

# 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. 16.

CHICAGO, ILL., OCTOBER 15, 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.

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

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## What Constitutes A Shaker?

My Dear Elder Frederick and good Brother Evans, and Shaker Brethren in general:—There are some matters of interest to our Confederation—because of interest to the religious, social, and political world—upon which there should be an early conference of our people. You will pardon me for assuming to suggest their importance. Among these may be numbered the question of the extent, religious and otherwise, of our relationship. This question is suggested by a recent editorial in the *Manifesto*, in which there seemed to us an indulgence in a little subtle sarcasm. I refer to the statement that "Koreshans are not Shakers." Of course we credit the statement to a misunderstanding of our position, and not to the circumstance that our good brother of the Canterbury Shakers would willfully disown us as a part of the association of Believers, after our union and fellowship with our brethren at Mount Lebanon. "What went ye out into the wilderness to see? A reed" (rod, Christ,) "shaken with the wind?" (pneuma, spirit). If a membership with our Shaker brethren does not constitute us Shakers, then we freely admit we have something to learn.

We have found, in our intercourse and association with the Shaker people, a great variety and many shades of religious conviction. Upon the fundamentals they are agreed. Confession of sins, the male and female biunity of the God-

head, common ownership of property and celibacy are, specifically, points of unity, common to both Koreshans and Shakers. We will add to this that peculiar characteristic of the Shaker people through which, in derision, they have acquired the title of Shakers. This is worthy a deeper study—both for the good of our cause, and its influence upon the outside world—than has been given the subject from any doctrinal and scientific enunciation yet noticed by us.

A common axiom of the Koreshan Unity declares that every atom of matter, through agitation, may be transubstantiated to energy. The conversion of an atom to its correlate energy cannot be effected otherwise than through agitation, friction or shaking. Spirit (energy) has its origin in the agitation or shaking of matter. This is an eternal law. The power exhibited through the religious exercises of the Society of United Believers is but the precursor of that final concentration of vibratory energy, which, focalizing in the central cell of the psychic dynamo, will repeat in a tenfold ratio the aggregation of force which culminated in the theocrasies of Enoch, Elijah and Jesus.

The friction of the tuning fork against the atoms of oxygen and nitrogen, and the energies of space, rapidly generates a peculiar and, so far, uncontrollable and unnamed energy. Celibacy is operative in the retention of the forces of generation. The agitation of the Shakers is the power of the spirit to transubstantiate the substances of natural generation to the higher energies of spiritual regeneration. This peculiar characteristic of the Shaker people is regarded by the Koreshans as an essential concomitant of conditions and demands for the metamorphosis of the propagative substance of our domain to the appropriations of a higher sphere, and, at the same time, the elimination of the wastes and debris or residuum of exchange. We believe in the call and office of Mother Ann Lee to the special work of taking the initiatory step in the inauguration of a celibate unity, on the basis of the equality of male and female, and glory as much as other Believers in the wonderful force of character manifest in her as the messenger to open the two-leaved gates, representing the Lord in his purpose and power to accomplish. In the above is no implication of doubt as to our acceptance by the Mount Lebanon Believers, and Believers in general. In our union with your body we are sincere; we know you are equally so, and our love for you cannot be expressed in words.

The second point for consideration (one which it seems to us should meet your approval,) pertains to an early conference regarding the Religious Congress to be held at the Columbian Exposition. There is no reason why we as a religious body should exclude ourselves, through neglect of duty to ourselves and obligation to the world, from a hearing



at that great ecumenical council. It belongs to us equally with every other religious belief and body of people. It might be said, in reply, that "The Lord will take care of his people; that we need not exercise ourselves about the matter." The Lord delivered the children of Israel from their Egyptian bondage, but he did not accomplish it without his Moses. The Lord works through instrumentality. When he raises the Shaker people from their present lethargy and spiritual ease in Zion, wherein the power of Shakerdom languisheth, he will accomplish the work through the personal energy of the Moses of deliverance, whom he anoints and commissions to lead his people.

We should be represented at the World's Fair. Our religious views ought to be placed in contrast with the vagaries of other religions of the world. Elijah of old was not averse to a contrast in exhibition of the authority and power of the true God with the spurious one of all the other prophets on Mount Carmel. The Columbian Exposition marks the end of the old and the beginning of the new. It will comprise the line of demarkation; from this time forward there will be so radical a change in social and religious sentiment throughout the world as to startle the drones, bigots, and creed bound zealots, who comprise the brakes upon the wheels of progress.

The world is ripe for transformation. So far, the exercise of liberty is but a dream. The reverberation of the trump of God will soon resound, and those who sleep beneath the crumbling ruins and accumulated dust of a decayed social and religious fabric will awake to enlightened reason, and to a consciousness of the delusion of the boasts of liberty. True liberty meets alike the white and the black, the rich and the poor, male and female. The boast of liberty is but a vaunted declaration in view of the fact that the woman of the nineteenth century, like the woman of past benighted ages, is the tool, plaything and prostitute of male domination, under the curse which placed her as the bondmaid of sensuality—a servitude which now precludes in her the right to liberty. The Shaker body, united with Koreshans, should stand in the foreground of the coming aggregation of the nations of the earth, with its declaration of woman's equality as one of the principles of that freedom which make all alike free in Christ.

A no less important point than the others includes our industrial and commercial possibilities. Our body should control the industrial and commercial dominion of the world. This will not accrue as the result of what has been commonly denominated the normal progress of evolution. The different ages have been ushered in by spiritual revolutions, through great supernatural (above the natural) outpourings, and the present will be no exception to the rule. The outpouring to come, however, will be through the application of the rational principle of man to the concerns of material existence, thereby fulfilling—through human force, moved by the divine afflatus—the Lord's purpose to establish peace in earth.

Through much experience, and a not very circumscribed observation, I have learned that many who profess the most, possess the least inclination to make personal sacrifices for that common brotherhood of which they babble. The thing they lack is love to the neighbor. The only remedy is in an overshadowing from the presence of the throne of right-

eousness, and a sacrifice placed upon the altar of unadulterated devotion to the cause of human redemption. It is within the province and possibility of our unity to perfect the power of the resurrection of the gospel of peace in earth, good will to man, and to make that gospel practical in the libration of the beam of equity. The work, however, is an intensely material one. The competitive system is profligate of human energy, and can in no wise successfully cope with an organized and orderly communism, ready to enter the fields of commerce and industry open as well to the communistic confederation as to the hell-hounds of competism.

Let us proceed without delay to locate an industrial plant, to open some essential manufacturies, and employ men to perform our work upon terms equally favorable with other corporations. In addition, we can afford to place to their credit a specified amount, above the wages agreed upon, that they may develop a growing interest in the wealth of the system. It should be our object not only to provide work for them, as well as an accrued interest in the growth of the common treasury, but to furnish a store-house from which goods may be supplied at the lowest possible rates, that those who ply their industry shall not live from hand to mouth. We should give direction and aid in the economization of rents by grouping our people within accessible distance of our works, and these plants should be located in every city and town in the United States. While we would have no right to compete with one another, being brethren in a common cause, it is not only our prerogative, but an obligation we owe to the cause of progress to wage an aggressive warfare against the kingdom of unrighteousness, and to enter into competism with the world till it is subdued.

The curse upon man—a curse that follows in the wake of the system of competism, as the world practices it—was, "In the sweat of thy face shalt thou eat bread." It is declared in Revelation that "There shall be no more curse." The removal of the degradation of labor, now perpetuated through the abnormal relationship of employer and employee, will be consummated through the inauguration of the great day of rest, the principles of which may be summed up in a few axiomatic statements. *Economy of production and consumption will provide for economy in the application of mental and muscular energy.* The general tendency of industry and frugality, or the economization of the uses and products of uses, is to reduce the hours of labor to the minimum. As a principle of universal good (one of the factors of the inauguration of peace in earth, good will to men) may be enunciated the axiom: *Every product of industry for the general good of mankind and for general distribution should be produced naturally, and manufactured in the locality where it can be accomplished with the least expense. It is a violation of every principle of righteousness and economy to produce an article at an expensive rate if it can be produced cheaply.*

It might be asked, nay, it has been repeatedly asked, "In what do you differ, then, if you enter into competition with the world, from other corporations?" We differ in our purpose; in the uses of that which we gain by the application of the laws of economy; in the plan of our corporate effort, by placing those who are within the organic unity on the basis of an equitable relationship to the common treasury, holding an equitable share of all accumulations, and in the determi-



nation to reduce the world to a recognition of the superiority of the law of the equitable adjustment of the performance of use and the distribution of wealth.

