

The Flaming Sword.

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

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Regenerated Men the Sons of God.

There is no question of greater importance to-day than the one of human origin and destiny. We have the authority of Jesus for the cognition of two origins of man. Said he, "I am from above; ye are from beneath." The ordinary evolutionist has gone so far as to confess the latter half of the Lord's statement, for they also say that man has evolved, in the order of his progress, from the baboon; that is, man has come up from beneath. The other half of the Lord's statement is not yet confessed, namely, that the divine man is the Lord from heaven. This is not at all surprising, for no man can confess his origin from the personal Lord God—who was the manifest Son of God, Son of man—without that determinant inclination arising from having been at some time recipient of the Spirit of truth.

The doctrine of re-embodiment, in which is involved recurrent memory, must embrace at the end of every cycle the *anastasia* of two distinct classes; namely, those who accepted, and those who rejected the baptismal Spirit of the progressive order. In illustration of this point we may refer to those who were inspired by the respirational afflatus (the Holy Spirit) as one class, and those who rejected its operation—thereby sinning against the Holy Ghost—as the other class. Those who were receptive to the Holy Spirit were enabled to confess the personal Godhead in Jesus Christ. They accepted him as the personal origin of the Spirit, he having life in

himself—he was *the* life. They were also rendered regenerative. The life of the Lord was planted in them, and through this implantation they will come, in the *anastasia*, as the firstfruits of the resurrection. Those who rejected the Holy Spirit will also come into the resurrection; will also recognize the law of re-embodiment, and will reject Jesus the Christ as the origin of their being because they did not receive his life.

No man can trace his origin to Jesus who does not regenerate into Sonship from Jesus the Christ. Jesus was the promised seed. He came to be planted. By the operation of the Holy Spirit the seed which he came to bring was disseminated or sown. This sowing was the sowing of Christ the Lord, and from him will spring the Gods, the offspring of Deity. None can recognize Jesus as the Father-Mother but such as through regeneration (reproduction) from him are made his children, his sons—the sons of God. "To as many as believe in his name gives he power to become the sons of God." These may say, "I came forth from the Father; I came down from heaven; I am of my Father. You are of your father the devil." Those who received the Holy Spirit nearly nineteen hundred years ago, and who, having passed through the processes of regeneration, are come to the fruitage of the tree of lives, can truthfully say, "I am the son of God; the offspring of Deity." Those who rejected that Spirit, and are not culminating the fruitage of the Christ regeneration, cannot say, "I am the son of God."

There will be many who will claim to be the offspring of God; who will claim to be as much a son of God as was Jesus the Christ of God, but their claims can be differentiated by the simple Christian test: "If ye love me ye will keep my commandments." His commandments were the commandments of the new life. No man keeps them who is not free from the sensual tendencies of the flesh, with its fleshly corruptions. Herein may be determined the origin and destiny of both classes; those who accept and those who reject. The sons of God, in the regeneration of the firstfruits, are not yet manifest. Those who claim to be regenerated are *not* regenerated. When this time matures, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Then shall be fulfilled the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven."

True Marriage.

True marriage is of God. It is a perpetual, an eternal unity. Perpetual life depends upon the continuity of a cycle which reproduces within itself; in other words, is recreative. —*Koresh*.

John, Jonah, Dove, or Holy Spirit.

The word John signifies the same as Jonah. Jonah is a Hebrew word for dove. In the language of symbolism, the dove implies union for life. According to natural history, the mating propensities of the dove are peculiar; from the formation and deposit of the egg till death destroys the union, the pairing is perpetual. Its mating existence, from the inception of the cell to the destruction of its life, is a life union.

John the Baptist was the sign of the Lord's coming. The Jews were looking for a sign. They did not know its character, therefore they did not know John as the forerunner of the Lord. But John, observing more esoterically the indications of the divinity of Jesus, beheld the Spirit in the form of a dove lighting upon him. By this symbol John was enabled to distinguish the Messianic character of the Christ from the multitudes of people coming to be baptized of him in Jordan. Jesus said, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas" (dove). "As Jonas was three days and three nights" (three dispensations, the Noatic, Abrahamic and Christian) "in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The Jews knew not for what they looked, though they were watching for a sign. John understood the symbolism of the Spirit; he also knew that the word or name John was Jonas, that it signified dove, and when he saw the Spirit in the form of a dove—Jonas or Jonah—light upon Jesus, he had the confirmation of his desire and said: "Behold the Lamb of God that taketh away the sins of the world."

Because the dove signifies union for life it is the type of generation (production) and regeneration (reproduction), and because the dove was the symbol of regeneration, the Hebrew ritual or ceremony demanded its sacrifice as the essential sacrifice of immortality. Life in God can only be attained through its sacrifice in the animal domain. For this reason animals were sacrificed as symbolizing the law by which the common life of man should pass over into the life of God. As the mineral kingdom is appropriated as food by the vegetable, and as the vegetable kingdom is the food for, and is appropriated by, the animal, and as the animal and vegetable kingdoms are eaten (appropriated) by the human, so the God kingdom, or the kingdom above man, absorbs or appropriates (eats) the human kingdom. By this process of absorption the life of man is metamorphosed to the life of God.

The God kingdom is made up of thousands of conscious entities—called the Gods, or the sons of God, beings greatly superior to spirits or angels—and when human entities reach the point of fruition, having attained (through the laws of overcoming) to the firstfruits of the tree of life, they are absorbed by an incorruptible dissolution (dematerialization) into the higher entities. It is thus provided that, as the absorption takes place, the mental consciousness of the individuality becomes the entity and consciousness of the being already eternal in the God world. Man's future perpetuity, as a conscious entity, must depend upon a past perpetuity. If man's (God's) existence is eternal in the future, it is because it has been eternal in the past. If there is no end of

days, there was no beginning of years. The eternal man must therefore belong to an order without the beginning of days or the end of years; without father or mother. The Lord Jesus, the Christ of God, was the nucleus and high priest of this order of beings. This is the order of Melchizedek. It therefore follows that when, in the human race, a people are prepared for absorption, they are *not* absorbed into annihilation, nor into a great ocean of ether (conscious or unconscious spirit), but into the God entities; they taking on, as they pass over, the mind and consciousness of the being into which they are absorbed. An angel stood in the sun and cried with a loud voice, "Gather yourselves together" (into communistic groups) "to the supper of the great God." This is the final supper of the dispensations.

So long as men live the sensual or animal life and pass out through the door of corruption, the spirit passes into that spiritual world associated directly with the world of corruptibility and death. The better class of spirits pass into angelic heavens, aggregated into spheres according to their genius. They know nothing of the higher world, neither can they know till, as angels, they have passed through the curriculum of their angelic degrees, when they descend by influx into the race, take upon themselves the new, immortal flesh, and thus through the veil, that is to say, "His flesh," the flesh of Christ, the immortal flesh, they pass from the holy to the most holy place, the solar realm, the habitation of the Gods. Men may assume to know the status of the spheres beyond without having been intromitted, and, upon assumption, they dogmatically dictate terms of thought to others; but it remains for the seers and prophets of each degree to bring the message of each sphere to the comprehension, or, if not to the comprehension in detail, to the general observation of the mind. Every sphere in the invisible has its own nucleus, but it is only manifest when at the end of the material age, to which it belongs, the high priest is generated and appears in the natural.

In the God world, or in the anthropo-solar realm, there is a soft, mellow shade, the light of which, though a thousand fold greater than our day, is the shadow of their night, or what to them corresponds to our night. It is not like the harsh light of our sun, but is indescribably soft and mellow. During this period of their evening or shade, their sun is set. But the day comes, their sun rises, and they behold its glory. It is in the form of a wondrously luminous man; for, in their world, their only sun is the glory of wisdom and love radiating as the intellectual and affectional sphere of the central Godhead. When this phenomenon is manifest, in the higher world, in the world of material form, this nucleus is posited, and the high priest of the order appears in the natural form in the earth. Through this high priest and prophet the fruition of the earth (the tree of life) is ripened, and the Gods absorb their food and thus perpetuate their being. When, however, such a light appears, it is a light shining in darkness and the darkness comprehends it not. The old story repeats itself: "Here comes the *Son*; let us kill him, and the inheritance shall be ours!"

