

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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Of Interest to Our Friends.

It may interest those of our readers who are not in direct communication with the Guiding Star Assembly of the Koreshan Unity, to learn something of us through a somewhat detailed account of our progress in the midst of the most bitter persecution, and partial and biased judgment. America is called a free country, and its people, lovers of liberty. If the persecutions and misrepresentations to which Koreshans have been subjected in their struggles to comply with God's laws are *criteria*, we are compelled to assert that the modern church and press are fitter representatives of barbarism than of civilization. We speak from experience, and *know* whereof we speak.

Despite the efforts of so called Christian clergymen to create a popular sentiment against us; despite the efforts of the daily press of the country to vilify and slander us, we are making sure and rapid progress. In Chicago, where we have our central Ecclesia, there are two families, embracing about one hundred and fifty people,—men, women and children, ranging from the age of three to sixty years,—living in the enjoyment of a common fellowship, with a common treasury. Our people accept the doctrine of celibacy, because they know that no man or woman can keep the law of God and live in the indulgence of the sensual flesh. They are orderly communists, because they know that men and women cannot be followers of the Lord Jesus and his chosen apostles unless

they relinquish all claim to personal possessions. Our people are progressive, intelligent and happy; in no sense can they be classed with the cranks of modern times.

We are neither poor, as a body, nor are we rich, though we are becoming associated in business relations with people through whom opportunities are opening for general usefulness, and the consummation of our hopes to the end for which we have endured, and for which we have waited, not idly but patiently, while at the same time we have put forth our energies. Our head-quarters at Washington Heights comprise a large mansion, cottage, and other buildings, with our printing-office, not large, but prosperous and growing. We also have the nucleus for a machine shop, and room for other buildings. We are located about thirteen miles from the heart of Chicago, (within the city limits) on the Pan Handle railroad. The Rock Island route is at present the most convenient one to reach our place, (from Chicago) because the trains on that road run more frequently to accommodate the suburban traffic than those on the Pan Handle. Our Publishing House is, at present, the principal source of income, though there is a field now opening for us in the direction of establishing our general commercial and industrial enterprise—the nucleus and entering wedge for the disruption of prostituted, perverted Christianity, and the commercial system of paganism.

Our cause is growing everywhere. It could not do otherwise, because we are firmly established upon the bed rock of the eternal law of God. No one can read THE FLAMING SWORD and not be struck by the intellectuality of the contributions from our people, the Koreshans, and the United Society of Believers with whom we have recently entered into fellowship. We find that public sentiment is changing toward us. This change is manifest in those who, outside the church, are disgusted with its hypocrisies and abominations, as well as in those within the church who are more than satiated with the husks with which they have so long been fed. The people with whom we deal, and for whom we do business, have been looking for the cloven foot which our Christian (?) friends declare to be conspicuous, but not finding it they begin to think that, after all, we are not so bad as described. Business comes to us, and those for whom we perform uses are more than satisfied.

As we look over our work of the past few years, and note the progress made in our efforts to propagate our religious, social, commercial, and otherwise scientific views, we feel that we have great reason to rejoice. While we look at the wreck of human flesh, groveling in sensualism, steeped in tobacco and whiskey, (two great industries which are thriving under the fostering care of a g. o. p., and the other p. not so conspicuous in administrative control,) we, who have at heart

the preservation of the race, feel that the world moves too slowly in that phase, while it moves too rapidly in that other phase which marks the progress of mercantile development.

The two-leaved gates are open, and the wedge of commercial rectification enters for the breaking in pieces of the gates of brass, the cutting in sunder of the bars of iron, and for the straightening of the crooked places. More than ever shall THE FLAMING SWORD put forth its blade of fire as the sensualism of the race is resisted by its power of truth. As the resistance of the electric currents through the carbon tips in the arc light generates the energy of combustion, so will the resistance to evil, inaugurated through the unity of the celibate bodies, engender the forces of conflagration soon to consume and dematerialize those who shall become the firstfruits of the resurrection. Our invitation is general to such as would enter the ark of safety, and escape the ravages of the plagues that sensualism and selfishness have brought to our doors.

Come with us and enter, through the gates, into the Holy City.

The Presidential Election.

Before this issue has reached some of the remotely located readers of THE FLAMING SWORD, there will have been held a presidential election in this country, and one of five candidates will have been elected to the office of the chief magistracy of the United States. That office has been held by men eminent in the annals of American history, notably by Washington and Lincoln. Since the time of the first, and the assassination of the last, political parties and public men have very perceptibly declined in rectitude of purpose and breadth of intellect. These two were splendid leaders of the people; though Lincoln—through his lack of knowledge on the money question—permitted his Secretary of the Treasury, Salmon P. Chase, to commit acts in the interest of the money power which were bound to prove detrimental to the people's interests, he was excusable on the ground that the fault was from the head rather than from the heart. Ours is not a day that produces Washingtons and Lincolns in public life, which fact is a sure evidence of the decline of the republic.