There obtains, in the economy of law, the principle of inexorable retribution. If law is violated, there obtains such a relationship of disobedience and penalty that, even on the plea of ignorance, there is no exoneration. An illustration or two may suffice to render more clear the foregoing statement. African slavery was the crime of the nation. The truth had been declared that "without the shedding of blood there is no remission" of sins. This national crime must be atoned for by the blood, not alone of the South, because the South was not alone guilty of the offence against God and man, but of the nation which committed the crime. This punishment was ordained by inexorable law. The law seemed almost merciless, but the penalty was only commensurate with the criminality. The principle of justice involved in the execution of the penalty is the same whether it be the exercise of personal power and authority, or impersonal and unconscious law.

Again, let us take the question of woman's bondage to man. The habit of obedience to authority, concomitant of man's usurpation, compels her to a perpetual desecration of the function of maternity. Woman not only has the right to the exercise of discretion and authority over the uses of her body, equally with man, but she owes this right and discretionary power to the humanity generated through the laws and forms governing generation, and obtaining in her being. She requires confirming, through scientific culture, in that profoundly innate sense of protection and purity native to her soul progress, and operative till brought under the sensualism of masculine perversion. When she once understands the full purport and significance of her rights and duties as woman, no power in heaven, hell or in earth can dissuade her from the course of righteousness, or swerve her from the path of virtue and virginity. Once impressed that the substances now wasted through sensuality are to be conserved and metamorphosed into the substance of immortality, the tabernacle of the temple of the Most High will no longer be given over to the desecrations of lechery. It may seem cruel to a world steeped in nicotine, whiskey and the infections of lustful indulgence, more so even than the destruction of millions for the punishment of iniquity in our civil war, but if man has violated the most sacred trust of his being, the penalty is reserved, and this woe, though bitter, must be poured upon such as will resist the reformation. Awake, thou that sleepest! Arise from the dead; let the world know of your existence, and feel your power!

Not only let the Shakers shake themselves, but shake the world, till a gaping earth shall swallow all who persistently disobey the laws of life. Ever lovingly yours, for truth and humanity's sake.

KORESH.

#### Church and State Inseparable.

A man's politics is no better and no worse than his religion. Good politics is good religion, and good religion is good politics. Those who cannot harmonize their creeds with these truths are worshiping false gods, and the sooner their idols are smashed the better it will be for humanity.—*Omaha Tocsin.*

#### The Economite Society.

The two fundamental principles of the Economite Society are community of goods, and celibacy of life. To be an Economite was to recognize and subscribe to these two requirements. The society, through the liberality of its Elders and Trustees, has for years allowed its employees greater privileges than were accorded to its members; for while they (the employees) have been allowed social and domestic rights and privileges not granted to its members, they have been fed from the same bounty that provided for those who conformed to the rules of initiation and membership.

The people employed by the Economites are employees. They have lived and fattened upon the wealth of that community. It begins to look as if the members of the society and the board of Elders, with its trusteeship, had concluded to get down to business, and to divert the stream of that vast wealth into a channel whereby the results of *Economy* shall contribute to the exaltation of the race. Of course there will be sore heads. It was organized as a society of celibates. It will be perpetuated as a celibate order, or it will go to disruption, and its wealth will be squandered and dissipated. Mr. Duss, the present active trustee of the society, has brains enough to discern this and he has the integrity and the moral courage of his convictions. He knows very well that he cannot honestly represent the will of that body and carry forward its purposes, and allow the accumulation of an extraneous element to consume its wealth.

In a recent article, which appeared in the *Pittsburg Leader*, referring to the reforms now being inaugurated by Trustee Duss, a statement is made as follows: "An effort was then made to see Mr. Turner, but he could not be found. It is believed generally," (of course by the sore heads) "however, that he is a friend of the Chicago 'Messiah,' as he came to Economy from San Francisco." We are positively certain that Mr. Turner did not go from San Francisco to Economy, and we are of the opinion that he never saw California. But this is about as near the truth as newspapers generally get.

There is some hope for the Economites when a young man, with the intelligence, moral courage and fidelity to trust, exhibited in the character of the Economite trustee, will take the bull by the horns and institute a restoration of the principles originally constituting the foundation and bulwark of communistic life. Fat, sleek aliens have vitiated the practices, and retarded the growth of the society about as long as the institution can carry the load. Just at this time, while the people interested are acting upon the injunction of a *Pittsburg* paper to "Keep your eye on Economy," it would be well for them to read a prophecy concerning the future of the society made by Koresh, and published in *New York* about twelve years ago. It looks as if the Lord was confirming the word of his servant.

#### What Are You Worth?

It does not matter how honest you are, the world, the flesh and the devil judge you by the amount of money you have.—*Reformer, Vienna, Ills.*



### Open Letter to the Right Rev. Archbishop Ireland.

I notice in a newspaper report of a recent sermon, delivered by your Most Gracious Self, that the Lord Jesus is fully acknowledged as not merely the Son of God but the Godhead in his natural and human plenum. In other words, the Lord Christ is very God while at the same time he was and is very man. This is your earnest and sincere conviction, acquired through inheritance, tradition and culture. Having so thoroughly imbibed the doctrine of the humanity of God, in the consciousness of hypothetical if not practical belief—a conviction expressed in the following, quoted from the *Chicago Herald*, "We listen as we ask, Who art thou? and ringing joyfully through the ages comes to us the answer: I am the Son of God, God himself. God he was; man, that he might speak to men,"—why not employ the reason which you say "he respected," and further reduce his words, through its exercise, to that practical solution of the problem of human destiny included and expressed by him in his gospel of peace?

If he, being the Son of God and the Son of man, was, as declared, our elder brother; if to all who believe in his name gives he power to become the sons of God; if, though it does not appear what we shall be, but when he appears we shall be like him; if to him who overcometh shall be given to eat of the hidden manna, and to sit in his throne, as he overcame and sat down with his Father in his throne; if the Revelation of God from Jesus, the Christ of God, to John is a clearing up of the mystery of Godliness, and the mystery of God is fulfilled and there be no more mystery, why say, as you are reported to have said, "God coming on earth must rise mountain high above human nature; high above humanity, where man never has and never can reach"?

Is it not a fact set forth in his gospel, that, as you say, "God is" or was "man," in Jesus, and as man—not super-human but intensely human—fulfilled or kept the law, being made perfect through suffering and obedience to the law of God which he fulfilled; that as Jesus was made perfect through obedience, men also will be made perfect through an equal obedience, attaining to an equal eminence? A young man said to the Lord, "Good master, what good thing shall I do that I may have eternal life?" The reply was, "Keep the commandments." He had not kept them, though he declared to the contrary. He did not love his neighbor as himself. Here is the test. "Go and sell all that thou hast and give to the poor." It is the test for every man; no man will ever attain to his inheritance in God, whether he be pope, priest or layman, till he reaches the point assured by the operation of the Holy Spirit, where all things are brought to the feet of the common treasury for the common people of the brotherhood.

Why make the law of God of none effect by your traditions, as did the Jewish Doctors of Divinity and of the law? If there is a truth in the gospel of Jesus, the Christ of God, then that is true which in that gospel promises to elevate to the sonship those who believe in and keep his commandments; then that is true which declares that they who believe shall be made kings and priests unto God, kings and priests as the Lord himself was king and priest; "I will be his God and he

shall be my son." What is it to be an heir of God and a joint heir with Jesus the Christ? Would it not be well for the clergy of the age to imbibe enough of the Spirit of God to take the Lord at his word and say, "Yes, if we obey thy word, if we keep thy commandments, we shall be in him as he was in the Father, one with him as he was one with the Father; if we abide in his doctrines, we have both the Father and the Son, even as he had (was) both the Father and the Son?"

He was the firstfruits of the resurrection, the archetype of a new genus of men. He came as the seed or germinal beginning of that new order—new so far as arising from the dead is concerned, but everlasting in the past and future of its eternal perpetuity—of which he was the high priest, namely, the order of Melchizedek. That eternal law which, in the order of development, governs the production of fruit from its kind and perpetuates the species, will, and does, produce from him as the Eternal Father, the regenerated progeny of his spiritually begetting power, and the sons of God will come into the resurrection from his planting as absolutely as the planting of the kernel of wheat begets and propagates its kind. This is the doctrine of Jesus the Lord; why should it be expugned from the dogmas of the so called church of Christ?