There is an order above and beyond the order of common spirits, even above the order of angelic beings. They comprise a sphere and domain of existence, the lives of which are perpetuated through the ripened fruit of the human race.

By the ripened fruit we mean those lives in which human careers of re-embodiment close; those who are prepared through the application of the law of sacrifice to enter into life. The provisions of entrance from the sphere of mortality or of perpetual dying, into the eternal sphere through the new and living way, that is, through incorruptible dissolution, is by the comprehension of, and obedience to, ten natural categories, having their origins in ten primary principles of life. In six of these are six laws or principles of motion, which, in human life, comprise six central and potential energies, and in the other four, are the four primary impulses or kinetic incentives to action. These laws will be specifically defined hereafter.

JOHN, THE BELOVED.

"A Revelation of Jesus Christ which God gave to him, to point out to his servants the things it is necessary to have done speedily, and which he signified, having sent by his angel to his servant John, who testified the word of God and the testimony of Jesus Christ, whatsoever things he saw."

This is a revelation of, not merely from, Jesus Christ. It was given to Jesus by God the Father. Jesus was the high priest of the order of Melchizedek. This is the order of the Gods, or the sons of God. Jesus comprised the nexus of influx from the higher angelic spheres to the sphere of the Gods; hence he was the pivot or astral center, in the flesh, of the focal point in the Spirit of the God sphere. God gave the revelation unto him by entering into and becoming this astral center; for all things that the Father possessed were given unto him. Every attribute of Deity became the inheritance of the Christ, and he was made the fulness of the Godhead bodily. Blessed is he who reads (to read is to understand), and those who hear (obey) the words of the prophecy, and observe the things which have been written in it, for the time is near; that is, when the understanding, hearing and observation are made, which can only be when the things written are fulfilled in the order of consecution, and are about to transpire in the order of simultaneity. Then, the time is at hand.

Emanuel Swedenborg expounded the science of the spiritual sense of the Scriptures, for the spiritual world, and constituted the center of that world in the outward form. Ann Lee, the representative of the celestial world, opened a door for the practical basis of the new earth, upon which rests the new heavens. The real practical life of the Lord, the standard of righteousness for the world, must embrace the communistic and celibate relations. Jesus was a communist. The Holy Spirit, operating through the souls, and impulsing the bodies of all who received it, wrought to this end. All who received and were quickened by the Holy Spirit sold their possessions, and brought the price of the things that they sold and laid it at the apostles' feet, and they had all things common. The Spirit of God—operating in and through men—is in direct opposition to, and in contrast with, the competitive spirit. Competism is from hell; orderly and Christian communism is from heaven. If that part of the Christian system which embraced the practical expression of good will to men is to be ignored, and the *theory*, only, of good will, of love to the neighbor, and of a gospel of peace, is

all that remains of Christianity while the practical is left out, it were better that the fallacious hopes built upon a pernicious foundation were dissipated. If any part of Christianity be true, the practical part of it, as exhibited in the life of Jesus, and as characterizing the early church, is at least important, and if that proves to be wrong, then the entire gospel of peace in earth, good will to men, is useless.

Judging from the common, false Christian standard, and the present and past exhibition of Christian life since the declension of the early church, taking the modern Christian premise, Ingersoll is right—Christianity has been a curse to the world. But, judging from the common standard of growth, the law involved in the statement that "what thou sowest is not quickened except it die," we cannot conceive of the fruitage of the Christian system without the planting of the germ in the beginning of the age, its dissolution, through the declension of the system, and its return, in the practical fruit of Christianity, at the termination of the age or cycle. This Christian harvest is the coming of the Christ. If the planted seed was celibate and communistic, its fruitage will necessarily be the same. We entertain no fears of the consummation of the harvest and its gathering.

Jehovah has issued the decree: "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem" (organic communism), "thou shalt be built; and to the temple" (organic chastity and its resultant life), "thy foundation shall be laid." Cyrus will build the new city, and will lay the foundation of the new organic and immortal life. The very inception of the new life was virginal. Had it not been for Mary's initiation into the protective sphere of the science of balance, or adjustment, Jesus could not have been the result of the parthenogenetic law, and the element—which was to constitute the entering wedge that would split the beam of sensual prostitution—could not have been introduced to stem the great flood which deluges the world with fallacies, and consumes it in adultery.

Men ask, "What would become of the world if your principles of celibacy and chastity were applied?" We ask, "What would become of it were it not that there is a law of compensation, by virtue of which the principle of prostitution and corruption is met and counterbalanced?" Thank God for the law of virginity, through which came the Savior of the race, and by which, again, the firstfruits of the resurrection shall mature! Thank Him for his appointment and support of Ann Lee, who has made it possible to open the two-leaved gates, that they shall not be shut, and in whom the prophecy is fulfilled: "I will go before thee and make the crooked places straight." My Mother Ann! the not quite complete incarnation of the mother of the virgin Mary, but the maturing motherhood of the race, we await thy coming, and behold thy descent from the realms of superior bliss as thou comest to grace the apex of the resplendent glory of the coming resurrection!

"JOHN TO THE SEVEN CONGREGATIONS IN ASIA."

The seven churches or gatherings in Asia were the types and inceptions of seven churches or congregations of communists, to come as the fruit of that planting. Asia signifies producer of science, aspiration for truth; and wheresoever may be found a genuinely religious desire for truth, that it

may be applied to life, there will be found the genuine Asia. This cannot be found anywhere in the world but in true relationship and association, where chastity is held sacred, and the principle of consociated and orderly communism is instituted that through the laws of order this consociation may be consummated. The seven gatherings or congregations of Asia signify the seven churches, consociated in one general communistic order, with its specific divisions. The seven congregations (ekklesiáis) of Asia are the seven communistic bodies of the United States. Asia signifies the septenary order of grouping, involved in the law of potential aggregation as the basis of organic unity.

When we say that there will be a consociation of the seven communistic bodies, we only iterate what we have been allowed to disclose from the very throne of Jehovah, and we know that our testimony is true. "Grace and peace to you from God, the one who is, and the one who was, and the one who is coming; and from the seven Spirits which are before the throne." God was before in Moses. He was then in the Lord Christ, and comes again in the personality of his presence. "Grace," or "*lechain* to you," implies the application of the practical uses of life, and the institution of an industrial, commercial and economical system. The seven Spirits before the throne are the seven distinct potential energies moving the seven distinctive churches to the performance of the specific uses to which they are adapted. The seven churches of the new universal body, to be established in the earth, the new kingdom of righteousness to be instituted, are as the seven motory centers of the spinal column to the organic structure of the viduat man. In the anterior portion of the cord there are six motory centers; associated with these, as a pivot of motion, is the motory tract of the central canal. This center is both motory and sensory, and the proper direction and co-ordinate action of the six depend upon the sensory impulse to the motion of the central. Taking the law of analogy as the scientific basis of interpretation, there are seven churches, one of which must associate with its life the science of the direction of all the others. The co-ordination of all must therefore depend upon the light of science which guides the motion of all, through the momentum of the center.

That God has seven general Spirits is attested in all things. The septenary division of the solar spectrum is evidence of the law of inceptive and primary unity. There are seven centers of motion in the spinal cord, upon which depend the seven functions of the body; namely, ingestion, digestion, respiration, circulation, incrementation, assimilation and excrementation. This again attests the truth of the great septenary law of organic unity, as originating in Deity. There are seven planets, regardless of the effort of a spurious modern science to multiply their number by regarding the earth as a planet, which it is not. The earth is environed by seven metallic spheres or bands constituting its outer crust, and from the seven laminæ the seven planets are magnetically concreted in the heavens. Each one of the seven Spirits of God is specific in its character, and their co-ordination is manifest in every sphere of activity and form. Their co-ordination or unity of action is definitely conspired and differentiated in the three great divisions or spheres of life—the secular, the social, and the moral.