As Koreshans, we do not see our way clear to vote, consistently, for either of the candidates, as they all stand on platforms in sympathy with the competitive system and at war with Christian communism. Of the three men, Harrison, Cleveland and Weaver, representing, respectively, the republican, democratic and people's party, we should prefer to see Weaver elected, not because the party which he represents advocates sound economic principles, but for the reason that it is entirely inimical to the gold ring. This cannot be said respecting either the republican or the democratic party, as both seek to perpetuate the gold standard at any cost, it—not the tariff—being the paramount issue in the campaign. We believe that General Weaver is sounder on the money question than either of the other candidates, while he still falls far short of the Koreshan idea as to the proper regulation of a medium of exchange. Were Weaver by any possible chance elected, which is hardly possible, we believe that such an event would precipitate the revolution, as it would cause the gold ring—to which Weaver is a bitter foe—to

become thoroughly alarmed, leading it to lay the lash a little bit heavier on the mortgage-ridden people, causing them to precipitate such a revolt against plutocratic rule as to sweep away the old church and state in the ensuing conflict. As this climax must come, the sooner we have it the better. But, as stated, there is hardly the slightest chance of Weaver's election, though we admire the bold and brilliant manner in which this man has led a forlorn hope.

We shall stay at home. We do not advocate any party that favors competition or usury, and the one cannot be advocated without the other. From a Koreshan standpoint, to advise any man to vote for such a party is equivalent to telling him to commit adultery, which act, in the domain of sex commerce, is identical with the policy pursued by all believers in the competitive system, for the love of money—the root of *all* evil—actuates such persons in either case. General Bidwell and the prohibition party are largely in sympathy with present competitive and church methods, while Victoria Woodhull Martin, the candidate of the Woman's Suffrage ticket, advocates, as her fundamental doctrine, a pernicious and subtle method for the direction of sex energy. As Koreshans we have nowhere to lay our head in politics, except at home, but we believe that another four years will bring the Koreshan movement—with its invincible sociology—so far to the front that we will have established a distinct, powerful and uncompromising party, to which all true lovers of sound government may flock.—C. J. M.

Henry George and the Democratic Party.

Henry George, the apostle of single tax, may prove to be a sort of Jonah to the democratic party. At least he has grown to be a sort of dead-weight to the democratic ship. He insists upon declaring his single tax doctrines, in connection with free trade, from democratic rostrums. The farmers do not exactly see the benefits to accrue from single tax, and hence are disposed to fight shy of a party which is credited with taking this land-taxing dreamer under its wing. Mr. George recently delivered a speech in this city at Battery D, in which he brought in his single tax arguments in connection with free trade, intimating that if Cleveland were elected the chances for single tax legislation would be greatly enhanced. If Henry George desires to see Cleveland defeated, he has adopted the very means to effect such a result. The democratic party should call George in, or else induce him to exercise his discursive powers in the direction of the maintenance of the gold ring, to which conspiracy the party is committed as well as its candidate, although the latter, we believe, advocates the gold standard from ignorance rather than from knavery, as is done by such men as John Sherman. Cleveland was never blessed with a superabundance of brains, otherwise he never would have taken the bold and insupportable position that he did on the money question; but we believe that, as men go, he is a fairly honest man, although his straddling of the tariff question in his letter of acceptance, in the face of the unequivocal position which he took four years ago in favor of free trade—which position his party also unreservedly assumed in its last platform—would seem to indicate to the unprejudiced mind that he is a little bit infected with the presidential fever.

By the voice of its standard-bearer,—despite the wording of its platform—the democratic party is now committed to incidental protection, hence is not in sympathy with the radically free trade views of Henry George. George can find no resting place in that party, as it does not desire a new policy in the control of governmental affairs, so much as it does power. The deceased George William Curtis well named the leaders of the democratic party when in 1884 he called them “a pack of hungry wolves.”

There is but one party which today sincerely and logically advocates a free trade policy as between nations, and that is the Koreshan party. While now only in its infancy, it will grow and expand until it takes in millions of people. This it will do because it holds the key to the commercial problem. If Henry George wishes to find a resting place for his fallacious free trade convictions, let him join this party. But in entering its portals he will have to fling aside his single tax banner, for the coming party does not care to inflict upon the American people a worse system of feudalism than that instituted under William the Conqueror, which would certainly be the lot of the people of this country if the single tax doctrine were once to obtain. Let George discard his weak theory for the solution of human woes, and be content with the Bible, which transcends in wisdom all modern thought. That book declares the love of money to be the root of all evil. When Henry George understands the significance of this statement as applied to church, sexual, and secular commerce, he will see how futile are all attempts to reform society under the competitive system, and how silly are all aims to engraft any social remedy onto that dying tree.