BETH-OPHRAH, OCTOBER, 1892,

KORESH.

### Our Opinion of the Populist Party.

The two great political parties are manipulated by the most corrupt, vitiated and irresponsible rings, both of which are today vying with each other for the control of the Catholic vote through concessions to Jesuitism—appalling to the sense of the spirit of liberty which, fugitive from the merciless pursuit of this same Jesuitism, finds itself within the coils of the boa constrictor, papacy. The third party is not much less the tool of Jesuitism, nor is its leadership much removed from the corruption, either consciously or unconsciously operated, which actuates the two old mossbacks. Gold is the god of both the democratic and republican parties. Silver is the god of the new party. We are not yet able to discover any difference, in principle, between the gold god and the silver god. They both have the same tabernacle, namely, the coffer of the money speculator. They both enable the speculator to control the industry of the working classes. The creator of wealth is robbed of his industry through the agency of the one as well as the other. The government stamp has the same effect upon both, and so long as either remains as fictitious representations and mediums of exchange the people will be duped and robbed.

Break down the middle wall of partition between the producer and consumer! Do not compel the laboring man to purchase silver, gold, or any other commodity, with his labor as a secondary medium for the purchase of the things he requires for existence! The government stamp upon silver enhances its valuation. It does not increase its value. The stamp gives it a market, and makes it hard to obtain. The laborer must exhaust himself to acquire it before he can purchase the things for a high price that he has created for a low price. The tariff on gold is the first step toward that



protection which protects the so called manufacturer (the *employer*), and impoverishes the real manufacturer—the employee.

Down with the god money; up with the standard of righteousness! Down with all the parties, and give us the kingdom of righteousness for which we are taught to pray! Kill the golden calf! Grind it to powder and, like Moses, pour it down the necks of those who like it! Perform the act scientifically, however, not through violent revolution, but through the education, refinement and civilization of the masses; not by violating laws that the people have made (or have allowed to be made) through their public *misrepresentatives*, but by changing the laws through a representation that represents the people who comprise the government.

#### IN REVIEW.

There has recently come to our notice a work entitled "The Dignity of Sex," by Henry Chase, M. D. A hasty view reveals to us an important array of facts. It is a thoughtful production and can be read with great advantage. Like all other so called progressive works it embraces the common evolutionary conception of all development as from the lower to the higher. In contradistinction to this, the truth reveals the great and eternal law of a perpetual descent from the higher to the lower life, and a perpetual ascent from the lower to the higher life. This is a law that cannot be reconciled with that maudlin sentimentality originating in ignorance, which, harping upon the tune of "eternal progression," inevitably denies the Deific personalities.

The supreme sexuality of Deity, as pertaining to and inhering in the archetypical unity of arch-natural parentage, may be found in those masculine successions of impregnative or overshadowing personalities, as Enoch, Noah, Moses, Elias and Jesus—all of whom were dissolved as to person, and transubstantiated to Spirit. The verbal (living word) series, the succession in which the above named were inspiring examples, comprise the seven sealings or masculine potentialities in whom were the seven phases of the bride. Said Jesus, "He who hath the bride is the bridegroom." Jesus had the bride but she was not visible. There will come a time—now at hand—when the bride in her ultimate perfection, and in the acme of her arch-natural endowment—the material penumbra of the incorporated vitalizer, God the Father—will stand the apex of all visible authority, the impregnated Motherhood and Queen, the regal representative of the race of arch-natural sons of God. The Lord God Almighty will come forth a woman. "She shall be called the Lord our Righteousness." She will not comprise another personality of the Godhead, but will be the fulness of the Godhead bodily. It is in the authority of this glorious consummation that Koresh performs the function of plenipotentiary extraordinary to the Gods who bow in reverential dignity to the Queen of queens, confessing in her, arch-regal supremacy.

God the Lord is alternately—in the natural—God the Father, and God the Mother. It is by the law of the correlation of both the masculine and the feminine function and form that such an alternate transubstantiation provides for the perpetuation of being. The sons of God, the new genus or race whose seed remaineth in them, and who cannot sin

because they are born of God, are neither male nor female. They are without father and without mother, because the two distinct maternal and paternal elements and energies are composited into such a non-sexual unity as to preclude the possibility of progenic transmission, and thus entail a disintegration of the integralism of the non-sexual. They are thus essentially without the beginning of days and the end of years.

#### The World's Fair.

The public little dreams of the real significance attached to the holding of the Columbian exposition next year in Chicago. The average mind deems the coming World's Fair as simply the commemoration of the four hundredth anniversary of the discovery of America by Christopher (Christ-bearer) Columbus (Columbo, dove). To be sure, this is an item of some moment in the consideration of the subject, but the World's Fair to be held in Chicago next year will have a deeper significance in its relation to the destinies of men and nations than its projectors imagine.

The figures over one entrance to the Agricultural building, representing Victory holding the four horses; those of twelve women—placed on the frontage of another of the immense structures of this wonderful exposition—each holding one of the twelve signs of the zodiac, Aries, Capricornus, Libra, etc., and the handsome, elaborate and complete woman's building located so prominently on the west side of the grounds to hold the products of woman's brain and industry, are only a few of the many eloquent indications which man's hand has unwittingly placed there that the World's Fair of 1893 may mark not only the ending of the old and the beginning of a new dispensation, but even the death of an old cycle of 24,000 years, and the birth of a new one bringing with it the triumph of truth through the supremacy of the four principles of divine intellection, represented by the four horses referred to by John in Revelation in connection with the four beasts, and the ushering in of Christ's kingdom in earth for which he prayed, but which a fallen church declares is not of this world. Such a statement was never made by the Prince of the House of David, for the Greek *ion*—falsely rendered by the modern Christian translator *world*—means age, as every good Greek scholar knows.

The World's Fair, which has no parallel in all the expositions of modern times, is the greatest masterpiece of art in the designs of its buildings, in the grouping of the same, and in the arrangement of the grounds through which flows a sparkling, winding stream, spanned by classic bridges of architectural beauty as perfect as the human mind, beclouded amid the darkness and lusts of the iron age, is capable of conceiving. The \$18,000,000 there to be expended in huge and imposing buildings which in six months from the day of their opening will be razed to the ground, is a fitting memorial of the extravagance and waste of governments tottering amid the death throes of a receding age.

The World's Fair will represent the culmination of the ages. One cannot walk amid its arches and its heroic plaster without faintly recalling the memories of the past. Although Gabriel's bugle blast has not yet awakened the slumbering recollection of the countless embodiments of a cycle, yet these



gorgeous piles of Roman, Greek and Egyptian architecture light up as with an electric spark the vista of a thousand years, and memory's retrospective rays reveal for a moment the glories of the past,—the magnificence of the Cæsars, the beauty of Athens, and the serpentine seductions of Cleopatra's day.

Ah, man! Thou art a fool, who sneerest at the law of re-embodiment! Go to, idiot! Prate with the Liliputians of thy day, for Israel, nurtured by Abraham, led by Moses, championed by David, emblazoned amid the glories of Solomon, rebuked by Elijah and redeemed by Jesus Christ, is about to come into her inheritance! The stick of Judah and the stick of Ephraim, which Ezekiel declared should become one, have been conjoined, and through "the shepherd, *the stone of Israel*," from Joseph, whose seed through Ephraim was to become "a multitude of nations," the oppressed of Pharaoh and the redeemed of the Lion of the Tribe of Judah shall, amid human earthquakes, stand forth the one hundred and forty-four thousand sons of God, the new heavens and the new earth wherein dwelleth righteousness.

Woman's work to be exhibited at the Fair, and the prominence given to it is a sign of coming events which cast their shadows before. Woman's day of self sovereignty is coming. No longer the servant of man, she will soon unfold as his equal by the power and munificence of the Motherhood of God who will soon materialize, as the Lord our righteousness, the Goddess Minerva, Head of the new kingdom.—C. J. M.

### The New Creation. Has it Come? If not, When May it be Expected?

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved" (Hebrew, brooded) "upon the face of the waters." "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." "But whosoever drinketh of the water that I shall give him, shall never thirst;" (Greek, shall not thirst for the age,) "but the water that I shall give him, shall be in him a well of water springing up into everlasting" (Greek, age-lasting) "life." Of Christ, Paul says, he "is the image of the invisible God, the first-born of every creature" (perfectly created being); "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. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross," (crossing his blood, which was his life, with the lower humanity,) "by him, to reconcile all things unto himself;" Greek, change all things (generic, gendre, meaning all persons, each in his own time and order) into his own quality and condition of being.