FIRST. In the secular domain we have the impulse of commerce, and its adjustment through its channels of aggregation and distribution.

SECOND. Industry, the basis of the assurance of appropriation, impelled by the desire to live (the love of life) which, as applied under the Christian law (love to the neighbor), is accompanied by the effort to kill out selfishness, and to in honor prefer the neighbor. This cannot be accomplished outside of orderly communism. When applied under the competitive system, this principle is a disposition to kill out the selfishness in the competitor, or at least to get the best of him in the bargain.

THIRD. Equality of use, without which the impulse of commerce could have no legitimate end. Equality of use, or the equitable adjustment of labor, and therefore the reduction of labor to its legitimate performance, will inaugurate the great day of rest, upon which depend the conservation and perpetuity of the universe. Included in the equitable adjustment of labor is equitable distribution of the products of use. The competitive system is the accompaniment of the Church Militant; the communistic system is the accompaniment of the Church Triumphant.

FOURTH. The continent of the three preceding principles is the accretion, to the body at large, of the surplus of conservation. This also agrees with the fourth principle of the decalogue, namely, "Remember the sabbath day, to keep it holy."

(TO BE CONTINUED.)

THE TEMPTATION.

What is the signification of the temptation in the garden, and what is the character of the violation of law which entails upon the race the perpetual mortality, taught by Christianity to be the result of the departure from moral rectitude or obedience? There is no reasonable doubt concerning the symbolic character of the language employed to portray the eventful disgrace of man. It appears that temptation's approach was through a medium, described in symbol as the serpent. If by any process or law of correspondence there can be discovered the symbolism of the serpent, the first step may be taken toward the discovery of the cause of sin and death as originally applied; this discovered, the remedy may also be at hand.

The spiritual interpretation of the Scriptures—as given by Swedenborg, and believed in by his followers—does not meet the demand of those who would be saved from the fall. Swedenborg said that the "Word" is in its fulness, in its holiness, and in its power, in the literal sense. We find, then, through the discovery and application of the literal law (not the spiritual), a solution to the problem of death and life. The literal sense or degree of the Word must be brought into perspicuity through the brilliancy of the spiritual;—not ignored, as is done by the Swedenborgian church. Swedenborg says, "By serpent—amongst the most ancient people, who were celestial men—was signified circumspection, and in like manner, the sensual, by which they exercised circumspection lest they should be injured by the evil, which is evident from the words of the Lord to his disciples: 'Behold I send you as sheep into the midst of wolves; be ye therefore

as prudent' (wise) 'as serpents and as simple' (harmless) 'as doves.' "By serpent on the way, and by asp on the path is signified the sensual principle as to truth." It will be remembered that this last is quoted from the blessing of Jacob pronounced upon Dan, Dan signifying judgment.

It is not the spiritual significance of *serpent* that is essential in a study of the true character of the tempting power, or that power of prudence by which the fruit of the tree of knowledge was partaken of, and through which the man in innocence was made as the Gods, knowing good and evil, or by which he was made to discriminate and distinguish between the two, and was given the power of selection. If the Word is in its fulness, holiness and power in the literal sense or degree, as taught by Swedenborg, then it is the literal sense we must depend upon for the means to extricate us from the thralldom of death. It is the literal sense or the letter that killeth, and as the old man must be killed before the Spirit can make alive, the sword of the letter is the great weapon for the Koreshan. Reasonable, thinking people can no longer be satisfied as little children with the rehearsal of the story of the snake and the apple. A power of subtlety, a specific principle of life directed toward some central affection, comprised the seductive insinuativeness of the serpent's persuasion. Every animal represents, symbolically and correspondentially, a human affection. Each one signifies some specific principle, either of an affection of the will or an understanding of the intellect, and the serpent implies some characteristic of intellectuality and affection; this specific principle is commercial affection and wisdom.

The above definition is the significance in its spiritual or abstract sense. The literal meaning—that sense in which the principle may be wrought out and applied as a practical means to an end in the performance of material uses—is so different a thing, that the law of intertransposition from spiritual to natural and from natural to spiritual is essential to the understanding of the literal degree. The serpent was more (*aroom*) uncovered (rendered *subtle*, in King James' version), naked, prudent, circumspect, than any other of the animal kingdom. It is only by the study and comprehension of the natural history of the serpent that we may become familiar with its correspondential language. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat." Is it a fact that, as the serpent or wisdom principle in man is the most prudent or circumspect of all other principles of animal life, it was the instrumentality to effect that, without which the fruit of the tree of life could not be obtained? Without the principle of death, generation and regeneration cannot progress; without these, there is no law of perpetuity. Reproduction (regeneration) depends upon the planting of the seed of the order to be perpetuated. Death is one of the fundamental principles of perpetuity, but it belongs to its specific domain, for above it is a sphere of existence in which there is no more death and mortality is not known.

The serpent is the animal principle of the affection or love of, and science of, commerce. In the good sense it is that by which commerce is properly directed; in the bad sense, or in the sense of its perversion, it is the wisdom which violates

the true or genuine application of the commercial use in every domain of activity.

"The love of money is the root of all evil." This root must be destroyed.

THE HOPE OF THE WORLD.

Our hopes are centered in the recurrent operation of the Spirit whose influence, at the beginning of the age, transformed the hearts of men, thereby causing them to equitably distribute their wealth, and to hold their possessions in common. We have no use for the modern Christian Ghost which saves people *in* their sins, and teaches them that the competitive system is of God, and that it is impossible for men to keep the law of God.

Our hopes awaken to wondrous possibilities as we contemplate the resources and love of Jehovah, and the purpose of God to restore to man the kingdom of righteousness in fulfilment of his promise. We have no hope, no interest, further than that of demolition, in any body of men, as political parties, whose purposes fall short of the revival of the law of God as the foundation of their creed; whose platform does not embrace the destruction of fiction on gold; the equation of labor and its reduction to a factor in recreation; the equitable distribution of wealth; the cognition of the principle that industry and economy are the true bases and sources of the accumulation of riches, and that wealth belongs, by right, to its creator.

The great arch fiend and enemy of the performer of uses is gold as a medium of exchange. The monetary stamp creates a fictitious valuation, and its control, by that which is called government, makes it an expensive commodity to obtain; hence it requires much labor to purchase it. This is the real cause of the degradation of labor, and the diminution of its purchasing power. In England, where men have become experts in gathering and hoarding gold, it is accumulated as rapidly as it finds its way to the center of commerce; therefore it becomes very scarce in the market, and there is a general scramble for it by those who are compelled to purchase it before they can reclaim, for a large amount of gold, what they have created for a small amount.

Cut off Caesar's head by destroying the gold fiction! Destroy every medium of exchange called money! The only mediums of exchange are the commercial avenues. The people should restore to themselves the government, but they must first be baptized by the spirit of righteousness.

A Difference in Profession and Belief.

The Christian creed says that the Lord Jesus, whom Christians profess to worship, is very God, very man. This means nothing to the hypocritical professor of the religion of the Lord, but when Koreshans declare their faith in the humanity of God, and the Godhood of regenerated humanity, a howl of distress is raised.—*Koresh*.

It is astonishing, yea, startling, the extent to which faith prevails in money circles in New York, that we ought to have a king.—*Whitelaw Reid*.

Simplify the Money and Labor Problem.

Establish, as a basis for the solution of the financial problem, what is supposed to be the primitive condition. Metallic and mineral substances are in the earth, subject to the same laws of procuration as the products of the soil. Labor is the means by which they are obtained, and men are placed on an equal footing as to the financial standing of all. The impulse to labor is the desire to procure that which will supply the essential needs of life, and afford gratification to the ornate tendencies of the mind. The axis or beam of motion has for its polar dimensions, or extremes, the objective of activity,—the procurement of the substances of the earth, and their creation by industry into the essential and ornamental things of use,—and the subjective pole, the labor (mental and physical) adequate to their accumulation and distribution. Existence is easy in proportion to the facility with which metallic substances are obtained, and bread, shelter, clothing and fuel secured.