Hail the coming party and identify yourself with it, for, by the might of Jehovah, who is soon coming to bring the world to judgment, a glorious and world-wide victory will soon perch upon its banners. UNIVERSAL DOMINION is its aim and destiny, and with THE FLAMING SWORD of truth it will meet and slay its one great competitor on this battle field—JESUITISM.—C. J. M.

The Survival of the Fittest.

We hear a great deal in our day respecting the survival of the fittest. We are told by those who believe in the iniquitous doctrine, “Every fellow for himself and the devil take the hindmost,” that the one who succeeds in cheating his neighbor the most cleverly, thereby amassing the greatest amount of wealth, is the fittest to survive. We do not know how such an argument can be logically sustained unless we take the hog as the comparison of this sort of surviving. In watching a pig trough we have noticed that the biggest brute of a hog is the one that gets most of the swill. We have never observed that this interpretation of the law of the survival of the fittest could be paralleled to any more potent example in nature than that of the victorious hog in the swill trough; hence we conclude that those persons who persist in thus translating this eternal law are hogs in human form. Judging from most of the specimens that have come under our observation—grown rich and fat off of the labor of the oppressed—we think we have placed them in the proper category. “Their eyes stand out with fatness;” as the Bible

declares, “they have more than heart can wish.” In another place it is written: “They are heaping up riches unto the day of wrath.” If such persons constitute the fittest, then may we be numbered with the least fit, for of such was Jesus Christ of Nazareth. The modern church believes in the competitive system and does all in its power to uphold that system, thereby declaring that it advocates the cause of the hog genus as above elaborated; it is thus practically at war with the ethics of Jesus Christ, whom it professes to follow. If the man grown rich off the competitive system is a true illustration of the law of the survival of the fittest, then all moral and religious precepts are false, and honesty and integrity of character are for naught. Ye modern Christians! Perceive ye not where your logic and practices lead? Surely, so far away from Jesus Christ and the church which he founded—but which has declined—that it is a question of grave moment whether you can get back, during this dispensation, in readiness for the blast of Gabriel’s bugle which shall cause some to awake to age-lasting joy, and others to shame and age-lasting contempt.

Harrison, Cleveland, Weaver, and all others who stand as the spokesmen of man-made institutions, founded on the competitive or hog-eat-hog system, are at war with the divine precepts of the Nazarene. We declare, without fear of refutation from any source, by the power of God Almighty, that were Jesus Christ—he who was condemned to death by the diplomatic Pilate—here today, he would scourge with the whip of small cords all professed friends of the people who, like the Roman governor, are ready to stultify their manhood for the sake of power. In Harrison’s subterfuges to straddle the money question, in Cleveland’s aim to plaster over his unequivocal declaration of four years ago, favoring a tariff for revenue only, in Weaver’s silence respecting the great liquor curse, to say nothing of the apologies of all three of these men for the maintenance of the competitive system—which Christ despised with an implacable and righteous hatred—we clearly see the same spirit that actuated Pilate, nineteen hundred years ago, to yield up the Lion of the tribe of Judah to a howling mob, saying with hypocritical cant: “I am innocent of the blood of this just person: see ye to it.” It was a lie! a base lie! If Pontius Pilate was not guilty of the blood of Jesus Christ, whom he delivered up to the people to be crucified, then there is no guilt resting on Jerusalem for that act.

The blood of the masses is being spilt at the shrine of competism, which grinds the thousands under its merciless wheels; if any man, up for a great public office, cannot see this self-evident fact and clings to a great money or tariff conspiracy to rob the masses, then such a one is in either case a great ignoramus or a colossal knave, totally unfit to claim the suffrages of the people. This assertion is entirely irrefutable by any man claiming to believe in the ethics of Jesus Christ.

The fittest *will* survive when the great hour of settlement comes, when the great book of life is opened. As declared in Daniel, every one will be delivered whose name is written in that book; no wiles, artful schemes, or subterfuges of any kind will enroll the names of any in that book who were not redeemed by God and the Lamb. There is a day of settlement coming when that immaculate Woman, the Goddess

Minerva, the Lioness, having the Lion (Jesus Christ) within, shall materialize as the product of seven translations. As God, the Father, was born holy, so God the Mother will also be brought forth holy. She will not be contaminated with the flesh any more than was Jesus; not produced by the transformation of one by the dematerialization of others, but by the translation of seven—the Divine Messenger and his six female apostles—and their rematerialization as one immaculate being through an appointed medium.

Then we will perceive the culmination of the law of the survival of the fittest. Apologists cannot then run for public office, or those in sympathy with the competitive system, for the glory of the light will have come. The first heaven and the first earth will have passed away, and there will be a new heaven and a new earth wherein dwelleth righteousness. Equitable commerce will be established, and every man will be judged and graded in the new human economy according to the quality of his acts. Angels and seraphims will shout for joy, the sweet strains of harps and the melody of anthems will proclaim to the world—crushed by falsehood, chicanery and sin—that the kingdom of our God and the power of his Christ has come.—C. J. M.