In the passages quoted, we learn that God created all things, and that Christ created all things, therefore, in some way—mysterious and unknown to the apostate church of to-day, but not to Koreshans—God and Christ Jesus the Lord are one. As Jesus positively and pointedly declared; in the

beginning God created all things, and Christ Jesus was that beginning; "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." He was the beginning of the creation, and, as he positively declared, he will be the end of it. He declared that he would come again in the end of the age, at the time of harvest, just as the wheat—sown in the beginning of its cycle—declares that it is the end, as well as the beginning, and will come again in the end of its cycle.

When John was on the Isle of Patmos, father-mother, and was in the Spirit, the spirit of God, (the Spirit of God being in him on the Lord's day, means that—as there is no time in the spiritual world—he was actually at the coming of the Lord again in the end of the Christian age,) on the Lord's day, he saw a rider on a white horse, a man with a purified and restrained understanding. "He was called Faithful and True, and in righteousness doth he judge and make war." He is the judge, come in the end of the Christian age, as Jesus came as judge in the end of the Jewish age. He is called "the Word of God," as Jesus was; upon him, as upon Jesus, is written the new name of God, and to him as to Jesus is given the bright and morning star; he sits upon God's throne, and the old earth and old heaven flee away from his presence, and there come new heavens and a new earth wherein dwelleth righteousness. John heard a great voice say, "Behold the tabernacle of God is with men, and he shall dwell with them." God's tabernacle is God's human form in whom he dwells, as he dwelt in the Lord Jesus Christ. In further proof that this personality—although having the new name of God—is the seventh incarnation of the messianic principle, as Jesus was the sixth, he makes the same promise that none but God can fulfil: "I will give to him that is athirst of the fountain of the water of life freely," or as a gift, as the Greek has it. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

In speaking of the new creation, of which Christ was the God, the Father and the Creator, John says, "And I looked, and lo, a Lamb stood on mount Zion"—the mountain, or elevated humanity, heaved up out of the filth and slime of the natural, sensual humanity, by the development, growth, creation of the God-seed, the Logos, the Christ, sown in that sensual, devilish humanity in the beginning of the Christian age—"and with him a hundred and forty-four thousand," (lambs) "having his Father's name" (his Father's personality) "written in their foreheads," just as it was written in his own. They were redeemed from among men, hence were virgins, men-women, having the two sex potencies, not in two forms like all men and women of the present, but in one form as had the Adamic man—who was created in the image and likeness of God—before the fall. These constitute the new creation, the resurrection of the dead, the church Triumphant of the new age. If any of the celibate bodies of the present imagine, and some of them seem to, that their condition—which is only the stepping-stone, the temporary scaffolding to the glorious state of the sons of God, the biune beings soon to come in earth—is the ideal one, they are doomed, like the apostate Christian churches, to be greatly disappointed in the near future.

At present, everywhere, as all men who think at all know, "darkness is upon the face of the deep, and the Spirit



of God" has not yet "moved" (brooded) "upon the face of the waters," nor can it, until one who has perfectly "overcome" the old man (the sensual, sinful, corrupt and dying human nature, into which—unlike Jesus, but like Elijah—he has been born), and become pure and holy, as Jesus was from his birth, has been theocrasised, or translated, that is, changed to Holy Ghost, or Holy Spirit. The declaration of Jesus made before his translation, is again applicable: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" Translation is being borne across from the human domain to the God domain. God is Spirit, hence to be translated is to be changed from Jehovah, God-man, to Holy Spirit, the divine seed, which when received into the lower humanity prepared to receive it, impregnates that humanity with the higher, the God-life quality. As all seed has to die in order to re-produce itself, this seed also must die, and there can be no more like it until it is reproduced in the end of that age.

For the last sixteen hundred years, the church has claimed to have the Holy Spirit, yet it cannot show a single act during all that time, like those which the Holy Spirit prompted, simply because the Holy Spirit, the divine seed, died in humanity to secure its own re-production, and the re-generation and salvation of men in the time of the harvest, which is soon to come. During all this time there has been no Holy Ghost, or Spirit, as there was after Jesus' theocrasis; as John said, so we say, the Holy Ghost is not yet, the word *given* being merely an interpolation, and the new creation—the people and conditions of the new age of the sons of God—cannot come until the translation of that personality who is the seventh eye of God, and becomes, in his theocrasis, the seventh spirit of God going out "into the whole earth," the humanity prepared to receive it; who shall fulfil the prophecy of Malachi, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." When that time comes, the Spirit of God will be again poured out, and will "move" (brood) "upon the face of the waters" and the new creation will soon begin to appear. Until the time of such pouring out of the Spirit of God, whoever is looking for the promised "new and living creatures" among the dead and dried up mummies of the ages, is looking for the new chicks before the cold and lifeless eggs have felt more than the first rays of warmth from the breast of mother bird.—O. F. L.

#### The Arraignment of a Party.

Democratic leaders say that the infernal republicans demonetized silver. They must have had a majority to do it. Taking it for granted that this is so, why in the nation didn't your leaders remonetize it again? You had the power to do so. And you were elected for that purpose. You also promised to reduce the tariff, but you didn't even mention it. Why didn't you? Since Congress adjourned, you are going over the country telling the people how you oppose it. Give us a rest. You don't mean what you say; you know it, and so do the people.—Grand View Sentinel.

#### TOLERATION.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us; and Jesus said unto him, forbid him not, for he that is not against us is for us. \* \* \* When his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives but to save them."

The truth is never intolerant; never persecutes. Any system of religion which claims to be Christian and yet is intolerant and persecuting in spirit and practice is *prima facie* apostate, hence antichristian. But let us see of what intolerance consists. To strenuously oppose, expose and even denounce in the most unmeasured terms, erroneous views, false, misleading and oppressive practices and systems—religious and secular—is not intolerance, as the frequent practice of Jesus, who was the truth, abundantly testifies. The men of today become so absorbed into, and a part of, great parties, social bodies, or worldly churches, that they, as it were, feel and resent any criticism or opposition to these as intolerant interference with their rights, and themselves become, in reality, intolerant persecutors of their opponents, whom they seek to overthrow and destroy, if not by force, at least by raising against them an unreasoning and cruel scorn and hatred.

The truth is never intolerant, never refuses to investigate. God says, by the mouth of Jehovah, his humanity, "Come and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" but a corrupt and apostate church says, "I am appointed of God to do your reasoning for you; believe what I offer you on pain of eternal damnation." And its history and present intolerant spirit clearly show that, whether Protestant or Catholic, if today it had the power it would rekindle the fires of Smithfield and horrify the world with a new St. Bartholomew. Infidelity and various forms of spiritualism, theosophy, liberal religion, so-called, and no religion, abating the appetite for blood, are only less intolerant. The truth only—as did its embodiment, Jesus the Christ—fearlessly condemns and castigates all wrong in thought or action, in church, or state, and meekly bares its breast and bows its head to the angry smiter, be he religionist, or of the irreligious throng.

The same spirit that stirred and animated Christ, the divine seed, and from him the New Testament Christians, and that died out of the church when the great apostasy arose, now, in the time of the harvest of that seed, actuates the Messenger of the Covenant who is come to prepare the way of the Lord—who shall suddenly come to his temple—and the maturing product of that planting, soon, in the resurrection of the dead, to come forth as the sons of God. But the Bible informs us, that at that harvest there will also be a resurrection of the wicked people who rejected and crucified Christ and persecuted his followers, that they will be actuated by the same spirit of intolerance and hate now as then. They will be, in claim and in appearance, as the world



sees them, the only church people—the true religionists. In their view, the greatest wrong, impiety and intolerance is an arraignment and condemnation of the church and its deeds. It will look with composure, as did the Jews, upon the debasement and robbery of God's suffering poor, by the rich and powerful, but will be ready, if possible, to persecute to the death, as intolerant and as a disturber of the peace of Zion, whoever stands for the truth as it was embodied in Jesus, and afterwards in the New Testament Christians.