Shall labor—the performance of use—be recreative or onerous? If onerous, then institute and perpetuate the competitive system, and let combinations be encouraged to place embargoes upon the essentials sought by industry, that the burden of use may be increased. If labor be recreative, then remove all embargoes, and let the productions of nature and industry be as open and free to the access of industry as it is possible to make them.—*Koresh.*

“Charitable and Christlike.”

It is urged by some, who perhaps desire to befriend us, that we do not manifest a Christian spirit in our attitude toward those who do not believe as we do. “You are not Christlike,” say they. Well, we hope we *are* like Christ—a lion in war, and a lamb in peace. We think, if we mistake not, and have read the record rightly, that the enemies of truth received from the Lamb of God about as severe a linguistic castigation as language is capable of portraying. “Ye are whited sepulchres, full of rottenness and dead men’s bones!” This was direct and emphatic for a Lamb. We are inclined to think that it was a male Lamb, whose wrathful attitude would indicate the “wrath of the Lamb from which many will pray to be delivered.”

“You are not charitable,” say others. It is no part of charity to countenance iniquity, and we have struck our blow at the very cesspool of corruption and rottenness in both high and low places. It is because we dare to declare the truth to the world that we are hated. We knew from the beginning that it would be as it is, but this does not daunt us.—*Koresh.*

The Basis of the Final Kingdom.

The Koreshan Unity, being the evolution of Christianity as primarily conceived, and as originating in the divine manhood of the Lord, embraces the law of God (committed through Moses the great law-giver) as the fundamental law of all government, as involving the principles of all righteousness, and as constituting the basis of the final kingdom which, in its establishment, will displace all other governments,

whether they be empires, kingdoms, or republics. The creation of a republic, no matter how perfect it may seem, does not nor can it fulfil the prediction of the Lord’s kingdom, wherein the Lord shall reign as King of kings and Lord of lords.—*Koresh.*

But Why Cannot Men See this Mighty Deliverer and Savior?

When and How Does He Work the Destruction of the Old and Re-building of the New?

The Bible presentation is, that when the Lord has reached his perfect condition as a man, a God-man, as was Jesus, God the Father comes to dwell in him, just as he dwelt in Jesus, and as the spirit of the ordinary man dwells in his body. This is the fulfilment of the words of Jesus, “If any man love me, he will keep my words: and my Father will love him, and we will come unto” (Greek, into) “him and make our abode with him.” Also, “That they all, as thou, Father, art in me, and I in thee, that they also may be one in us, * * * I in them, and thou in me.” Seven such personalities, coming at the end of seven cycles of the grand or zodiacal cycle, are the seven eyes of God spoken of in Zechariah and in Revelation. It is by means of these eyes that God awakes into a realizing consciousness of the horrible wickedness and violence that is in the earth. David, before he entered into God’s sanctuary (became God’s temple, as he did in Jesus Christ), said his feet well nigh slipped when he saw the prosperity of the wicked. He said, “They are not in trouble as other men, neither are they plagued as other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth.” When he came into God’s sanctuary and saw with God’s eye he cried out, “Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.”

John said of Jesus, “All things were made by him, and without him was nothing made that was made;” Paul said of him, “Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him, and he is before all things and by him all things consist.”

Following his translation or change to Holy Spirit, or Holy Ghost, and his reception by those prepared to receive this divine seed, came the destruction of the old heavens and the old earth—the Jewish church and the Jewish state—and the development or creation of the new or Christian heavens and earth wherein dwelt righteousness. This new creation was a growth from seed sown, but growth, like the other processes of nature, although silent and unobserved (“The kingdom of heaven cometh not with observation”), is certain and irresistible. The work of the mighty Deliverer, the mighty Savior and Almighty Creator was hidden from the eyes of

men. So will it be with the mighty task of the new creation, now so much needed and so soon to be effected. In the forty-fifth chapter of Isaiah—all of which relates to this mighty Creator and Savior—the prophet cries out in wonder, "Verily thou art a God that hidest thyself, O God of Israel, the Savior."

As it was true of Jesus, that after he went away as the comforter, the Holy Ghost, the divine seed—he came no more out into his outward, visible, form, as Jesus of Nazareth, so the prophet declares of the mighty Hero and Savior who will soon go away by a similar change, that, when he goes away by a change to spirit, "he shall go no more out," until he comes in his new name.

All the mighty work of destroying the old heavens and the old earth, and creating the new, will go on as silently and as unobserved as does the creation of a new crop of wheat after the seed has been sown;—the great and mighty Worker will be as unobserved by the blind eyes of ordinary mortals.—*O. F. L.*

The Papal Power.

Bishop Johnston, of the Episcopal church, at the recent conclave of church dignitaries at the Calvary church, New York, thus anathematized Romanism:

It is a foreign church ruled by a foreign autocrat, believed infallible by his followers. He pulls the string in Rome, and his puppets jump in America. We will soon have to apply the Monroe doctrine in religion as in politics. Rome never failed to meddle in politics where she found a footing; but when Italy is made clean, the Roman autocrat may then with some sort of grace come and tell us how to attend to our business.

A great convention was held last week in Newark. Thousands assembled under the leadership of prominent Roman Catholic ecclesiasts. For what? It was to carry out the beliefs of some society of St. Raphaels which recently held a convention in Germany. The purposes of this society, we are informed, are, first, to keep the emigrants true to Old World traditions and to warn them against American traditions; second, to centralize, solidify, and isolate the foreign Roman Catholics coming here and so secure them against American ideas. This policy is, according to several well-informed authorities, responsible for the fact that in the West and Northwest we find large foreign colonies made up of Roman Catholics who refuse to become Americanized, retaining their languages and local customs. Was this convention in Newark called for the purpose of a free discussion of a great question by free men? By no means. We are told that the subjects discussed were carefully selected beforehand, while the sentiments received the sanction of prominent ecclesiastical authorities before they were expressed. In other words, the teachers prepared the speeches and good little boys got up and delivered them. If conventions of this character are to continue, I hope that some day some bad boy like Luther, with American ideas of free speech and a fair count, will get up and say some things that will produce consternation among the pedagogues.

Two Evils.

The equal right to labor and freedom in the exchange of products cannot exist where rent is property and tariffs govern commerce, nor can peace among the people be maintained where statesmen fail to recognize this.—*Justice, Philadelphia.*

Russianizing America.

Notwithstanding statements to the contrary, the working people of Pennsylvania are in a deplorable condition. Probably not in the history of America have a people retrograded to the point now occupied by the masses of that mighty republican stronghold. A special agent of the national bureau of labor statistics has just returned from an official investigation of labor in that state, and his report is startling. He says the condition in some parts can only be expressed by the word "starvation." He says the situation of the working people is growing worse. "Show me a place in Russia where the people are miserable and starving and I will match it in Pennsylvania; show me a community in Europe where the poor have lost all hope and are only waiting for death to release them from their sufferings, and I will match it in Pennsylvania."

It is enough to say that although those people are responsible for this end, by sanctioning the class legislation that made it possible, they must vote for men sworn to repeal those laws or the worst is yet to come. *Mystic (Ia.) Breeze.*

VERY APPROPRIATE INDEED.

The following words of Mrs. Rose, in a letter to Miss Anthony, dated London, July 4, 1876, are singularly appropriate for the four hundredth year of American history:

"The glorious day upon which human equality was first proclaimed ought to be commemorated, not only every hundred years, or every year, but it ought to be constantly held before the public mind until its grand principles are carried into practice. The declaration that "All men (which means all human beings irrespective of sex) have an equal right to life, liberty, and the pursuit of happiness," is enough for woman as for man. We need no other; but we must reassert in 1876 what 1776 so gloriously proclaimed, and call upon the law-makers and the law-breakers to carry that declaration to its logical consistency by giving woman the right of representation in the government which she helps to maintain; a voice in the laws by which she is governed, and all the rights and privileges society can bestow, the same as to man, or disprove its validity. We need no other declaration. All we ask is to have the laws based on the same foundation upon which that declaration rests, viz: Upon equal justice, not upon sex. Whenever the rights of man are claimed, moral consistency points to the equal rights of woman.—*Ex.*

A Pathetic Sight.