THEOLOGY.

THE LORD HEARD HIS PRAYER AND ANSWERED IT.

The Lord Jesus came to bring a cup. He took the wine, poured it, and passed it over to his disciples. The cup passed from him to those who received it. This illustration prefigured the pouring of his blood for the life of the world. While in the garden of Gethsemane, the Lord petitioned the Father (whom he declared to be in him) thus: "If it be possible, let this cup pass from me; not my will but thine be done." Did he pray that the hour might hasten in which he should accomplish that for which he came? It is reasonable to suppose that he agonized for the fulfilment of the hour wherein the blood he came to shed should flow as a river from the heart of the Son of God. It would be unreasonable to think that he should pray the Father to preserve him from the sacrifice he came to make. He agonized that the cup might pass; the Father heard the prayer, and in answer there came the betrayer, through whose instrumentality he was brought to the cross, where the redemptive flood-gates were opened, in prefiguration of the outflowing of the spiritual energy from the throne of God and the Lamb in regeneration of the race.

Jesus was manifest that the world through him should find redemption. Could he, standing at its verge, hesitate when the trial came? No! The mighty Conqueror could be no less a hero than many he came to save. Then why so interpret his agony as to take from him the prestige of glory and achievement? No coward, he! Not he appalled when, at the gate of death, he strode in majesty to gain the victory over hell! "My Father, I have merged myself to this hour; I came to spill my blood. Hear my agonistic plea to pour this cup! Bring that hour of destiny in which all hopes merge and concentrate, and I will be the mighty Hero of its consummation!" This was the plea. The Father heard it, and fulfilled his destiny for the age.

Lord, accomplish for thy servant what thou wilt, only that the hour may hasten for the restoration of thy people! —Koresk.

Extract From Joseph.

[KORESH, IN GUIDING STAR.]

The United States of America is the country, and the American people constitute the nationality, out of which will be developed and manifest the nucleus of the divine government, and in which shall first be established the divine brotherhood—the restored garden of Eden. The American people is the culmination of ethnological filtration, the foundation or basis of the mixture being the mixed Hebrew and Egyptian, the tribe of Ephraim. This people is the product of the pneumo-psychic union of the German and English, the German constituting the pneumatic, male or impregnative; the English, the psychic, female or conceptive. The one is therefore called the Fatherland, and the other the Mother country. The German and English are the male and female branches of the Teuton stock, and the American people is the offspring or child of their pneumo-psychic conjunction. The Teutonic family of nations, as such, originated with the ethnological blending of the Egypto-Hebrew with Media, Persia and Assyria. The people of the United States are therefore the descendants and product of both Israel and the Aryan families.

The Indo-Germanic family of nations, though having descended from the pre-Noatic race—in a line outside of the Noatic channel, that is, the so called Aryan family,—did not become Germanic till after the Japhetic fusion, and subsequently the mixed Israelitish fusion. This combination produced the Germanic family, which constitutes the basis or groundwork of the conglomerate mass, here in the United States, out of which shall evolve the seven distinct genera or heads of the coming nations of men. This new order or genus, composed of seven genera, is the new church or brotherhood, the new Canaan, in which dwells the Israel of God.

The ulterior purpose of the cutting off and loss of the Israel of God, and the engrafting of Israel into the Gentile stock, was to the end that the Gentile world through Israel should finally, in the restoration, be instrumental in bringing the Gentile world within the influence of the true and everlasting gospel. Before the Gentile nations, into which the leaven was placed and hid, come to the point of complete generation, the whole lump of the Gentiles must be leavened. That is, the idolatrous declension of the ten tribes must so affect the Gentile world, by which Israel was absorbed, that the kingdom of heaven is one mass of leaven; that is, one mass of corruption both as to doctrine and life.

Jesus was the very life of Judah. He was not only the promised Messiah (Anointed), priest of the order of Melchizedek, but he was the product of the spiritual desire of the whole house of Judah, which, after the division of the kingdom, was composed of the two tribes of Judah and Benjamin, and a portion of Levi. Jesus was the centralization of the desire of the Jews for a Messiah, reflexed and pneumically manifest. He was a quickening Spirit. He came forth from the Father. He was the *semen patris*, or the Father's seed,

He descended into the race by the operation of the Holy Spirit, which proceeded from, and was the product of, the dissolution of his visible form by theocrasis, after his resurrection. The people into whom he thus descended comprised the very race into which, more than seven hundred years before, the lost Israel had been infiltrated. Hence the spirit of the house of Judah, conserved and concentrated in the Christ as the Messiah of the age, was, by his dissolution and transformation to Holy Spirit, carried over, through one of its channels of transmission, and imparted to the Teutonic family of races that became receptive to its influence.