Intolerance consists not in opposing, exposing and denouncing ideas and systems declared to be false and hurtful to men, but in seeking to hinder, persecute and punish men for their fearless advocacy of the rights of all men to life, liberty and the pursuit of happiness, and the worship of God in the way of his own appointment. By this sign ye may know them,—the true religion is always tolerant; the false, always intolerant, often persecuting.—O. F. L.

### Ingratitude.

The Greek historian, Xenophon, says of the laws of the Persians—under which Cyrus, the Great Persian king and conqueror, received his early training—that they punish men severely for ingratitude, a crime for which men hate each other most of all, and yet for which they are punished by law least of all. The whole basis and bent of the professed Christian education of this time is directly calculated to make men selfish and ungrateful. A Persian, not returning a favor received, if he was able, was severely punished for his criminal selfishness. An American, or European, under similar circumstances, is generally so blinded by habitual selfish disregard of the obligation to gratitude and a return of favors that he seldom even thinks of the obligation, and usually imagines that he owes no man anything; as for gratitude to God, His care for men is a matter of course.

To begin with the child the favors of the parent are so constant and so much a matter of course that the child never thinks of gratitude; if for any cause favors are omitted or delayed, he feels himself wronged and ill treated. Thus accustomed to receive favors from parents as a matter of course, without any emotions of gratitude to the givers, or effort to repay them, the teacher, who stands *in loco parentis*, also comes to be viewed much in the same light—under obligation to give constant and unrequited and even unthanked favors; so the full grown man, with his lifetime drill in ingratitude, enters upon the higher labors and responsibilities of matured life. Even where his intentions are the best, it is only to be expected that carelessness of the rights and wishes of others, want of proper expression and return of gratitude for favors and services rendered, will often mark his career and lessen the comfort and happiness of those with whom he must live and labor. The teacher who has spent a long and laborious life of study is expected to freely share his gathered stores which have cost him so much; the recipient of such favors has not the slightest idea that he is under any obligations to repay for the same, even with gratitude, much less anything more substantial, however much the other may be in need.

I have known a minister—one of the real ministers, not in the fictitious sense of the present, which commonly means,

not servant, but master—whose service to men, though a continual benison, prompted in them little response in the way of supplying his needs, and little gratitude except, sometimes, words which are cheap, being worthless at the mart and in the exchange. I have known students, who never knew what it was to deny themselves any indulgence for the sake of others' happiness, and who had no other thought than to use the information or power gained for their own selfish advantage to monopolize the time and absorb the life of a self-denying, laborious and needy professor—for there are such, despite the fact that the mass of them are as selfish as those of other callings—apparently without any thought that they are incurring any obligation which merits a return. Such people often imagine that they pay for all they get, when they do not pay five per cent of its actual cost. They hold up their heads and flatter themselves that they are high-minded, honorable men and women, who meet all just obligations, when they are in reality only sponges and dead beats.

The average subscriber to a real reform paper seldom pays for more than the blank paper, composition and press-work, often not even that, and yet he feels perfectly free to write letters to the busy and often needy editor to which he expects prompt, explicit, circumstantial, and sometimes thoughtful and lengthy answers, besides an expenditure of money for postage, which, small in the single instance, if like cases are numerous, and they may be, becomes a heavy burden. If the paper is issued by an organized body, which, to pay its expenses, including the paper, demands a trifling initiation and annual fee, he wonders—if he pays that fee and identifies himself with the people, whose views, in the main, and so far as he understands them, he approves, and finds beneficial to himself—if he will actually get back pay for the very small expenditure. It may chance, if the movement is the powerful human battery, "the ark" that is to save men when the deluge comes that will destroy the old world, and make room for the new heavens and the new earth wherein dwelleth righteousness, that to be numbered in that company, in deed and in truth, may make all the difference between the security that that will give by means of the protective sphere of force that it generates, and the destruction which awaits the outside world because they have not that protection, being exposed to the cataclysm which will effect the general doom.

But of all ingratitude the most signal and far the most cruel is that which is meted out by a blind and besotted church and insensate world to their great souled benefactors such as Socrates, and God's Messengers and Saviors whom he sends in the fulness of times to bring about the salvation of men and the Glory of God. In the person of his Prophet, Messenger and Messiah, God says, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." The responsive demoniac howl of those professed children of God was, "Away with him! away with him!" "Crucify him! crucify him!" As they did with Jesus, so the same classes will do with God's Messenger, God's humanity of this age,



and it is for just such hellish ingratitude, just such utter and complete violation of both the letter and the spirit of God's law and the precepts and example of Jesus, that the boasted Christian education of the present has systematically trained those who call themselves Christian men. Heathenism, trained under the just and equal laws of the Persians, which sternly repressed and punished ingratitude, would blush at the perpetration of such unspeakable barbarity.

In speaking of the duty of the Gentiles to make a return for spiritual blessings received from the saints at Jerusalem, Paul says, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Freely, or as a gift, ye have received, freely, or as a gift, give, is the Bible rule, and neither in true Christianity nor in the evolution of it—Koreshanity—is there any room for selfishness or ingratitude. Whoever loves the neighbor as the self cannot willingly take from him more than he gives in return, if he is in any way able to make such return. For the greatest blessing is the reward of the bounteous giver, yet with strange perverseness the great mass of men are entirely willing to forego it.—*O. F. L.*

#### The Failure of the Gospel of Thrift.

There was a sad sight for all passers-by at Southampton Buildings behind Chancery Lane, London, during some days of the second week of September; a dense crowd of eager, anxious men and women impatiently, sometimes almost fiercely, elbowing their way—hour after hour, the livelong day, at a snail-pace which all their vehemence could not avail to quicken, many of them at last almost fainting from the long fasting, fatigue and fever of excitement—towards the door of the Birkbeck Bank, to draw out their money, if haply they should still be in time, from what they imagined was a bankrupt concern. The recent failure of the New Oriental Bank and of Barker's, and of the Liberator Building Society and the House and Land Investment Co., followed by the suspension of the London and General Bank, had created such an uneasiness in the minds of people with money invested, especially of small investors, that they were scared into phrensy by what turned out to be an idle rumor. Notwithstanding the proved firmness of the Birkbeck Bank, the general uneasiness has since been increased rather than diminished in the city by the suspension of the London Provident Building Society and Bank.

"Be thrifty; live on little and save the rest of your income; lay by something for times of sickness, for old age, and for your family." Such is the sort of advice that is for ever patronizingly given to struggling people. But of those who follow it how many nevertheless come to grief! I had a talk the other day with a lady, a teacher, who had believed in this Gospel of Thrift. She had lived within her income and had saved. She was determined to have something provided against the days when she could teach no longer. Acting under what she supposed was the most trustworthy counsel, she had invested her savings. Not to put all her eggs in one basket, she had invested one half in one concern and the other half in another concern. What more could she have done as an apt disciple of the apostles of Thrift? But both institutions in which she had trusted have failed; and now,

on the shady side of forty, possibly of fifty, (no offence meant, Madam,) she has to begin again—penniless. "Moth and rust consume; thieves break through and steal." A thoughtful house father—a German this time—realizing the uncertainty of life, insures, in order that if he, the bread winner, should be untimely taken away, his wife may have the wherewith to rear their children decently. But the cholera microbe steals along; there are thousands of deaths in Hamburg; this epidemic upsets all human calculations; and the great Insurance Company in which he had trusted is obliged to stop payment. Another failure of the Gospel of Thrift! All this sort of thing shows how utterly false and rotten in principle is our industrial and commercial system. It is largely a game of chance. The thrifty man and woman are sometimes found dying in a Union infirmary, leaving their children paupers, while the speculator with other men's savings, after ruining many, lives luxuriously in his suburban villa, and sends his sons to Oxford and Cambridge.

Now that we are on this topic of Thrift, let us see what the savings of our working classes amount to, and whether they are likely to solve the social problem in this way. They have £90,338,227 in societies making returns to the Chief Registrar of Friendly Societies; they own, also, a considerable portion (not by any means all) of the £122,524,000 accumulated in the savings banks; and no doubt they have a few millions invested in various unincorporated building societies. Say in all about £200,000,000. Not likely more. A tolerably big round sum, perhaps some reader thinks. Yes; but let it be remembered that there are a good many millions of working people, and that this sum represents the entire savings of the working classes in perhaps half a century. A sum about as large is paid by the workers, not once in the half century, but every year, to the landlord class for mere permission to live and work; and an even larger sum is paid every year to the capitalist class for the use of the artificial means of shelter and of production; for, of course, it is the workers, the producers of all wealth, who really pay these sums, however the fact may be disguised. At this rate, by ever so much stinting of themselves of every comfort, even if they get leave to keep their savings from the all-devouring large capitalists, it will take the workers a long while by the way of thrift to come abreast of the privileged idler.