One of life's most pathetic scenes is to see the poor man shivering in the face of the dread cold season, while the price of fuel goes up out of his reach because he and his kind have voted coal trusts into existence by having had their prejudice and credulity imposed upon by political sharpers and confidence men in statesmen's clothing. There is no reason why the sources of life's blessings should be controlled and owned by a few Cæsars who levy heavy tribute on the things that are the people's.—*Omaha Tocsin.*

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

The Kingdom of Heaven in Earth.

If believers in the Bible read the prayer the Lord Jesus Christ indited, it must of necessity follow that they accept all that the prayer contains. The sweetest, holiest, most wonderful aspiration for humanity is contained in these words: "Thy kingdom come; thy will be done *in* earth as it is in heaven."

The human race is groaning under its burden of sinfulness. It is crying aloud to the Living God for deliverance from this foul cesspool which is sucking in all who come within the circle of its vortex. There is "weeping and wailing and gnashing of teeth" to be heard upon every hand. Misery in its most abject condition can be turned into joy, tears may be wiped from every eye, and love and peace may be found abroad in the land if we will only be obedient to God. We must become submissive to the claims of God upon us, his children, devoting time, talent and money to his service, thereby keeping inviolate his commands. We should continue to wait *daily* upon the Lord, as a holy army of suppliants, also as a formidable body to fairly storm the battlements of heaven by the force of our belief in the fulfilment of his prayer. The power of love, and the renunciation of all our possessions laid at his feet, will inaugurate the kingdom of heaven, so clearly promised to such as leave *all* and follow him. "Then shall we see the coming of the Lord," and the kingdom of righteousness shall be established *in* earth. —Victoria.

The Value of Sacrifice.

One great rock of offence, presented by Koreshanity to the religious thought of the world, is found in the sacrifice, so-called, of the natural affections. To a mind accustomed to regard the present development as the apex of racial progress, there is an asceticism in sacrifice from which the well balanced and thoroughly satisfied natural man withdraws himself as from the folly of any purposeless devotion. To sacrifice for the sake of sacrifice is unquestionably of no value to growth of any kind. It is like love separated from wisdom, like good divorced from truth, and carries with it no power of progression. But when made with the purpose of reaching a higher plane of life, sacrifice becomes a necessary part of growth; one of the steps in the development of the higher genus. The religions of today know nothing of what is involved in the law of sacrifice, though we have had our ears filled with the sound of pleadings "to leave all and follow Christ." The meaning of this call—so full of utter self-abnegation, so full of renunciation of all that is ordinarily held dear to our hearts—has long since passed from the minds of

men; we have once more in the history of religious life to learn the true value of sacrifice and its logical bearing upon our spiritual development.

Swedenborg teaches very conclusively that "All things created by the Lord are uses and they are uses in the order, degree and respect in which they have relation to the Lord, their Creator;" and further, "That in ultimates exists the end of creation, which is that all things may return to God the Creator, and that there may be conjunction." The end of creation, then, being the conjunction of God and man, there must come a time in man's spiritual growth when the desire for this conjunction will be the paramount love of his life. Before this love all earthly relationships will fall into a secondary place or entirely out of his life and thought, and his whole soul will be absorbed in the love of God and the neighbor—God's humanity. The necessity of the death of the old in order to produce the new is ever present in the growth of plants and animals, and might be illustrated in a thousand ways. We plant the seed and it goes to decay, its organization is thoroughly disintegrated before the life contained can appear in the new plant; to all intents it is totally destroyed as seed, and has now become a new form. The life of stalk and leaf is all poured forth, a sacrifice to the end of the plant—the production of seed. This is again true in crossing types in animal life, or in the improvement of known species. To produce the horse of today has been at the sacrifice of various qualities not so useful as the present form. When we reach man we find him in certain natural conditions, surrounded by family, friends and associates, near and dear, and in the practice of various habits of mind. We are also confronted, on the other hand, by the words of Jesus: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also he cannot be my disciple." The Lord is a jealous God; he demands no half-hearted love from his people. "Ye cannot serve God and Mammon." You shall love the Lord thy God with *all* the heart, might, mind and strength.

To fulfil the law and respond to the imperative call of the higher life, our old thoughts and affections must be abandoned. With repentance comes the absolute turning away from old conditions, a complete change in our form of thought, hence the necessity of an environment that will be more in harmony with the thought. The lives of such environment are drawn closer than in the old life; there will be an appearance of narrowness of vision; but it is only an appearance, the change is a difference between quantity and quality. We seek the higher quality as preferable to the lower quantity; we choose, if need be, to cut off the right hand or foot that we may enter the kingdom of heaven. In seeking spiritual life we lose our love for past conditions, and while, to the eye of the ordinary observer, there is an appearance of bigoted self-denial, yet to the one who is struggling forward with immortal life as the goal of his hopes, it is only a necessary part of his spiritual growth. "As a man thinketh in his heart, so is he." If the ruling love determines all action, it will not be possible for such a one to continue in relations contrary to the love in which he finds himself, for it no longer has power to fascinate and hold him. He has turned away and his face is set heavenward; what he

has turned from is, actually, of no value to him, hence it is no sacrifice to leave all behind. In fact, it is in answer to the call of the spirit within to come up higher; he has no rest, no peace, until all that is out of harmony with this leading spirit is removed. He that would save his life must lose it—this is the death of the old man. Through this sacrifice of our natural affections we are prepared to enter into life eternal.—M. C. M.

GOD IN THE CONSTITUTION.

O YE who strive for *outward* forms of Law,
That statute books may flaunt the sacred Names,
You do not press and cavil for a *straw*;
You are not making merely *wordy* claims.
Nay, never, since the young Republic's hands
Stretch'd forth with welcome for the earth's oppress'd,
Were forged for her such life destroying bands,
Such poison'd arrows pointed at her breast.
For, whether motives *selfish* or *sincere*
Impel your hearts to such benighted zeal,
You draw inquisitorial terrors near,
And whet anew the persecutor's steel.
Of *form*-observing Pharisees beware,
Who cry, "Lord! Lord!" while yet they crush the poor;
For pride, pretense, and solemn, lengthen'd prayer,
Shall, as of old, but reprimand secure.

They would rebuild old Babel's dusky tower,
And prove her sequel—efforts brought to nought;
But ne'er again shall Superstition's power
Defeat Progression, or repress new thought.
Yea, they would make a *graven name* of God,
To bow before, or cover public stain;
Truth thunders like Mount Sinai, far abroad,
"Thou shalt not take the name of God in vain."

The foul adult'ries of the Church and State,
Whose fiend-like progeny have cursed the earth,
It is not theirs again to consummate,
Or give to tyrants all that life is worth.
There was but one who trod the "press" alone,
And twelve dispensers of the heavenly wine:
Had you their "gift," your numbers (so outgrown)
Might draw baptismal floods of *life Divine*.

Oh, when the nation's needful work is done,
When sins of Government shall be no more,
When Christian love shall shine out as the sun,
And God can bless the land from shore to shore,
You will not ask for empty *names*, to bring
The heart's acknowledgment of heavenly care.
Men do not write a label for the spring,
When blossom'd trees are breathing on the air.

Take from the books the penalty of *death*,
The laws which hold fair womanhood in thrall;
Let *Freedom breathe*, with Inspiration's breath,
Life, liberty, and happiness for all!
Yea, honor God yourselves, in *deed* and *word*,
Teach the pure lesson of the "golden rule,"
Strip all your creeds of ev'rything absurd,
And be as Angels at Bethesda's pool.

