. It is the province of Koreshanity to bring the hidden mysteries of God to light, and thus unfold the science of celibacy.

Man sustains two relations to being. One of these is toward the natural or exterior; the other is toward the spiritual or interior. If a man would save his life, he must lose it. If he would save himself in God, he must lose his life in sensualism; or, if he would become spiritual, he must cease to be sensual-natural. By virtue of these two relations he possesses two productive inclinations. If he is productive downward, he ceases to be productive upward. If he marries downward, or if he marries in or toward the sensual, he fails to marry spiritually, or in the Lord. A man may be a celibate naturally, and marry spiritually. If he fails to marry spiritually, his celibacy does not avail him anything. Celibacy is instituted that man may marry in the Lord. Celibacy is an order. The celibate state is not the heavenly state. The heavenly state is the married state; the celibate state—in the natural—is the stepping-stone to the final union in the Lord. The celibate order provides for the breaking up of the old marital state, and prepares the way for the conjunction of the two-in-one, that is, the biune or man-woman beings who comprise the sons of God.

The primary purpose of the celibate order is the conservation of the sex energies (pneumatic and psychic) of being. Conservation and utilization are two distinct properties of life. By conservation of the life forces is meant the husbanding of the propagative potencies. By utilization is meant their proper use and application after the conservation is effected. The Shaker body has been husbanding the pneumatic and psychic energies for one hundred years, but as they did not possess the law of polarization these energies went out into the world and developed modern spiritualism. After striking the circumference they have returned and

found their polar point. In theory and abstractly, that polar point is the principle of the unity of the Godhead in the biune being, not male and female in two forms, but male and female in one form. In *fact*, it will be the manifestation of the Motherhood of God as the God-woman, the Goddess—she who is to be the Minerva of this the crowning age. Ann Lee was an incomplete incarnation of the Motherhood. Through the body of Believers she was enabled to inaugurate, in the natural, the baptism of her Messenger and Shepherd, that through his high office she might reach a complete re-incarnation, and stand forth the conservator and utilizer of the vital essences, and become the Mother of the sons of God. The science of this transformation is in the hand of the Shepherd of Koreshanity, installed such by the Shaker body.

It would be useless to lead the celibate life were not the law of utilization applied. Its use is to transform the mortal to immortality; the corruptible to incorruptibility. When the full appropriation is effected; when the hidden manna is partaken of according to the divine law of appropriation, the fruit of the tree of lives will be manifest as the first-fruits of the resurrection. Beside the celibate order, there is the order of natural propagation. The world, at present, does not apply it. Sensualism bears universal sway; propagation is accidental. This is contrary to, and in violation of, the law of procreation. The natural propagative *order*, not disorder, will be inaugurated through the esoteric influence of the higher upon the lower order. There will come a time when the lower or natural order of propagation will come under the law of regulation; then there will be no contact of the sexes but for orderly procreation. That is not the heavenly state, nor is it the arch-natural; it is the perfected natural. The celibate order will have no part in it.

It is not maintained by Koreshanity that the celibate condition is the acme of attainment. It is not conceded that from celibacy a lower order will be taken up by those who have come into genuine celibacy. We do maintain that through celibacy we shall come into the higher or biune state. This cannot be accomplished but by scientific application. The separation of the sexes will not bring immortal life. The conjunction of the pneumatic and psychic energies will bring immortality. It cannot, however, be done through the mental or bodily union of pairs or counterparts. The universal counterpartal unity must first accrue; that is, the universal pneuma and psyche must conjoin through universal and central polarization. This will disseminate the universal baptismal spirit. These unities will be consummated, but *not* by personal contact, or personal association of males and females. The baptism will consummate the separation that celibacy, before the baptism, aimed to accomplish, but only partially effected.