By all means let the workers abstain from foolish expenditure of their too scanty means, which makes them in many cases a great deal worse off than they might be; let them use their wages rather for the strengthening and educating and refining of themselves and their families; and let them with all their might throw themselves into the movement for giving them all justice, for securing them the common ownership of the soil and all its treasures (which cannot melt away like a bank or a building society) and for so organizing all our industry and commerce as to do away with the game of chance and to make every citizen and his family as secure as they can be made by a great nation of wise, honest, and fraternal fellow workers.—*London Spectator.*

#### A Dry Campaign.

Men who make a profession of politics will have to look up another profession if there is another as dry campaign as this has been this year.—*Guide, Mooresville, Indiana.*



## 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.

### INSPIRED WORDS.

Men and women are often made the mouthpieces of inspiration by God Almighty without being conscious of it, and without an adequate understanding of the words which they unwittingly utter. Noted examples illustrating this fact were given at the dedicatory ceremonies held in the Manufacturer's Building of the World's Fair. Persons of public note, entirely in sympathy with the old system of thought and with the competitive world, seekers after mammon and communicants of a pagan Christianity, there gave utterance to sublime prophecy—to words that could not be better spoken by the lips of a prophet of God. Thus does God use men and women—who laugh at his fundamental laws, and by their acts indicate that they scoff at his eternal edicts—to proclaim his supernal pronouncements to all mankind, for the speeches delivered in Chicago on that day will be read by every people, nation and tongue, and preserved for future generations in the archives of a disintegrating state.

Man proposes, but God disposes. Puny souls may, on tiptoe, gaze with shallow expectancy into the mystic future, and without reason point in flowing rhetoric to the prospective growth of a plutocratic realm, founded by simple and honest faith; but Jehovah, pulsating the avenues of human thought, pronounces through the very tongues of such personalities the doom of fallacy and the triumph of eternal truth. He even takes a woman reared in the opulence and luxury wrung from the competitive world where the many must be crushed that the few may fatten, and through her sounds the clarion note of woman's dawning day when, freed from sex bondage, confident of her own powers—through the instrumentality of self-help and industrial skill—she shall arise as the savior of the race, the undaunted champion of purity, and the wielder of power. Truly he is a fool who fancies that God is not in humanity; that the life which Christ breathed into the race has tapered to its close. Mrs. Palmer, President of the Woman's Commission, blew a stronger bugle blast than she could possibly have been aware of when, in her address, she said: "Even more important than the discovery of Columbus, which we are gathered together to celebrate, is the fact that the general government has just discovered woman. It has sent out a flash light from its heights, so inaccessible to us, which we shall answer by a return signal when the Exposition is opened." While the government has just discovered woman, the return signal which she will give to the flash light will be that of her power to govern through the majesty of the Divine Woman, soon to materialize as the result of the reception and appropriation of the magnificent truth of chastity, to go forth through Koreshanity.

Depew, the friend and supporter of railroad magnates and of commercial methods at once disastrous to the welfare of the institutions which our forefathers founded in the name of freedom, thus spoke wiser than he knew in his Columbian address: "The mighty soul of the great Admiral was undaunted by the ingratitude of princes and the hostility of the people, by imprisonment and neglect. He died as he was securing the means and preparing a campaign for the rescue of the holy sepulcher at Jerusalem from the infidel. He did not know, what time has revealed, that while the mission of the crusades of Godfrey of Bouillon, and Richard of the Lion Heart was a bloody and fruitless romance, *the discovery of America was the salvation of the world*. The one was the symbol, the other the spirit; the one death, the other life. The tomb of the Savior was a narrow and empty vault, precious only for its memories of the supreme tragedy of the centuries, *but the new continent was to be the home and temple of the living God*."

America will indeed be the temple of the living God, and its discovery prove to be the salvation of the world; for, only upon its soil, toward which the eyes of all the world are now focalized, can that kingdom of righteousness for which Christ prayed be ushered in. This is the promised land as recently declared by the progressive Jews in convention assembled; as the people from other climes enter its borders, next year, to view the most wonderful exposition of modern times, the thought will suddenly flash upon their minds that America is, henceforth, the objective point of the universe. A democratic form of government such as we have, while, in one sense, the worst governmental condition, is yet, in another sense, the best, for the reason that the license it gives to liberal thought has made the United States, above all other nations, the best fitted for the establishment of a new church and a new state wherein dwelleth righteousness.

The twelve tribes of Israel, re-embodied in America, are soon to have fulfilled in them the promises made to Abraham. As Christ was God's temple, which he declared would, if destroyed, be raised in three days, so the one hundred and forty-four thousand, to come forth at the end of the age as the product of the Christ seed planted in the beginning of the age, will constitute the multiplied sons of God, the new Jerusalem, God's temple whose foundation—as prophesied by Isaiah—Cyrus should lay. Each of the one hundred and forty-four thousand will constitute a stone in the temple, and each will, as Paul declared, be the temple of the living God. —C. J. M.

Miss Johnson has returned from Italy; the busts of Mrs. Stanton, Miss Anthony and Lucretia Mott are still in Rome awaiting shipment to Chicago for the World's Fair. The fund contributed for these busts is not yet sufficient, and it is hoped that the money may speedily be sent to Mrs. Jane H. Spofford, 1406 G Street, Washington, to re-imburse this gifted artist for her labor and expense. The busts have been pronounced perfect by all who have seen them. —*Woman's Tribune*.

O for the long and peaceful way  
To walk full love and duty blest;  
The echo of each rapturous day  
The song that lulls my rest!

—Amo.



### Shall the World's Fair be Open on Sunday?

To my mind the Fair should be open for many reasons. It is the only day that the laboring masses can enjoy it, as they are practically excluded every other day by the necessities of their condition. When the vast army of men who construct the magnificent buildings and beautify the grounds; who, day by day, lift the heavy machinery and foreign exhibits in place, desire to bring their wives and children to the Exposition, Sunday will be the only day they will have leisure so to do. It will be the only day, too, when farm hands from the country, men and women from the workshops and the factories, clerks from the busy marts of trade, servants from their domestic vocations, can claim a few hours for recreation. When we consider the multitudes that comprise these classes and their immense value in the world of work, we appreciate the importance of their rights and interests in all the arrangements of society, whether for profit or pleasure. So far from the Fair being closed on Sunday, it should be the one day especially reserved for the masses, when all those who have other opportunities should not crowd the Exposition.

Though the Centennial Exposition in 1876 was closed on Sunday, yet favored statesmen, millionaires, and foreign diplomats visited every department on that day and viewed the exhibits at their leisure. Whether the Fair is open or not, the city of Chicago will inevitably be crowded on Sunday. People will come from all parts of the State, to look at each other, at the Exposition buildings, the parks, and to enjoy whatever attractions the surroundings afford. If the Exposition is closed, they must necessarily crowd less desirable places of amusement; hence, if it is the best interests of the people those in authority aim at, they will keep the Fair open on Sunday.

It is said that "those who watch the exhibits and serve the public through the week should have one day of rest." As their labors are transient, lasting only a few months, and as their surroundings are varied, beautiful, and entertaining, the tax on their time and patience would be light compared with the dreary monotony of the life of ordinary laborers who spend year after year in dingy workshops and dark offices, or with multitudes of young men, sitting with bent shoulders, writing by artificial lights,—a class as much to be pitied as those who dig in mines, scarcely ever seeing the light of day.

Those who can dispose of their time as they see fit can hardly appreciate what a Sunday at the World's Fair would be for large classes of their fellow men. It is difficult to see from what standpoint those women viewed the happiness of their fellow beings, who, in convention assembled, passed resolutions in favor of closing the Fair on Sunday.

That noble Quakeress, Lucretia Mott, seeing that the laboring masses were practically excluded from the Centennial Exposition, made her protest against the injustice by never passing within the gates herself. With fifteen added years of experience one would think all American women might have reached a similar standard of justice and common-sense.

What is the duty of the state in this matter? Clearly, to do whatever conserves the welfare of the majority of the

people. The minority have the right to stay away from the Exposition on Sunday, but they have no right to throw obstacles in the way of the majority by influencing popular sentiment or securing legislative enactments to prevent them from enjoying that day in whatever way they may see fit, provided they do not infringe on the rights of the minority.