—Cecelia Devyr, Mount Lebanon, N. Y.

Idolaters.

Of all idolaters—worshipers of false gods—the most pitiable, degraded and hopeless are those who willingly lay their "burnt offerings" on the altar of the pipe and cigar, in worship of their tobacco idol. The most devoted of these are not in heathen lands, but mingle in civilized society. The enormity of the sin is enhanced by the fact that it is not a sin of "ignorance," but of sensual indulgence.—*Woman's Standard*.

Name the Winners.

Is it known to the general public that there is a contest now "on," the results of which are so great that the human mind can hardly conceive of their magnitude? Yet it is true, and all who *will* may enter the lists and win the prize if they adhere strictly to the rules laid down by Paul, whose authority is unquestioned. He was thoroughly versed in the subject; having studied at Corinth where the Olympian games were in their perfection. He frequently alludes to them in his epistles, especially to the game of "running" or the foot-race. The rules or laws laid down for competitors were not easy, requiring a long and severe course of training, a particular diet, perfect submission to their trainers, and a readiness—when prepared to enter the race—to face a vast multitude of critical spectators. Contestants made themselves "spectacles," to be heralded by name and country. The judge was one of spotless integrity; the prize, a crown of olive leaves.

This race, now being run, and of which a large majority have little knowledge, has a goodly number of competitors; still all who wish can enroll their names and, by following the advice of Paul, win the prize. He says, "So run, that ye may obtain," and gives the details of accomplishment: viz.

"Every man that striveth for the mastery is temperate in all things."

"Forgetting those things which are behind, and reaching forth unto these things which are before."

"If a man also strive for masteries, yet he is not crowned, except he strive lawfully."

"Wherefore seeing we also are compassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

These show us that "to obtain," we must be "*temperate*," "*Exercise patience*," "having but *one* thought," and "striving lawfully" for its fulfilment. To be temperate is to be moderate, abstemious, sober and mild; there is to be no looking backward, but a pressing forward "toward the mark of the prize of the high calling of God in Christ Jesus." To strive lawfully is to love the neighbor; this is the fulfilling of the law. To run with patience means to exercise endurance, submission and perseverance. Patience is the power of suffering; to him that endureth to the end is the promise. Tribulation worketh patience. "What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation." Patience worketh experience, experience bringeth hope and final *victory*. The goal is reached, the prize is won, there but remains for the judge, who is both just and wise, to give the victor's *crown of olive leaves*—the first leaves seen by Noah after the waters receded, and the leaves called by King David, the emblem of the divine blessing and of sovereignty—and the welcome message, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life (*leaves of the olive*).—*Elizabeth*.

Being is the expression of law.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life;
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a tint of light
Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you;
Don't butt at the storm with your puny form,
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle;
The wiser man shapes into God's plan
As water shapes into a vessel.

—Jewish Tidings.

MY CREED.

I hold that Christian grace abounds where charity is seen; that when
We climb to heaven, 'tis on the rounds of love to men.

I hold all else named piety a selfish scheme, a vain pretense.
Where center is not, can there be circumference?

This I moreover hold and dare affirm where'er my rhyme may go,
Whatever things be sweet or fair, love makes them so.

'Tis not the wide phylactery, nor stubborn fast, nor stated prayers,
That make us saints; we judge the tree by what it bears.

And when a man can live apart from work, on theologic trust,
I know the blood about his heart is dry as dust.

—J. G. Whittier.

IS THIS YOUR CHILD?

The middle class of Americans are neither rich enough to get married with eclat nor poor enough to face wedlock with heroism. There are young mechanics, doctors, dentists, clerks and others of good family who earn just enough income to keep themselves carefully dressed, with a trifle of pocket money over, but without a single hopeful promise of ever bettering their condition in the face of the host of competitors whom they rival in their professions or vocations. They cannot look into the future with any fancy of ambition, nor see that tomorrow will make them any richer or happier by their own exertions. This may not concern you, but it does concern your sons and daughters. Are you ready to go down to posterity and leave your sons and daughters to face this frightful paradox? Plutocracy has bargained with the democratic and republican politicians for the purchase of your children's liberties, and the laws which we have—now enriching these masters of wealth—are eloquent testimony of the fact that there has been no hesitancy on the part of these corrupt political law-makers to sell. The future hope of your sons and daughters lies in breaking the cohesion of the old parties whose only aim is to poison the minds of the young with fallacies, and thus rivet their own chains with their own ballots.—*People's Advocate, Buffalo, N. Y.*

Deserves to be Shunned.

A woman that deliberately slanders one of her own sex is virtually an assassin of female virtue, and gives a stab to her own character. A man that assails a lady's reputation by innuendoes, compromising remarks or scandalous fabrications is an enemy to the mother that gave him birth, a traducer to the woman who may be his wife, his sister or daughter. There is no social ostracism too great for such a creature, and he should be shunned alike by every one who appreciates the claim of pure womanhood.—*Farmer's Wife.*

How much pain the evils that never happened have cost us!
—*Ex.*

It is impossible to keep up to concert pitch without tuning now and then.—*Lady Henry, Somerset.*

How rich a man is, all desire to know,
But none inquires if good he be, or no.—*Herrick.*

Nothing is new; we walk where others went;
There's no vice now, but has its precedent.—*Herrick.*

"A rest hour" of from fifteen to sixty minutes, taken in the middle of the day after eating, is of more value in preserving the equilibrium than all the known tonics.—*Woman's Standard.*

"I can't trust you," said a rum-seller to an impoverished customer. "You should let liquor alone; if you hadn't drank so much of it, you might now be riding in your own carriage." "And if you hadn't sold it," retorted the victim, "you might have been my driver."—*Woman's Standard.*

Koreshanity vs. Pantheism.

The universe is a constructive whole. The alchemico-organic field (this includes what has commonly been denominated the physical domain,) is necessarily the expression of law, or the result of cause, and a knowledge of universal form and function, with a true interpretation of the same, discloses the character of that cause. Nothing can be expressed that does not reside in the original cause. It does not require very much study, nor a very great display of rational effort, to rest in the conviction that adequacy of cause and effect provides that whatsoever resides in the cause can be made manifest as the product of causation. If universal form, with all its properties, (including personality) is a product and perpetual reminder of cause, it, in itself, is the cause of itself. This, as well as mind, is original. If form were not always a concomitant of function it could not obtain; form could not be produced without form as the matrix of its creation.

We can but conclude, then, that both form and function are eternal. The fact that personality exists, as a product of causation, is proof positive that personality was a part of the original cause, and that, whatsoever the cause, personality was one of its properties.—*Koresh.*

Is there power enough in truth to sway the mind of womanhood and impulse her to righteousness? If so, human destiny may mature its fruitage upon the Tree of Life.—*K.*

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.

Extracts from "Reminiscences of Froebel."

(By VON BULOW.)

"What symbol does the ball offer to a child? That of unity. Out of unity (as form) proceed all phenomena, whether it is an original *cell* or a seed; and everything must, in its development, strive again for unity or completeness;—the flowers and the fruits, the heavenly bodies and the organs of the human body (whose head is in the form of a ball), all proceed according to the law of the sphere. Unity, as spirit, absolute unity, is God himself; the universal spirit goes forth out of the All, and returns back to the All. In God we live and move and have our being. We are children of God, and therefore capable of finding and recognizing, in all the works of God, our own mind and God's mind.

"To know God is to know the highest; is the chief end of all knowledge, and is, at the same time, the beginning of all knowledge. The beginning must answer to the end, as the end (the result) must answer to the beginning, if completeness is to be reached.

"Every thought of God must have its full and complete realization;—so also the thought of humanity, as it has come into the world through Christ. The precept to imitate Christ would be without meaning if this imitation—human perfection on earth—were not possible, and were not sometime to be fully and universally realized. Humanity belongs to the earth, and must therefore rise to its attainable perfection within the limits which are affixed to it as an organism. The nearest goal and the initiate step is to be considered first, for we have to educate for our time. Yet only he can be an educator of men (in a high sense of the word) who understands the nature of man in the past, present and future. Without knowing the final goal of human destiny, we cannot take the first step toward it. The farthest and the nearest, like the greatest and the least, are in connection, and in no place should this connection be left out of account.