Annie Wilson Patterson, a native of Ireland, is one of the few women in the universe who has been given the title of Musical Doctor. With the exception of the Princess of Wales, whose title may be supposed to be partly at least complimentary, Miss Wilson is the only woman bearing that title in the British Empire. She was graduated as Bachelor of Music from the Royal Irish University, in 1887, also Bachelor of Arts, and in 1889 was graduated from the Royal Irish Academy as Doctor of Music.—*Woman's Tribune*.

REVELATION.

CECELIA DEVYR.

'Tis but the morning twilight now,
The ancient shadows fainter grow;
The light that rims yon summit's brow
Will flood the soundless depths below.
The dawn, advancing in its might,
Reflects the work of which we dream.
We watch the sun's advancing light,
Along the mountain flash and gleam,
Where lightning writes upon the cloud,
And thunder tones proclaim its doom.
Though still doth ignorance enshroud
And rob the earth of joy and bloom,
We see the hilltop's gilded crown,
While cliffs and woods are veiled in mists;
The fertile plain, the busy town,
Give little sign that they exist.
We see the gushing fountain rise,
While sweeps the rayless tide along;
We hear the bird that thrills the skies,
Ere other warblers wake to song.
The glory falling from above
Upon the nobie of our race,
The gift of God's o'erflowing love,
The inspiration of His grace,
These are the sources of each REFORM
That comes to dissipate the night,
That comes to vivify and warm;
To bring the truth and spread the light.
Then speak, O worker, speak aloud!
Let thunder-bolts of thought be hurled,
And they will break the nightmare cloud
That long has settled on the world.
Flow out, O fountain heart, and bring
A blessing to the low and poor!
Thou soul of inspiration, sing
The gladness of the just and pure,
Till every outpost, wall and dome
That sheltered wrong, shall sink from sight;
And earth is one vast happy home
Where God has spread his perfect light!
O then will REVELATION glow
Upon our hearts, without a shade,
And, by the things *external*, show
The things that are *eternal* made.

—Mount Lebanon, N. Y.

WOMAN'S GOLDEN HOUR.

Listen to the echoes stealing
Through the years!
Echoes evermore revealing
All the fears
Of the first brave-hearted woman,
Loving, earnest, tender, human,
At the gate
Where the rusty lock a-creaking,
And the voice of man a-speaking,
Bid her wait.
Wait! outside the door of learning;
Wait! her plea forever spurning;
Wait away!
Wait, because she was a woman,
Loving, earnest, tender, human,
Till the day
When the chains should all be broken,
For the Lord himself had spoken:
"Bond nor free,"
But "one in Christ" the world shall be.

—Magazine of Poetry.

Raillery is sometimes more insupportable than wrong, because we have a right to resent injuries, but it is ridiculous to be angry at a jest.—*Roche foucauld*.

THE ORACLE FROM AMERICA.

Word comes from California of the great success of an American girl in Germany, Dr. Amy G. Bowen, who graduated a few years ago from the Hahnemann College of San Francisco. Having practised for some time in a general way, she determined to study surgery abroad, and after attending clinics in the University of Zurich and at Vienna she sought to attend the clinic of a famous gynecologist in Berlin. In response to her request he replied, "We do not allow female doctors in Germany." "But you see I am here," calmly replied the young lady. The professor hastened to assure her that he did not admit foreign students into his clinic, much less those of her sex. Again Amy returned to the charge, and finally obtained permission to visit the clinic. She was received with good-humored disdain and the professor assured her she could not hope to profit by the advanced instruction. Dr. Bowen insisted on being fairly treated. At length the professor said, "Very well, let us see what the child can do," and had a case brought in for her to diagnose. In a few minutes she made her statement of the case, whereupon the professor shouted, "She is right, gentlemen; she has beaten you all!" After diagnosing several successfully, the professor had a test case brought in, saying, "Germany will now listen to the oracle from America." The result was, Dr. Bowen was formally admitted to the clinic, and was congratulated as warmly as she had at first been treated coldly. The young lady soon after performed a difficult operation which spread her fame through college and hospitals. It was thus that she secured the distinction of being the only woman admitted to the medical colleges of Berlin. Dr. Bowen has since been appointed to the position of first assistant in this same clinic during the absence on military duty of the surgeon who acted in this capacity, and this furnishes undoubted proof of the estimation in which she herself is personally held, and that she has overcome the prejudice against her sex.