The leaven of the Israelite transformed the whole Gentile lump to leaven. It also perverted, subsequently, the spirit of Judah committed to the nations through the Christ, so that in the present age the entire Christian church is in a state of perversion, but prepared for judgment now that the everlasting gospel is ripe for manifestation and promulgation. The Anglo-Saxon race, as specially represented in America, now approaches the fulness of the Gentile state. The mystery of the Gentiles is now revealed. The resurrected body is about to be made tangible as the remnant to be saved. This body does not comprise Israel, but the Israelite transformed to the Gentile. The word Gentile means body, when traced to its primitive root signification. This body, Canaan, is the promised land to be occupied by the spiritual Israel, the New Jerusalem, descending from God out of heaven. This body, the fulness of the Gentile, is at present occupied by the Philistines, supremely represented by atheistic and antichristian spiritualism. The Philistines are to be driven out, and the land occupied by the spiritual Israel, the New Jerusalem, seen by John the Revelator, to descend from God out of heaven.

An Apostate Church is Powerless to Save.

Hence it is that we depend upon God and appeal to the church, the organization of his children, as the only power that can today save the land.—*The Dawn*.

Whenever, in the past, the land has been in perishing need of salvation, as it is today, God has sent personal Saviors to save it, and they have always found the church their most determined, bitter and murderous antagonist. Such is a perfectly natural, hence an inevitable state of affairs. A church that has become so apostate, so utterly corrupt and uninfluential for good, and so powerful for evil as to not only permit but actually to foster and perpetuate such horrible wrong, injustice and impiety as everywhere prevail at present—and they could not be perpetuated without its aid—does so because it loves the wrong, and has an interest, or fancies it has, in perpetuating it; and it will stoutly oppose in one form, and for one reason or another, any person, or any power that really and honestly seeks to destroy the evil and bring in the reign of righteousness. What reason is there to expect that a church which in its beginning fostered every evil of the present, or at least selfishly and supinely winked at their rise and today feasts and fattens upon them, will ever save the world from their cruel power? None whatever, and the man, or organization, or combination of men that expects it, is marvelously blind to the lessons of the past.

In the time of Elijah (God the Lord, as his name signifies), an apostate church had its hundreds, probably thousands, of priests whose support—with that of the great mass of the people—was solid for an utterly corrupt and oppressive church and state, salvation from which only came through God's prophets, who were his messengers. So at a similar crisis, Moses, God's messenger and lawgiver, brought salvation to the oppressed masses of God's people through a like destruction of an apostate and cruel church, and an oppressive and corrupt state. When Jesus came, this wonderful world lesson had to be again repeated. Such is the striking and terrible lesson which haughty, conceited, cruel priests, and unjust and oppressive politicians must needs learn over again in the judgment in the end of every age. A degenerate and corrupt church, a powerful and oppressive state were never yet known to reform themselves and undo the heavy burdens they place upon others' shoulders, and never will be. The new wine of a new kingdom of righteousness can never be put into such old and rotten bottles.

Not only does the well-nigh universal expectation of men—a power sufficient to bring him—but the unmistakable signs revealed by the revolutions of the heavenly bodies, which were set for signs and for seasons, declare that this is the time for the coming of such a deliverer, and for the establishment in earth of the kingdom of righteousness, for which Jesus taught us to pray.—*O. F. L.*

The Original Cell, the Earth, is not God.

"To me, as I have learned it, Koreshanity makes the original cell, the earth, to be the only changeless, ceaseless, ever enduring existence, the first and the last, the all that is—therefore God. All that I know about what is meant by the term God is what I have been taught. It is said that God is the uncreated, the enduring and the unending. Koreshanity ascribes those properties to the earth, the parent cell. This seems to me to necessarily involve the idea of pantheism."—*J. L. T.*

It seems to us a little strange how our intelligent and valued correspondent can come to such conclusions as the above from reading Koreshan literature. For the benefit of such we must try to make still plainer, that which seems to us to have been clearly set forth many times.

The parent cell (the earth) is eternal, not because of any inherent power in itself, as a physical material cell, to perpetuate its own being, but because of the spirit activities within it which constantly transform to spirit the effete and worn-out material portions of it, replacing them by fresh cell material, produced by this transformation, which is the result of the polarization of the impure matter. We are told that every part of the human body is changed every seven years, yet the personality remains the same. If now, by some perfection of the spirit power within, it could perfectly restore or replace the spent material so that the new structure had just as much vitality as the old (which is the fact with the "parent cell, the earth,") then the human body would never—and never in the language of the Bible, means not for the age spoken of—die; this is what is promised in the Bible, what Koreshans are looking for, and what even a few advanced scientists begin to declare to be possible and to be

expected. Suppose, now, this were realized, and death were overcome for an age, would our friend say that it was the outward physical body that was eternal, age-long, and therefore the man? Certainly he would, with the same consistency and relevancy that he says that Koreshan teaching makes the outward material cell, the earth, God, because they teach that this cell is eternal because of its being constantly renewed, by spiritual activities within, as is the human body.