"The law of connection is given at the same time with the law of opposites. Connection (joining by union of members, or articulation), or the balancing of all existing objects, is the ground law in the universe, in the visible and invisible, the material and intellectual, world. The limitation in space of every visible phenomenon or thing, conditions the opposite by the relation of the limits, as below and above, before and behind, right and left, etc. It is the same in the world of representation and thought. Every proposition demands its opposite, and both demand their connection. Thesis, antithesis, and synthesis are the conditions of all logic. Man, on the other side, is a representative of this law, since he stands midway between God and nature, between Creator and creature, on one side as a product of nature, (belonging to the world of unconscious being), on the other side as mind destined to self-conscious being united with God, or mind from God's mind. Only because he carries within himself the essence of both is he capable of knowing both,

and is at the same time called upon to make manifest the divine in the universe; as the good, the true, and the beautiful. He is called, as creature, to be also creator.

"It is quite a different thing whether we look upon concrete things and facts as merely material, (the things and facts serving for this or that outward purpose,) or contemplate them as the outward form of spiritual contents;—as the intermedium of higher truths and higher knowledge. In such manner the inconspicuous products of the kingdoms of nature serve the investigator of nature to discover facts which lead, by syllogistic reasoning, to the highest scientific knowledge."

WORLD'S FAIR NOTES.

The British building will have among its decorations flags bearing the arms of the principal cities of the United Kingdom.

The main railway station within the World's Fair grounds, where all excursion trains will discharge their passengers, will be a handsome structure costing \$225,000, and will accommodate 25,000 persons at one time.

Seats for 125,000 people are to be provided in the great Manufacturers' building at the World's Fair, for the dedication exercises on October 21.

The women of La Salle county, Ill., are raising money for the purpose of paying the expenses of some 600 or 700 women and girls during a visit to the World's Fair.

The owners of the Mammoth Cave of Kentucky propose to reproduce the "starry chamber" in the Mining building at the World's Fair.—*National View.*

CORRESPONDENCE.

MOUNT LEBANON, N.Y.—THE FLAMING SWORD evidently has a mission. Interest in it increases. Long may it flourish, till lawless villainy is put down, and righteousness everywhere bears rule!—*A. G. H.*

PUEBLO, Col.—After reading your journal for several months, I feel that it is but due to your generosity, and my honest convictions, that I express my opinion of your religious views and political attitude, in so far as I understand them. It is an old and true saying, that continual dropping wears the stone. The "Inside Theory" makes but a slight impression as yet, but your political and religious ethics strikes me as being nearer sound, in theory, than anything now extant. I shall read, study, and watch the great problem of life, from the standpoint from which you state it, with increasing interest.

God speed you in your sincere and courageous work for the purification of the temple of God.—*A. D. F.*

The Wheat Steal.

So perfect was the mechanism of this wheat trust steal that the price per bushel, three hundred miles inland from Minneapolis, was frequently twenty cents lower than at that northern metropolis.—*Vanguard.*

THE LATEST SPOKEN.

The cholera panic, fermented by well-meaning official imbecility, has pathetically shown that humanity in its tempestuous voyage to heaven is divided into cabin and steerage passengers. There are a few intermediates, too poor for the cabin and too proud for the steerage, people who compromise with gentility, like the man who wears a dicky instead of a shirt, but these hardly have a place in the immortal census; take us in the mass, we are either cabin or steerage, according to the luck of our lives. There is a false tradition that in the presence of the plague we are all equal, but the president's action shows that even in the shadow of cholera the distinction between cabin and steerage must be preserved. Sometimes the microbe gets into a cabin passenger, but this is generally by mistake, an oversight, like the taking away of Tennyson's "Northern Farmer," who could not see any excuse for such carelessness when the last of Thornaby waste was to be cleared and some ploughing to be done, and who impatiently asked, "Do Godamighty know what he's doing a taking o' me?" The farmer thought, with some reason, that "He might have taken Jones, who hadn't a haporth o' sense, or he might have taken Robins, who never mended a fence;" or some other steerage passenger. There was a surplus of quarantine fuss and foolishness at New York, and first-class cabin people suffered hardships that in a well regulated social system belong only to the steerage, but these mistakes must be excused in a time of danger. It is not the intention to subject cabin passengers to steerage treatment. Rather than do anything so unfashionable as that, we would risk the cholera, for cabin microbes are, at least, respectable; and when wrapped in silk and velvet they are entitled to more consideration than we can give to their brethren in cotton and in wool.

It is the opinion of the New York sanitary authorities that the cholera bacillus, when a cabin passenger, ought to receive more tender treatment than when he comes over in the steerage. This appears by the following gratifying piece of intelligence, which I find in a morning paper: "The new order for fumigation will protect the costly clothing which will be brought in by cabin passengers. The order heretofore issued was for the general fumigation of all baggage with sulphur. This would ruin silks and other costly goods. At the suggestion of Dr. Hamilton, the fumigation of these fabrics will be by dry heat at a temperature of 60 degrees Centigrade or 140 degrees Fahrenheit." The genteel microbe in the cabin is to be treated with eau de Cologne and a warm bath, while his more sturdy relative in the steerage must be suffocated with fumes of sulphur. Their unequal toughness must be the reason of the distinction, for if there is no difference in their physical constitution, the hot bath for one will be sufficient for the other; and there can be no more occasion to perfume with sulphur the coarse flannel frock of the peasant girl than there is to "ruin" in the same way the silken dresses of Miss McFlimsey. In the midst of a panic that unbalanced the brains of nearly all the officers whose duty it was to keep their heads level, the fear of a continental pestilence was comically intermingled with alarm for the fate of a velvet cloak, the more precious because it was being smug-

gled into the country, in contempt of Major McKinley and his famous bill. No matter what may be the appearance of the bacillus in a temperature of 140 degrees, he is not dead, but sleeping. Let us quarantine and fumigate against the cholera, but let us not injure "silks and other costly goods."

Statistics has it that the city of New York has 1,157 millionaires, and many thousands more who linger about the door almost rich enough to enter the charmed circle.

Granting that fifty years ago there were practically no millionaires in the United States, New York alone, since 1842, has had an average yearly increase of a little over twenty-three of these multi-millionaires—these Pa-gods of gold. Naturally, the average mind, seeking a cause for so rapid a concentration of wealth, turns to our industrial system for a solution, and nine times out of ten concludes that it is all owing to our superior power of production. But is that the cause? If so, what are we to do with the superior consuming power of the great masses of the people? What with their superior intelligence in the matter of retaining the products of their labor? It is evident that the reason does not lie here, and that to discover the cause we must turn our attention in another direction. The truth is, that superior producing power has nothing in common with either the concentration or the distribution of wealth. That a modern steam lathe does in one day the work of 600 men, or a McCormick reaper, in one season, the work of 100,000, has nothing to do with the disposal of the product. That belongs to another class of facts, and it is there we must look for the cause of great wealth aggregations.

To be brief, and at the same time truthful, the modern millionaire is a modern robber; plundering systematically on a scale unheard of in the annals of the world, and entirely beyond bound and keeping with the wealth producing power of our age. To prove this we need but cite facts. Take one instance: The reports of the Western Union Telegraph Company show that in 1858 the capital stock of the concern was \$358,700. In 8 years—that is in 1866—it declared stock dividends to the amount of \$17,810,147. In the same year, on the strength of a few new lines, it added \$1,939,950 to its already watered stock, making it \$20,106,797. One year later, swollen with impious pride, pomp and the power of plunder, it unblushingly doubled its capital stock by simply so writing it, and in less than a decade distributed \$10,000,000 of stock among its share-holders, followed by \$6,000,000 in 1878, and \$19,000,000 in 1881. It now capitalizes its lines at \$100,000,000 while Postmaster General Wanamaker states in his report that they can be easily substituted by an expenditure of \$35,000,000.