Dr. Bowen has inherited from her father a fine physical organization, and brain power and determination from her mother. The latter began the study of medicine at the age of thirty-five, graduated first at San Francisco, then in New York, and is now in successful practice in San Jose. Californians are proud of their gifted daughters.—*Woman's Tribune*.

Economy as a principle—a virtue—is not the mere hoarding of worldly goods from a surplus, but is dependent for its existence on the power of controlling the passion for waste or extravagance, or from saving from a limited supply of anything. In it is involved the spiritual gift or ability to save force or energy in one's own system.—*Ex*.

There are no moral banks; there are no neutral characters. We are either the sower that sows and corrupts, the light that splendidly illuminates, or the salt that silently operates; but being dead or alive, every man speaketh.—*Chalmers*.

There is many a delicate lady whose own hands are busily embroidering the napkin wherein she will wrap for burial the talent God gave her for the service of her kind.—*Washington Gladden*.

Great Armies of Europe.

The ablest and most interesting military writer in the United States and one of the foremost of our time is Colonel Theodore A. Dodge, U. S. A., retired list. Colonel Dodge spent the winter in Europe, making a personal study of all the great armies, and the results of his observations he contributes in an interesting article to the July number of the *Forum*. More than 18,000,000 men stand ready for battle in Europe and the noblest work of the world is perverted to ignoble uses. Europe, as Colonel Dodge shows, has never been so perfectly prepared for war as now, but he reports that there has never been a time when soldiers were so loath to fight, and he does not look for an early outbreak of hostilities. In reviewing the several armies of Europe, Colonel Dodge frankly declares that the English cannot now claim to be a military power. In fact, England has had no war for nearly ninety years that is of more importance than our conflicts with the Indians in the west. Incidentally he remarks that the self-congratulation of the English about their army is a curious national trait. They think, for instance, that the charge of the Light Brigade at Balaklava was an unprecedented feat. The fact is that less than thirty-seven per cent of those that rode "into the jaws of death" perished, whereas in our own civil war more than sixty regiments lost in some one engagement more than fifty per cent, and one regiment lost as much as eighty-two per cent. On the sea, however, England's power is still great.

The greatest danger that Colonel Dodge sees to the peace of Europe is in Russia's restless pushing across Asia. The Asiatics have a liking for Russia, whose autocratic government they understand better than the government of England. Russia does not seek war, but she will not rest from her sly encroachments eastward, and this may precipitate a general conflict. The Russian army, by the way, is one of the best in Europe in a great many respects. Colonel Dodge devotes much space to a detailed comparison of the French army with the German army, with much praise for both, but with a tendency to give the most complimentary word to the Germans. He declares, however, that the French army was never in such good condition as now, and under Napoleon it was at no time as thoroughly sound.

One treacherous factor in the whole problem is the absence of any great commanding military mind, such as there was in Europe, of course, before Von Moltke died; for in modern warfare more than at any time in the past is the ability of great military genius the decisive factor. Colonel Dodge declares that Germany is hampered by the loss or the shelving of her great men, and she does not know when the kaiser may fail her. This fact is recognized, if not openly spoken of, everywhere in Germany.

Humanity at the present time is in a state of absolute chaos. None other than the single eye of God can select the given quality and quantity with which to reconstruct, rebuild, the living temple of the Most High God.—*A. E. B.*

The time is coming in this country when a millionaire will be shunned as a case of smallpox or yellow fever. This is not a prophecy, but a mathematical calculation.—*Omaha Tocsin*.

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.

Froebel and his "Idea."