Certainly the active part, the creator, the spirit, rather than the inactive, the material, the created part, is worthy, in its highest or perfect degree, of the name God. But this spirit creator never creates except in connection with matter; and, in creating material things, it re-creates itself in potency, according to its own quality. If that quality be the divine seed—the God-man, the man-God in whom dwells God the Father—and the time for the reproduction of that seed is an age, as Jesus declared it to be, then the first stage after its being sown (not in all humanity, but in the humanity, which is the good ground to receive it,) is its death, in order to reproduce itself; the second, the gradual reproduction of that seed, during the age, by the change—during forty-two re-embodiments, corresponding to the forty-two encampments of the children of Israel in their journey from Egypt to the literal land of Canaan—of the quality of the spirits of the personalities, in whom it was sown, from that of the sensual, merely animal man, until in the resurrection of the dead, in the harvest, in the end of that age, it is perfected into the same quality as that of the divine seed—the Christ sown—from which they sprung. Then having the same quality of spirit as the God-man whose offspring they will be, like him, having the “form of God,” they will “not count it robbery to be equal with God,” since they will be the new creation, the Adamic race, the sons of God, created in the image and likeness of God, come again in the earth.

But our friend's idea of God is that he is the “uncreated, the enduring, and the unending.” Paul says of Jesus that he was the first-born (highest born) of every creature. His words are: “Who is the image of the invisible God, the first-born of every creature” (perfectly created being): “for by him” (this image) “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.” Isaiah said of him; “For unto us a child is born, unto us a son is given: and the government” (of the universe) “shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting” (age-lasting) “Father, the Prince of Peace.”

If then Jesus was the “mighty God,” as Isaiah informs us, and the “express image of God's person” and the “fulness of the Godhead bodily,” as Paul assures us, and was the first-born, highest born, of every creature—of all perfectly created beings—there must be a substantial sense in which God is not the uncreated and the unending, especially since this “express image of God's person” plainly and unequivocally declares that he—not the “original cell, the earth”—is “the first, and the last, the beginning and the end.”—O. F. L.

APHORISMS.

The highest or God quality of being, like the highest quality in apples, can only be perpetuated and multiplied by grafting, or inoculation into a seedling stock; conversely, the highest seedling quality in an apple, or God himself, can only be perpetuated and multiplied by the same process.

The process of the production of seed, whether it be the divine seed, or that of man, or the lower orders of creation, is always a gradual, age-long development, including the evolution of a being containing the potency from which the seed is again involved, and again, the involution of the seed, after which comes the death of the being whence it was produced.

The so called scientific evolution of today, that—while it laughs at the puerility of the old school theologian, who teaches that God created everything out of nothing—eagerly gulps down the, at least, equal absurdity, that nature evolved, from the same source, the whole wondrous creation which we now see, even its crowning piece, man himself—for the system is atheistic—has not the smallest scintilla of scientific evidence, which is revealed in any of nature's processes, on which to stand.

In the propagation of a dual fruit, like the fruit of the tree of lives, a stock is just as necessary to a cion as a cion is to a stock: the natural man is just as necessary to the propagation and perpetuation of the divine, the God-man, as the divine man is to the perpetuation of the natural man.

The law of evolution, or growth, from seed, and the involution, or re-production of seed again, is the clearly observed, scientific law of creation, from the tiniest plant, or insect, to God himself.—O. F. L.

Christian (?) Business Men and the Bible.

The New York *Independent* thinks the New Testament altogether too sentimental for practical Christian business men, and advises that they lean more upon the Old Testament than the New. In a sense our religious friend is right. To men who are trying to reconcile the necessities of “business” with the ethics of the New Testament some of the statements in that book must be greatly annoying. To be sure, there are some passages in the Old Testament; passages that cannot easily be twisted into approbation or toleration of hundreds of things of which “business principles” approve, but these are not so numerous there. That fifth chapter of Nehemiah, for example, is a pretty hard nut for the believers in usury-taking to crack; but by skipping such passages as this, and getting an accommodating theologian to explain some few others, a business conscience need not be very much harassed by the Old Testament. With the New it is different; the men who are bent on reading their title clear, while they all the time legally rob their neighbors, will do well to keep clear of the New Testament.—*Journal of the Knights of Labor.*

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 Destiny of Woman.