When it is observed that the Western Union is but one concern out of many thousands engaged in similar plunder of the people, it will be clearly seen that the productive power of machinery is not the *cause* of the rise of the modern millionaire, but is entirely due to the *methods* by which the products of manual or machine-labor are disposed of. The justice of these methods but comparatively few yet understand. They are the lurking, dormant germ of theft that lay latent in our competitive system of production and exchange, and which needed but the full sunshine of modern

opportunity to develop it to what it is—a soulless monster which threatens to devour us all.

We insert the following utterance of the great Webster, wherein he says:

When all our paper money is made payable in specie on demand, it will prove the most certain means that can be used to fertilize the rich man's field by the sweat of the poor man's brow.

Was Webster a crank, a fool statesman? We hardly think anybody can be found who will have the conceit and audacity to formulate such a charge. But there are doubtless plenty of people of the hard-money stripe ready to apply the same term to the financial reformers of the present time. Wait a little longer and then we will see who the cranks are. Paper money will assert itself and, anon, ride on the topmost wave of an assured success.

Chicago is most fortunate in having among its leading citizens men of such exceptional ability as to make success a foregone conclusion in whatever they undertake. If New York or Washington gives a ball or reception, it descends to the level of a mob more or less well dressed. Everybody who can pay for tickets gets them; the result is not calculated to impress an observer with the distinction of our public functions. Bearing this in mind, Chicago intends that the inaugural reception of the World's Columbian Exposition, at the Auditorium on October 19, shall be no less brilliant than interesting. The peculiarity of this inaugural reception is that neither the National Commission nor the Local Directory is concerned in its management, which the Joliet Committee on Ceremonies has placed in the hands of General Miles, Mayor Washburne, Mr. Marshall Field, Mr. N. K. Fairbanks and Mr. George M. Pullman. These five representative men, aided by Mr. Hobart Chatfield Taylor, secretary, have conceived an admirable idea whereby the expenses can be met entirely by citizens of Chicago. All invitations are extended in their name; these invitations are not transferable, and, when accepted by residents, necessitate a subscription of twenty-five dollars for a ticket admitting a man and a woman, or fifteen dollars for a single admission. Thus every subscriber becomes a host of the fifteen hundred guests who are non-residents and who receive complimentary tickets. This is colossal munificence, and quite in the order of an inspiration.

Prominent artists and architects have charge of decorations, which will include the third floor of the Studebaker building, to be connected with the Auditorium by temporary corridors. In this annex supper will be served. The capital will send its Marine Band to make the best of music; leading society women will assist the reception committee; well known society men will act as floor managers; Foreign Ministers, Army, Navy and National Guard will appear in full uniform; women need no hint to look their best.

Let all who can, study the head of Columbus which adorns these invitations. It is in profile and tells why that "stranger with the threadbare coat" endured eighteen years of neglect and defeat before victory perched upon the sails of his caravels. A perfect Roman nose, full lips, strong mouth and decided chin denote great force of character, while the eye is full of enthusiasm. Such a head would never despair.

Whose portrait has the committee selected, by the way? Se non é vero é ben trovato.—*Kate Field.*

The New York *Tribune* has collected in a pamphlet the results of its recent investigations into the number of millionaires and more than millionaires in the United States. It finds the total to be 4,047. New York City alone contains 1,103 men, owning from one to one hundred and fifty millions each. Nearly all the millionaires are north of Mason and Dixon's line, there being but 186 in all the seceding states, Texas having 57 of them. It appears also from the *Tribune's* report, that the real estate in New York City alone is worth more than all the land between the Potomac and the Rio Grande. When Mr. Thomas G. Shearman's figures first came out showing that 100,000 men owned half the wealth of the country, the *Tribune* was loud in denouncing it as an exaggeration, but its own figures now given show that probably Mr. Shearman was well inside the truth. For example, the *Tribune* states that the 1,103 millionaires of New York City alone, could, if they chose, buy up the whole real estate of the entire southern states and evict the population by due process of law.—*New Nation.*

SHARP CUTS.

The capitalists have bought, and are buying largely, the associated press, and are controlling all the avenues of intelligence.—*Secretary Windom, in his letter to the New York Anti-Monopoly League.*

What sort of a republican form of government do you call that which keeps a standing army to protect capital, while it refuses to enact and enforce laws to protect labor? Is this the government established by the patriots of 1776?—*Alliance Signal, Gonzales, Tex.*

"Judge" Cobb, the Congressional "tea" bibber, and author of the famous query, "Where was I at?" has been nominated by the organized democracy to succeed himself in Congress. He will probably want to know, "Am I all here?" when the result of the November election is known.—*Banner, Ozark, Ala.*

"31,000 millionaires since the war; how long will it take at that rate to make us all millionaires?" said a would-be facetious hard shell democrat. Put down 31,000 millionaires, and subtract God knows how many paupers, and see whether you have a minus or a plus sum, Mr. Hardshell. Then ask yourself how long it will take.—*People's Call, Seattle, Wash.*

A Gigantic Monopoly.

The Standard Oil Trust has undertaken to break up the business of a small merchant of Cobleskill, named Wright, who dared to buy his stock of an outside refiner. It has ordered Cobleskill's merchants to sell Standard oil at a rate with which Wright cannot compete, and all but one of them have obeyed. In the meantime Mr. Sherman's anti-trust law keeps up a ferocious growling, and rattles its chains in a dark corner.—*New York World.*

"Relished by the Wisest Men."

A man with a painful expression of countenance sat on a dry goods box.

"Are you ill?" some one asked.

"No."

"Have you lost anything?"

"Never had anything to lose."

"What's the matter, then?"

"I'm sitting on a wasp."

"Why don't you get up?"

"That was my first impulse, but I got to thinking that I was hurting the wasp as badly as he was hurting me, and I concluded to sit here awhile."—*Boston Investigator*.

Said a Pine street lawyer to his young clerk: "Why wasn't you at the office earlier this morning?" "Beg pardon, sir, but I'm a reformer. I believe that the office should seek the man, not the man the office."—*Texas Siftings*.

A long face in church and a short measure in trade are two things that never help the cause of God a bit.—*Ram's Horn*.

Circus-man (hunting for a stray elephant).—Have you seen a strange animal around here.

Irishman.—Begorra, Oi hov that: there was a injin-rubber bull around here, pulling carrots wid his tail.—*Ex*.

Kingdom of the Devil.

Tom Reed, of Maine, begat Chauncy Depew, of New York; Bill McKinley, of Ohio, begat Andrew Carnegie, of Cluny Castle; Shylock, of Venice, begat John Sherman, of Wall Street. Of such is the kingdom of the devil.—*Ex*.

Danger in Meat Diet.

The evils of a meat diet are being appreciated by many high livers in cities, and these are being partly counteracted by the wealthy in adding more fruits and vegetables to their tables during the winter. The cheapness of meat and a peculiar craving which the system seems to have for meat have gradually made it common for city people to live almost entirely off meat in the winter months. Meat is eaten three times a day in quantities, and the excessive use of such a diet is that rheumatic and gout temperaments are acquired. These temperaments are on the increase, and they are largely due to the excessive use of meat.—*Pittsburgh Dispatch*.

The Professional Liar.

The voice of the professional liar is heard in the land. If their side has a meeting it is a vast outpouring of the people, enthusiastic applause for every speaker, as with overpowering eloquence and scathing denunciation he pours out his wrath upon the opposition. If the opposition holds a meeting, the attendance is slim, only a baker's dozen, no enthusiasm, poor speaking, no cheering, and evidently the whole population is against any such party. Nearly every one of these statements is in precisely the same language, and no doubt many of them are written and published by those who were not within one hundred miles of the place where the meeting described was held. This idiotic lying deceives nobody.—*National Watchman*.

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

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

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