Froebel—of Kindergarten fame—was no exception to the general rule that genius, especially that which aims to elevate and benefit humanity—must ever meet with bitter persecution and opposition. He was a thoughtful student of human nature, and despite the ridicule and unjust criticisms that have been heaped upon him and his "Idea," his system has experienced a marvelous growth in a remarkably short space of time. His system contains much that is in accord with Koreshan philosophy and the teachings of Jesus Christ. For instance, when asked why he chose the tree as a symbol of "organization and the universal process of development, even in the intellectual world," his answer was as follows:

"No more perfect representation of organic life and the mutual relation of its parts can be found in nature than in a tree. The seed (unity) divides, in the germ, into duality (difference or opposition), and all the various stages of development follow definitely and clearly to full completion. The roots and the crown are the opposite equivalents, for the crown planted in the earth forms roots because it lacks the light. The roots turned up and exposed to the light form themselves into a crown. These two related opposites, in the tree phenomena, are connected by the trunk, which contains within itself the material of the woody root, and the sap which is diffused through the crown. In the articulation of the twigs and leaves we have the type of all articulation, the great and small boughs and twigs, even to the mass of the leaves connected with them and receiving life from them."

"In like manner is expressed the necessary articulation of human society, and the organization of the state. The unity which appears in all parts, from the least to the greatest, gives to the tree its individuality. For instance, the peculiar mellowness and delicacy of the odor of the Linden is found again in the tenderness of the leaf-texture, in the flexibility and softness of the wood, and also of the roots; every part expresses the same characteristic; even the taste of the blossoms and leaves. On the contrary, the oak expresses an opposite character. Everything in that bears the mark of power and concentration,—the gnarled root, the bark of the trunk, the thick, firm substance of the wood, the hardness of the leaves, and the acrid taste of the fruit. Both of the trees bear the common marks of their kind, the universal of the tree, but each in its mode, that is, the particular.

"Thus we see unity (that which is common to all the parts), variety (in the diversity of the parts), and a particular (the individual, expressing the personal character of the tree) united and clearly made evident in the phenomenon of the tree. On this account it is the most expressive symbol of all organization, whether of natural or of intellectual life. Jesus also likened humanity to the tree in the expression, 'The tree of humanity.'"

His conception of a *practical* religion, and his views of Christianity—such as taught and practiced among the early

Christian believers—are also in accord with those of Koreshanity. In speaking of *pure* Christianity he says: "It is my deepest conviction that the time must come when the chasm between things, and the more or less abstract conception of things, will be filled up. Philosophy has been without the true foundation which natural science alone can afford. It is just this foundation which my method of education is to supply. The understanding of the unconscious is the germ and beginning of the conscious, and so surely as they stand in connection with each other, so surely the one as well as the other has its origin in unity—God.

"How does all the world's wisdom help us, so long as it remains only a thought in the mind, is not *lived out*, and does not pass over into the human world? There must be a universal wisdom, comprehensible by all, and every one must learn its application, that is, be practiced in it. This wisdom is contained in *pure* Christianity; but it is buried deep from most men. Men learn to teach it indeed, but only in words, which, least of all things, lead to actual understanding. * * * Religion is union with God, and man can be united with God only by seeing, believing, and acting with God, and *not* by either of these three things alone. * * * God in humanity, humanity from God,—that is and will be the eternal, true, Christian idea, which Jesus living and teaching revealed."—*E. B.*

Tariff Has Nothing to Do with It.

The apparent conflict over the tariff question as it affects the interests and wages in Pennsylvania, is evidently all cooked up at the same monopolistic headquarters, to assist in the game of "divide and conquer," and the democratic and republican organs are alternately pouring their "dead shots" into one another while partisan fools on both sides applaud. The fact is, the tariff has had no effect in raising or lowering any one's wages; the same market of cheap labor from which to draw has been just as available one time as another, whatever the state of the tariff may be, and the greed of gain will impel manufacturers to buy their labor at the lowest possible rates. This is the principle which governs every operator under the competitive system; it is as natural as gravitation, and no sophistry can refute the proposition.—*Western Watchman.*

Must First Be A Candidate.