Love is the fulfilling of the law—the school-master to bring us to Christ. Christ is the origin and destiny of man. The Scriptures describe him as being “the fulness of the Godhead bodily,” the express image of the Father's person, “the Alpha and the Omega.” To be brought to Christ is to be led to his likeness by love of him, expressed in obedience to his law. To be like him is to be the embodiment of God Almighty. “I shall be satisfied when I awake in thy likeness.” “We shall be like him for we shall see him as he is.” Our Lord's prayer must be answered. We must become one with him, even as he became one with the Father. He demonstrated his attainment of that unity in the transmutation of his flesh to the begetting principle, the Holy Spirit, for the reproduction of himself in humanity. “The last Adam was made a quickening Spirit,” “the Lord is that Spirit.” The harvest time of that holy seed is nearing, and every true lover of the Lord, hungering and thirsting for his righteousness, is led to search untiringly for a knowledge of the mysteries of the kingdom. To his own, such knowledge is promised.

Last at the cross, first at the tomb, woman searches with strong crying and with tears. The curse upon a perverted, degraded maternity has caused her to grope long and wearily in darkness, but the Sun of righteousness is rising and she is beginning to see and to walk in his light. The divine maternity of the race, with its divine jealousy, is seeking for her offspring a seat on God's throne, his promised inheritance. “O woman! great is thy faith.” “According to thy faith be it unto thee.” Only the sublime faith of mother love is equal to the condescension of doing anything, going anywhere, to redeem the son—that in him the father's name may be eternally honored. “The woman is the glory of the man,” writes the apostle. We await the revealing of the glory of our Lord and Savior—the man Christ Jesus. Can it be aught else than the manifestation of his divine Motherhood, securing the everlasting glory of the Father in giving birth to the promised harvest of his many sons—every one the express image of the Father's person, the reproduction of the seed from which they came, even the flesh of Jesus? Such Motherhood is the origin and destiny of all true womanhood. Our high calling in Christ, my sisters, is to become His crown of glory.

Man, created in the image and likeness of God, is a biune being. This fact is verified by the revelations of nature and of Scripture. The Scriptures state that man was in the image and likeness of God before the deep sleep fell upon him; during this sleep the woman was taken out of him, so that reproduction might continue in the descending degree. Nature

proclaims biunity to be the perfect state; seed of all kinds involves the paternal and the maternal principles. The potency of life is in the seed. The Lord Jesus—the acknowledged seed of a divine humanity—was both bride and bridegroom. He said, speaking of himself, “He that hath the bride is the bridegroom.” He must have involved his own glory—the Woman—in being the “fulness of the Godhead bodily.” In the Son of God—the manifest outcome of the two principles—there is neither male nor female, but a new creature, a unity of the two through perfect conjunction. In the restored Adamic man, male and female will be no longer twain, as in fallen humanity, but one. The restoration of every woman, as of every man, depends upon the absorption of her life by the life of the divine seed. She must simply yield to the fertilizing influences of truth and become good soil for the growth of the divine by rendering absolute obedience to its behests, by applying the law to practical every day life, by bearing, in all relations to humanity, the fruits of the Spirit—love, joy, peace, long-suffering, patience—until, grown to ripeness in the radiance of the divine Sun, she yields the fruitage of his life in her to its divine uses.

“To obey is better than sacrifice, and to hearken than the fat of rams.” The womanhood of this age is called by the voice of the true Shepherd to cleanse the temple—even her body—that it may be made a holy temple. It must be cleansed by the washing of water, by the “Word.” The showers of blessing will come when the tithes are all sent to the storehouse. The Lord God appoints the storehouse, even the Anointed Shepherd, who goes before his sheep. He has always been with us and in us, having been made sin in us and for us, through obedience to the law of the cross, the law of transmutation. His life was laid down in his body, the church. He takes it again in the resurrection of the dead—the dead who were “buried by the baptism of his spirit” into his own death in humanity. This church does not come into its resurrection a headless body. The head is indicated by the anointing which is the centralization of the overcoming power—the very spirit of the truth—tested and tried by the test of all divine law, revealed in all domains by “the sure word of prophecy” which gives to that spirit, as the overcomer, a new name, in the hour of victory—the day of the Lord.

Would you know the secret of the Lord's presence? Learn to delight in the law of thy God, heed the sure word of prophecy, humble yourselves before him who must turn back the wisdom of their wise and make it foolishness unto them. The receptivity of the child is an essential requirement in those seeking to enter the divine kingdom. The child of God is a wise child. “The wise shall understand” the book sealed up till the time of the end.” “With all thy gettings get wisdom, get understanding.” “Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.” The speech of the Lord is the living Word, the Spirit of truth speaking by the mouth of his Anointed. The proclamation of the Anointed has gone forth to all womankind to guard the temple of her body from the desecrations of every form of sensualism, and to turn the wealth of her love—the vitality of her being—toward the central Sun of all being, that she may be married to the Lord, her God, and bring forth the children of the resurrection, even the sons of God.—B. S. B.