Again, in a financial point of view, the State has no right to cripple a great, popular enterprise, wholly beneficial in its results, by any interference. The managers of the Exposition, before everything is completed, must expend fabulous sums of money in realizing their ideal of what an Exposition should be, and to close the gates the very day the greatest numbers could be there, would be hostile to the interests of the managers as well as to the happiness of the people. \* \* \* If we would lift the masses out of their gross pleasures, we must cultivate their tastes for more refined enjoyments. The object of Sunday observance is primarily to give the people a day of rest and recreation, a change from their ordinary employments, a little space of time, in the hard struggle of life, for amusements. Sunday, by common consent, is the day set aside to use the best influences society possesses, to cultivate the religious emotions, the moral sentiments, to teach the dignity of humanity and the brotherhood of the race. It needs but little reflection to see what a potent influence in all these directions the World's Fair will be.

The location is in every way most desirable. A magnificent park, whose shores are washed by an inland sea, vast buildings, that in grandeur and beauty of architecture have never been equaled, filled with the most wonderful productions of all that is new in art and science from every nation on the globe—what an impressive scene this will be! With multitudes of men and women in happy companionship, now wandering through this museum of wonders, and now down the winding walks of the boundless park, now seated in that beautiful pavilion on the shores of Lake Michigan, watching the rolling waves break at their feet, or in the grand concert hall listening to interpretations by Theodore Thomas, Seidl, or Damrosch, of the divine melodies of the old masters—where else could such a rare combination of pleasures, amid such surroundings, be so easily provided for the people?

Here, too, in shady nooks gifted orators might speak to the multitudes on popular reforms or religious questions, for there are no meetings more impressive than those held in open air, and many assemblies might be held in that vast space without interfering with each other.

If, then, the influence of the Exposition on the minds of the people, can be alike entertaining and instructive, we may well ask, "Why should it be closed on Sunday?"

Again, this proposition to close the Fair on Sunday is opposed to the secular nature of our government, which cannot be too carefully guarded. While all our people are agreed on the importance of one day of the week for rest and recreation, they differ as to which day it shall be. The Jews and the Seventh Day Baptists do not accept the popular Sunday as their holy day, and they might with the same purpose insist that the Fair shall be closed on their day as other sects on theirs.

As all the influences of the Fair will be elevating and refining, there can be no valid objection to keeping it open on Sunday.



Some say it would be a desecration of the day, to have a fee at the gates. If the deacons can collect our dimes in the churches with impunity on Sunday, why may not the managers of the World's Fair do the same thing at the gates?—*Elizabeth Cady Stanton, in Religio-Philosophical Journal.*

### CONQUERING LEGIONS.

The world is in commotion, and human hearts are stirred  
With passions strong upwelling, and sense of hope deferred.  
Great wrongs are yet prevailing, and the battle must be fought  
With weapons that are tempered at the glowing forge of thought.

#### CHORUS.

Wake unto action in the glorious strife;  
Every soul to duty press where the wrong is rife;  
Sheath all weapons carnal, armed with godly might  
He alone shall conquer whose life is in the right.

In fires of agitation and the living flame of zeal  
Is wrought the bar of justice and truth's incisive steel;  
Nerved be the hand with fortitude these mighty powers to wield,  
'Till earth's usurping minions to righteousness will yield.

#### CHORUS.

To noble tides of feeling throbs the pulse of yearning hearts;  
Who strive for the uplifting a truer life imparts;  
Thro' sway of truth and reason, with a deep and fervent plea,  
Come forth the marshalled toilers with a cry of liberty.

#### CHORUS.

Adown the shadowy vistas of the ages dim and vast  
We hear the muffled treading of armies that have passed,  
Through time's unceasing war between the evil and the good  
The contest wages ever, 'till the right is understood.

#### CHORUS.

Led by the conquering legions who will make no compromise,  
Oh may the suffering millions, in freedom's name, arise  
To strive above the sordid love of kindred class or clan,  
And follow him whose kingdom is the brotherhood of man!

Mount Lebanon, N. Y.

Martha J. Anderson.

### A Woman's Creed.

#### Not hate, but love!

Which softens sorrow, smooths out wrinkled Fate,  
And, as a benison from Heaven above,  
Leaves wrong and treachery beyond Earth's gate,  
And finds the good in every heart imperaled.

#### Not war, but peace!

The quiet homestead and the waving corn,  
The strife of voices, not of blood and fire;  
The angels' clarion bidding murder cease,  
And the foul scenes of death and carnage dire  
Be but a dream on memory's pinions borne.

#### Not slaves, but free!

Not one sex shackled by a nation's laws,  
Framed first by tyranny, upheld by lust;  
But, in the glorious time to be,  
Life dawn for both on mutual faith and trust,  
And liberty uphold truth's holy cause.

—Warner Snod, in *Woman's Recorder*.

"He's true to God who's true to man wherever wrong is done,  
To the humblest or the weakest, neath the all beholding sun.  
That wrong is always done to us, and they are slaves most base,  
Who love the right but for themselves, and not for all their race."

—*Woman's Standard*.

"What I don't like about our schools," said the boy who had been whipped, "is that they run too much to physical culture."—*Washington Star*.

### Mr. Higinbotham on Sunday Opening.

At Trinity Methodist church, in this city, last Sunday evening, President Higinbotham, of the World's Fair, made a speech in favor of keeping the Exposition open on Sundays. His remarks in this connection evidently made a profound impression upon the large congregation, although the action of the Methodist church and the expression of its conferences have been against an open Sunday for the Fair. Mr. Higinbotham's liberal and courageous utterances doubtless put many members of Trinity church to thinking seriously on the question discussed by the president of the Fair.

Mr. Higinbotham was both pointed and frank in stating his reasons for wishing the Exposition to be open to the public on Sundays. "The best things that the world has in store will be on exhibition there," said he, "and the treasures of art and science will be freely displayed so that all may view them and profit by them." The preservation of the American Sabbath could best be secured, he thought, by recognizing the rights and satisfying the necessities of the American people. He said that an open Fair on Sunday would be a blessing to the workman.

In his plea for Sunday opening Mr. Higinbotham was careful to disclaim any desire or intention on the part of the management to make Sunday a hurrah day or a free-for-all. No more machinery will be in operation and no more men at work than are absolutely necessary to furnish light for the buildings and accommodations for the visitors. Sunday will in fact be kept as quiet as possible, and no inducements will be offered to attract immense crowds of visitors on that day. As a friend of Sunday opening Mr. Higinbotham distinguished himself by the good sense and excellent temper of his remarks.—*Chicago Herald*.

### Jews Returning to the Typical Jerusalem in Fulfilment of Prophecy. A Sign of the End of the Age.

There are now over 100,000 Jews in the Holy Land. The Jewish population there at present is larger than it has been at any other time since the end of the first century of the Christian era. Nearly four fifths of them all have gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country; but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to re-people it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

In the City of Jerusalem itself, according to a report of the British consul there, the Jewish population is now fully 40,000; a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals, and other public institutions is constantly increasing; the water supply has been improved; new streets have been opened beyond the walls; telegraphs and electric lights have been introduced; several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways.—*N. Y. Sun*.



## THE LATEST SPOKEN.

The labor troubles at the coal mining and glass manufacturing town of Carmaux, France, have developed a crisis which has attracted general attention. It seems that Carmaux, like many other French municipalities, is wholly in the hands of the socialists, who elect all the officials. The strike arose over the case of the socialist mayor, who is also a coal miner. On the charge that he neglected his work in order to attend to his official duties, he was discharged by the mine owners. His fellow workmen, however, declared that his discharge was an attempt to discriminate against workmen as officials, and practically meant that miners, who went into politics, would be discharged. They accordingly demanded his re-instatement and continued employment in the mines; this being refused, a strike was declared.

The surplus of the unemployed being as great in France as it is in all other countries enjoying the blessings of the competitive system, the mine owners would have found it very easy to fill the places of the striking miners, but the latter organized patrols, and by threats and force have prevented new men from taking their places. This has been going on now for some weeks. The local police being entirely in sympathy with the miners and indeed under orders of the discharged mayor, the mine owners have appealed to the government for protection, and troops have been ordered to the place. They have not, however, done anything to protect the mine owners or to interfere with the action of the strikers who continue to use force to prevent new men from taking their places.