Senator Vance, meeting an old North Carolina darkey who was deep in theology, said to him:

"Do you believe that if a man is elected to be saved he will be saved, and that if he is elected to be damned he will be damned?"

"Oh, yes, boss, I believe dat. It's gospel talk, dat is."

"Well, now, take my case. Do you believe that I am elected to be saved?"

The old man struggled a moment with his desire to be respectful and polite, and then shook his head dubiously.

"Come now, answer my question," pressed the governor. "What do you say?"

"Well, I tell you what 't is, Mase Zeb, Ise been libbin in this hyah world well nigh on sixty years, and I nebber yit hyard of no man bein' lected 'nout he was a candidate."—*Sunny Side of Politics.*

THE LATEST SPOKEN.

The greatest obstacle that the reform movement has to contend with is the daily press. In these times of push and hurry, the people, especially in cities and along the railroads, demand the current news daily. As a rule daily papers are published at a loss, and are kept alive through outside sources of income. Sometimes such papers are started to boom a town, a railroad enterprise, or some other financial scheme, but the greater portion begin as the champion of some political party, and under such cover sell their influence to aid any enterprise that will put up sufficient bribe money. Again these same papers will espouse the cause of any politician whose success means a sufficient amount of boodle or a political pull that will bring the necessary tribute. In fact there is hardly a daily in this country that is not supported by levying tribute or receiving boodle. Under such conditions the news of the day is used as a vehicle to convey to the people the schemes and plots of the politician or financial plunderer. In order to obtain the information desired, the people are compelled to glean it from a mass of political or financial corruption.—*National Watchman*.

"We have two separate worlds in this country. The world of society has no conception of what the world of labor is thinking. The poor do injustice to the kind-hearted people whose minds have been warped by the teachings of inheritance and by their encouragement of wealth; and the rich do not dream of the thoughts which fill the minds of the poor. The laborer believes now that the law is gradually being altered to suit what he considers the equities of his position. Let him become fairly convinced that the government is for the few, that the military is but the means of carrying out schemes of aggrandizement by the rich, and that votes are bought or majorities counted out in the same interest, and the crucial hour of the republic will at once have arrived."

“Let it be a recognized principle that when men employ many laborers their business ceases to be a private affair, but concerns the state, and that disputes must be submitted to arbitration.”—*Cosmopolitan*.

Congress is proverbially generous. Away back in 1882 a pension bill, which asked \$5,000 for Julia G. Tyler, widow of ex-President Tyler, for the balance of her natural life, led to the following interesting colloquy; page 1218, vol. xiii, first session Forty-seventh Congress:

“Mr. Adkins, I wish to ask the gentlemen if the committee had a right to go further than they have done in this matter, and take into consideration the pensioning of the widows of all ex-presidents? I do not propose to offer any amendments to the bill, but do propose to offer a similar bill to pension any other widow of any ex-president of the United States that may now be living. Mr. Mills, I understand the Senate has passed a bill of the kind for the widows of President Lincoln, President Tyler and President Polk. Why not include them all in this bill?”

The bill (H. R. 4499) was read three times, and passed by unanimous consent without a vote.

In the Senate, February 27, 1882 (page 2281, vol. xiii, Forty-seventh Congress), the same bill was amended so as to include Lucretia Garfield, Sarah Childress Polk and Julia G. Tyler, dating from September, 1881, and passed by unanimous consent. This gave to each beneficiary the sum of \$5,000 for every year of her natural life. The act was approved by President Arthur, March 31, 1882, and became thenceforth law. The fact that it was unanimously passed by both Houses shows the generosity characterizing the public expenditures of the excellent gentlemen composing them, since not a corporal's guard could be evoked to demand the yeas and nays. On March 30, 1888 (Page 2526, first session of the Fiftieth Congress), forty-one democrats voted for a bill pensioning Mrs. Logan (widow of Senator and United States General Logan) \$2,000 per year, thereby establishing a precedent for the pensioning of United States Senators' and United States Generals' wives as a further evidence of that beneficent spirit which actuates our law-makers in their monetary treatment of those lifted by happy circumstances beyond the reach of want.—*National Economist*.

While millions of American farmers still work their own land, they have by no means escaped pillage and spoliation at the hands of an aristocratic caste. An unchained plutocracy has ravaged among them at will of late years, and they have been robbed of about everything save that pride of an American free man which makes them disdain even the thought of an aristocratic master present in the flesh. But strong filching hands have been busy with the farmers' belongings all the same, so that no matter how much he produces out of the ground, nor how great its value, the subtle necromancy of a lot of plutocratic jugglers gets about all of it away from him. So long as a farmer's produce is of no exchangeable value until it is brought to market, and so long as railways are the sole means of getting it there, the plutocratic lord who owns the railway will be as truly the master of that farmer's life as was the cotton lord of ante-bellum times of the life of his black bondman.

This is emphatically true as a broad general statement. The railway lord cannot put iron chains on the farmer, but he can fetter him down through a poverty he brings upon him. He cannot take away his liberty of action, but he can so weigh down that liberty by a benumbing misery of denied hope that it shall be of no value. The plutocratic despot cannot sell the toiler's wife and children from the block, but he can take the light of joy from their faces and all beauty and sweetness from their lives. The railroad lord who bars the way to the farmer's material progress, by an onerous and artful system of oppressive taxation, robs the farmer and his family of their rightful liberty of action. He denies them a just happiness. He dwarfs the growth of their souls, and thus makes them the creatures of his will, and morally his slaves.—*The Vanguard*.

This is Koreshanity.

Science is truth exactly known, from whose certainty the hypothetic has been wholly eliminated and upon whose common ground the ideal and practical, the theoretical and experimental, meet, says the Rev. R. E. Campbell, A. M.

SHARP CUTS.

These are indeed trying times. Maud S. and Sullivan are gone, and the old parties are getting ready to follow.—*Lake County (S. D.) Independent.*

31,000 millionaires, 9,000,000 mortgaged homes, and over a million men out of work, show the working of the government's financial policy for the last twenty-five years.—*Pen and Plow, Albion, Iowa.*

The tramp and the millionaire are the Siamese twins of perverted industrial conditions. The longer they grow together the more painful the separating surgery, which alone can restore peace.—*Elgin (Ill.) Dial.*

Who furnishes the president with his market reports? Are you receiving one third more for your cereals this year than last? President Harrison says you are. Did President Harrison catch his market reports at Loon Lake? They certainly look fishy.—*Dakota Ruralist.*

Many friends write us for the democratic and republican platforms. What is the use? They were only made to get in on, like the railroad car platforms, and not to stand on. After the election the politicians will heed the warning,—“keep off the platform!”—*Virginia Sun.*

Republican papers are full of statistics (so-called) about the high wages of a few thousand high class skilled workmen in some of the factories, but they carefully avoid saying anything about the wages of the millions of farm hands and day laborers.—*Richland County (Ill.) Farmer.*

When you hear a republican say that his party wants every dollar to be as good as every other dollar, just you ask him why his party has never been on record as favoring the removal of the exception clause from the greenback and the treasury notes.—*Alliance Times, Oberlin, Kan.*

Just think of it! Two hundred million acres of the public dominion given to corporations. Enough to make 2,000,000 farms of one hundred acres each, and furnish homes for 10,000,000 people,—20,000,000 given to the Union Pacific road alone.—*Inter-State Alliance Echo, Kan. City, Mo.*

During one hundred years of African slavery in America, no slave owner was able to amass a fortune valued at \$1,000,000; but in twenty-eight years of financial slavery, we have made over 4,500 millionaires, some of whom are worth from \$80,000,000 to \$250,000,000.—*Northwest Farm and Trade Journal.*

An idea is gaining credence among the masses that the twenty millions of gold removed by Secretary Foster's orders from the subtreasury at San Francisco to New York, is for the purpose of lending it to the banks to speculate upon at harvesting time, and to lubricate their campaign donations.—*National Economist.*

Cassius M. Clay says that this country is practically owned and dominated by the railroads; that their power is tightening every day, and we cannot help ourselves. Oh yes, they will keep on in their grasping for domain and power until there will be an uprising and a revolution, and it will be the people against the railroads; when the people rise up, something else has to go down.