It is asserted and indeed is highly probable that the inaction of the troops is due to the fear the government has that a collision with the populace might start something like a general socialistic insurrection all over France. That the working classes are nearly ready for such an outbreak has been intimated by the news from France for some time past. It is stated, indeed, that the working class population in that country is so generally tinged with socialism, that the workman's blouse and overalls might almost be considered a socialistic uniform.—*New Nation*.

Affairs suggest the questions: What grave crisis is forming itself for the American people? What are we to say to such phenomena in a country which enjoys, on paper, complete democratic constitutions? American papers and statesmen will attribute everything to anarchists, but that is a supine and unworthy excuse for social and political shortcomings. In the main, the American people have themselves to blame, for lack of the true public spirit in the American republic is one of the saddest facts of our time. The American people had the most splendid inheritance ever conferred on a nation. And they have grossly misused it. Hordes of vulgar office seekers have been permitted to fatten on the public body; great cities are given over to men who ought to be in prison, and millions on millions of acres of public lands are given with a light heart to railway corporations which now threaten to strangle the republic in their octopus-like grasp. This is the real practical anarchism which ruins states. Compared with that the anarchism of a handful of desperate fanatics is almost innocuous. That is the great moral of that labor law,

but there are special questions to railway and convict labor. It is simply monstrous that capital is allowed to use convict labor—so monstrous that no self-respecting community could possibly tolerate it. Excepting the Russian and German monarchs, no men in the world are clothed with greater power than American railway magnates. Things come to a pass where the whole people have to consider what is to be done with the railways. It is impossible to allow the owners to do as they please. There is no solution except the putting forth by the state of its undoubted supreme authority to exercise a rigid control under which managers shall be quasi-state officials, instead of private servants of Goulds and Vanderbilts. —*London (England) Chronicle*.

Capitalism is hopelessly doomed. There can be no longer any doubt about it. During the last fifty years the territory of Great Britain and its colonies has grown from 1,120,000 to 8,380,000 square miles, and its population has increased from 104,200,000 to 272,000,000. The increase has been the direct effect of the policy of the ruling class of England. They need a continual extension of their territory in order to palm off upon the natives the products of their industry, as the people of England, Ireland, and Scotland—the few millionaires and landlords excepted—have become too poor to be profitable customers. Extension of territory was the only hopeful dream of the British capitalists. But their hopes have not been realized, which is shown by the chronic "over-production" of which the merchants of England are complaining; if they cannot sell, they cannot make any profits, and the end will be general bankruptcy. Fifty years ago England was the only exporting country of the world. Today every country produces more than it needs, and the speculators are engaged in a wild, unscientific, barbarous competition to beat each other down in order to sell. The manufacturers of England have been driven from the Oriental market by the manufacturers in India, Japan, and America, and it cannot take any great length of time until the final crash will come, bringing with it the social revolution which is fast approaching. The laboring masses of England have entered upon the political field, a step which always led to great social and political upheavals in former centuries, when the great downtrodden masses of a nation found out that their oppressors were only in a very small minority. The industrial condition of Great Britain is an unfailing gauge for the condition of all other industrial countries. The same causes are at work everywhere, as they are in the United States. Our large cities are filled with treasures; the grain elevators of the West are overflowing; foodstuffs are being produced to such an extent that farmers are compelled to burn them instead of coal because there is no market for them. And this is the beginning of the end. The unreasonable proportion between the productive and the consuming powers of nations necessitates a desire for extended markets, and, as they cannot be found any longer, a general crisis is imminent. Disaster is bound to overtake the speculating capitalists. But what are their preparations to avert the crash? None, except that they enlarge their armies, by which they hope to keep down the laboring masses, always the first victims and sufferers from financial and economic panics. The great railroad and miners' strikes are an indication in that direction, and the American capitalists have al-



ready made a compact with the National and State Governments to furnish them soldiers for the expected combat.—*Journal of the Knights of Labor.*

#### MONEY IN PRACTICAL POLITICS.

Perhaps the most important duty of the politician, under our present system, is to make nominations; but, passing that by, let us see how, after the nominations are made, he goes to work to carry an election. The first essential is thorough party organization. We often use the word without fully realizing what thorough organization means. The "blocks-of-five" letter that was so much denounced in the campaign of 1888, while bad enough in intent from the point of view of an honest citizen, was, nevertheless, in many respects a very sensible, wise letter from the view of practical working methods. A "worker" would consider the main objection to it to be that it was entirely unnecessary to take so much risk as the writing of the letter involved. There were probably few places in Indiana where the organization was not as complete as that recommended in the famous letter.

In the very complete list of voters made for each district, the party status of each and every man is noted, and it is also noted whether or not he is registered; thus it is easy for the book-holder, standing by the polls, to check the name of every reliable party man as he comes to vote, and in the afternoon to find out who of his own party have not voted. He can then send for late or careless voters whose vote is not doubtful, and the workers, having a complete list of all doubtful or purchasable voters, will know how to handle them. Each case is considered individually, and it is one likely to be open to honest persuasion, the party man likely to have the most influence is selected to manage it. If it is that of a voter who must be purchased, he is assigned to the worker who can purchase him to best advantage. If the number of "floaters" or "commercials" is relatively large to the number of workers, it may well be that they will have to be purchased in blocks of five or ten, or again can best be bought in groups or clubs, or traded; but in all cases where the best work is done, each individual floater, whether bought singly or as one of a group, is looked after personally by the man best competent to handle him.

A necessary preliminary to the work on election day is the securing of election funds. In close campaigns, in doubtful districts, the largest part of the money goes for the direct or indirect purchase of voters. In the campaign of 1888, in one county in Indiana, \$7,000 was spent by one party alone, mostly in the purchase of votes. The plan, where there is plenty of money, of offering high prices early in the day by the party that has it, and thus exhausting early the enemy's treasury, is common. A local leader in New York told me that he once made the opposition in one town exhaust their funds in the purchase of the first ten votes, and that then he bought all day for one fifth the first sum offered.

Although purchase at the polls is most relied on, other methods are not neglected. In a western state, the night before election, the democrats had several floaters corraled in a small hotel and plentifully supplied with whiskey. During the night the building caught fire; and as the floaters escaped from the flames, most of them were captured by republican

workers, run in for the night, and voted as republicans the next day. The origin of the fire was never clearly settled.—*Jeremiah W. Jenks, in October Century.*

#### Spoke Better Than He Knew.

It is given to me to say that there is a new time coming when the church of God is to take on practical work for the Master. I think it is still true that miracles are done in our day. But somehow it would seem that we do not fully appreciate the signs. Do you know that I believe in this thought that it is given to the City of Chicago to take the great lead in the Christianizing of this land? I know of no other city which has the same breadth of hand, daring of heart, scope of mind, and unfaltering resolution. What you have done in this City of Chicago for the Exposition could not be done in any other city of the United States. The unexampled capacity and unconquerable devotion you have shown in this material work you can also show for Jesus Christ.—*Address of John Wanamaker at the Third Presbyterian Church, Chicago, Oct. 23.*

#### The Farmer's Loss is the Millionaire's Gain.

Last year, Kansas had 60,000,000 bushels of wheat, which sold at about an average of 75 cents per bushel, which amounted to \$45,000,000. This year we have 70,000,000 bushels of better wheat, which sells, we may say, at 50 cents per bushel, amounting to \$35,000,000. This is a clear loss of \$10,000,000. Coal is higher, taxes no lower, interest just the same, salaries of officials all safe, freight rates all right. Who pays the bill?—*Beacon, Great Bend.*

#### Our Annual Present.

Labor is adding this year 4,000 miles to the possessions of our railway magnates, making their total empire 175,000 miles long. This is not so large an annual present as capital was accustomed to get from labor in that form of wealth. But it is supplemented by other presents even more valuable in the form of mines, mills, factories, bonanza farms, buildings, palaces, etc. Next year, beside all these in usual quantity there will probably be great ships, built of good American steel in the most workmanlike manner. Diversification of industry under our perverse economic system means a greater diversity of truly royal presents from the proletariat to the plutocracy.—*The People.*

#### Has a Taste for Chestnuts.

Bob Ingersoll is for Harrison and Voltaire.—*Chicago Times.*

#### Book Notice.

"The Dignity of Sex," by Henry S. Chase, M. D., has been recently issued by the Purdy Publishing Co., No. 170 Madison St., Chicago, Ill. Price 50 cts.



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Copernican system and the puerility of the minds maintain-  
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