Challenge!

WE WILL MEET ANY
CLERGYMAN

—IN THE—

United States or the World

—IN A—

PUBLIC DISCUSSION OF THEO-
LOGICAL QUESTIONS.

Taking the Bible as the ground and
premise of our argument, we

WILL DISPROVE,

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!

WE WILL MEET ANY
SCIENTIST in America or the World

FOR THE PUBLIC DISCUSSION OF

✻COSMOGONY.✻

In the presentation of the cellular cosmogony, or the
“INSIDE THEORY,”

we maintain the logical and only conclusion—from a demonstrated premise—of the concavity of the earth instead of its convexity, as given through the Copernican system. We are prepared to scientifically answer every objection to the Koreshan philosophy, and demonstrate the weakness of the Copernican system and the puerility of the minds maintaining so gross a fallacy.—*Koresh.*

Nevada Silver Mines.

A group of five patented mines, and many smaller ones. All the ores are of high grade. A mill costing \$150,000 goes with the property. Plenty of water and other conveniences. Less than \$800,000 will capture this most desirable property.

Colorado Silver Mines.

A group of three mines, very rich and well developed. Two and one-half millions of dollars in ore is on the dumps and in sight. Satisfactory reasons given for selling these valuable mines. Investigation will show to practical men the richness and desirability of this property. Parties who mean business can get all desirable information regarding the above group of mines by calling on or addressing

MARSTON,
WASHINGTON HEIGHTS,
CHICAGO, ILL.

GOLD & SILVER MINES FOR SALE.

Placer Gold mine, located in IDAHO, consists of nearly a thousand acres of auriferous gravel, from ten to thirty feet

deep, of uniform richness. \$600,000 net already taken from the ground. Careful calculations estimate from \$10,000,000 to \$12,000,000 yet to be taken out. Large reservoirs. Water capacity 12,000,000 cubic feet. Hydraulic giants, water ditches, miles of iron piping, 6,000 feet bedrock flume, unlimited quarters for the reception of tailings, a monopoly of all water, with many other advantages.

TITLES ALL PERFECT.

MONEYED PARTIES WILL DO WELL TO LOOK INTO THIS PROPOSITION. Half a million dollars will take the whole outfit. For further particulars call on or address

MARSTON,
WASHINGTON HEIGHTS,
CHICAGO, ILL.
Office Hours 10 A. M. to 3 P. M.

CALIFORNIA FRUIT LANDS

Improved and unimproved, located in California's best fruit and farming sections. A continuous residence on the Pacific coast for forty years has given us some insight into the business we followed, viz., mining, general farming and fruit growing. Parties contemplating an

investment on the coast will do well to give us a call.

We take no stock in BOOMS, or wild-cat swindles. If you mean business, here is a chance to invest your surplus cash either in mines, farms, or orchards of all kinds of fruits, with the satisfaction of feeling your reward is sure. For full particulars call on or address

MARSTON,
WASHINGTON HEIGHTS,
CHICAGO, ILL.

THE Nationalization News.

THE JOURNAL OF THE NATIONALIZATION OF LABOR SOCIETY.

Established to promote the system proposed in *Looking Backward*.

Subscription 6 Pence per Annum,
65 BARBICAN, LONDON, E. C.,
ENGLAND.

There are services every Sunday morning at the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Public invited. Also every Sunday evening at 7:30 o'clock at Beth Ophrah, Washington Heights.

✧ ✧ ✧ **The Greatest Reform Paper in America.** ✧ ✧ ✧

Herewith please find \$_____ for _____ Subscription to THE FLAMING
SWORD, Commencing _____ 189

Name, _____

Street, _____

Town, _____ State, _____

SUBSCRIPTION \$1.00 PER YEAR.

Cut this out and use it to send us either your subscription or that of a friend who desires the paper.

TRUE NATIONALIST.**PROGRESSIVE,
FEARLESS AND SPICY.**

SUBSCRIPTION, - \$1.00 PER YEAR.

Advocates the *Referendum*, the *Initiative*, and the *Imperative Mandate* as a basis for Practical Nationalism.Cor. Beaver and Pearl Streets,
NEW YORK CITY.**THE * NATIONAL * VIEW !**

A weekly journal published in the interest of the industrial people and the elevation of the whole human race.

THE MOUTHPIECE OF THE

AMERICAN NATION,

Containing the leading questions of the day. The workingman's friend and the farmer's companion. It should be

READ BY EVERYBODY.

Now is the time. Send in your name.

SUBSCRIPTION: \$1.00 A YEAR IN ADVANCE.

"MAIN TRAVELED ROADS,"

The great Alliance Story, will be given away with every subscription.

Address,

THE NATIONAL VIEW,

1202 Pennsylvania Ave., WASHINGTON, D. C.

LEE CRANDALL,
Editor.T. R. HINSDALE,
Business Manager.**FREE READING.**To every one who will send name and address we will mail a copy of *The Employer*, a household journal for employees and employers. It relates to human nature and household notes, and contains a novel by well-known writers. \$1.00 a year. Sample copy free. Published monthly. Address, *The Employer*, 23 East 14th Street, New York.**MILLS' WEEKLY WORLD**

Is trying to help those who are trying to help themselves. Each week its columns are filled with live editorials, and true reformers everywhere are invited to contribute to its columns.

Terms, \$1.00 per Year.

Three months 25 cents. Send for sample copies. Address all communications to

Weekly World,

PARSONS,

KANSAS.

Our Challenge to the World !FIVE THOUSAND PURCHASERS
TELL THE TALE!!**The Genuine Smith Grubber is the**

Only Perfect Machine in Use!

Cheapest! Handiest! Best!

Price: \$42.50, on Board Cars at Mystic.

Warranted to Have No Equal!

W. SMITH & CO.

MYSTIC,

IOWA.

Woman's Mission.

The Woman's Mission meets Fridays at 2:30 P. M., at Sunlight Flats, corner Wright and Normal Park Place; also Tuesdays at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate the doctrines of Koreshan Science.

The Society Arch-Triumphant

Meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

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

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

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

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

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

THE DENVER BRANCH OF THE WOMAN'S MISSION OF THE KORESHAN UNITY meets every Thursday afternoon at 2:30, P. M. at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us; and investigate Koreshan doctrines.

If you want to read the most fearless, original and progressive paper published in the universe, subscribe for

The Flaming Sword!!!

It is a revolutionizer of thought in the theological, scientific and sociological worlds, and is surely destined to be the corner-stone of the new civilization which is now dawning upon us.

**GUIDING ★ STAR
PUBLISHING**HOUSE,
Beth-Ophrah, Washington Heights,
COOK CO., ILLINOIS.**JOB PRINTING
—AND—
PAMPHLET WORK.**The Best Work for the
Least Money.Would You Not Like To Act
As Our Agent?**WE WILL
PAY YOU****50 PER CENT**

On All Cash Subscriptions.

THE BEST PAPER IN AMERICA FOR
WHICH TO SECURE SUBSCRIBERS.**RADICAL !****ORIGINAL !****CONVINCING !****THE MANIFESTO**

is the only periodical that is published by the UNITED SOCIETY OF BELIEVERS. It illustrates the order of

CHRISTIAN COMMUNISM,

and publishes peace on earth, and to all men goodwill.

A copy will be sent on receipt of a postal card.

Address, HENRY C. BLINN,

East Canterbury, N. H.