The Permanent Suffrage for Woman.

It is reported in the telegraphic dispatches that at the meeting of the Woman's Suffrage Association, recently held in London, Miss Phœbe Couzins became very intense and vehement in her demand for the right of suffrage, and advocated the use of dynamite to enforce the claims of woman. What is the trouble with Miss Couzins? Such talk from men is called "anarchistic," by the police of New York and Chicago. Is it any less anarchistic for Miss Couzins to demand her rights and follow up the demand with threats of dynamite, than for Mrs. Parsons? Such talk from a woman of Miss Couzins' standing as a lawyer sounds ominous of the wild rack and ruin that is beginning to pervade the organizations of the times.

Women are begging, threatening, scolding and fussing generally to be given what they might have for the taking if they would only go about it in an orderly, common sense fashion. They may beg and threaten till the crack of doom, they will never get any approach to equality till they first learn for themselves the lesson of restraint; then they will simply take all the rights they want and never say, "By your leave." Men cannot yield what they do not hold, and they do not in any righteousness hold sway over woman. When woman—through the law of restraint—asserts herself sole mistress of herself, she will not need dynamite nor bombastic speeches to win her way. These speeches are made largely for the applause of the men who are always to be seen on the platform at woman's suffrage meetings. There is a pathetic insincerity in all this wild enthusiasm that makes one's heart ache with pity. The constant cry for fair play, the constant appeal to the man in the audience is not harmonious in logic or sentiment. Let us have no more appeals, no more reference to dynamite, but let us simply and philosophically take all that is our own to have and to hold, that is—ourselves!

The right to vote belongs not only to every man and woman, but to every child who has reached the age of sixteen years. An American child of this age has clearer perceptions of liberty and a higher consciousness of duty to the country than nine tenths of the foreigners who have constituted themselves the political machinery of the United States. They come to us from homes of misery, from governments entirely opposed to us in every line of individual freedom, and are most intensely opposed to us in all that pertains to the larger and broader life for women. How can it be expected, then, that these people will ever grant, of their own free will, the right of suffrage to those whom from infancy they have been taught to look upon as inferior beings?

One has only to have the experience of gazing upon the civic parade in Chicago during the dedication week to be filled with consternation at the sight of those who are judged superior to American women, and therefore competent to say who shall and who shall not decide the destiny of this nation. Fully a third of that fine procession was made up of foreigners who have very little knowledge of the English language, to say nothing of knowing anything of the genius of an English speaking people. What can they know of a higher life when their own is filled to the brim with ignorance and stupidity? Ask them no more favors! Let the women of

this land rescue it from the harpies who are preying upon the people and devouring their substance. To do this woman must free herself from the dependent condition she is now in, through her own love of ease and pleasure; free herself from love of adulation, from all the loves of the lower sensual nature and rise to the heights of self-sacrifice for the sake of humanity. This is only possible through a right conception of the laws of God. A true government without a true religion is impossible; in a true religion there is a manifestation of both feminine and masculine principles, for both exist at the center of Being. The Lord Jesus Christ was this perfect manifestation. He was the fulness of the Godhead bodily—that is, he was God in body, soul and spirit. Only from such a perfect being can we learn the true relations of the human family. His life is an exemplification of what all life should be. He taught and lived a life of celibacy as the highest of the sex relations; he taught and lived the communistic form as the highest of the commercial relations, and we have no reason to suppose that these laws of human relationship are not as essential to the life of the race, today, as when given in type nineteen hundred years ago. It has required all these generations to bring the seed then sown to the time of harvest. When that harvest fully comes, woman will at last stand emancipated from all her bondage—sole Arbiter of nations, Queen of commerce and Dispenser of justice.—*Mary C. Mills.*

Imperio-Democratic Government, or the Kingdom of Righteousness.

"Thy kingdom come, thy will be done in earth as it is in heaven," will have its verification, in the near future, in the substitution of government for the chaos now reigning. The line of demarkation between the voice of the people and that of the head of government will be sharp cut and clearly defined, and every act of government ordained to direct the energies of use for the masses will conduce to the direction of *affairs*, and not the government of men; for every man will be a law unto himself.

In the new government the people will vote, not through the disgraceful method of running to the polls, as now, but through the post-office, by mail, according to a system to be disclosed in *THE FLAMING SWORD*. The franchise will belong equally to both sexes. There is no natural law by which one half of the race should be disfranchised, except the law of the curse. When the time, now at hand, arrives wherein is fulfilled the Scripture, "There shall be no more curse," the subjection of woman to the dominance of man will cease. The enfranchisement of woman will not come till, through the coming baptism, she is made ruler over her own body, to redeem it from the curse of bondage and degradation entailed through disobedience.—*Koresh.*

Woman as Synagogue Reader.

The Jewish Messenger states that often, in the middle ages, a woman was trained to be a synagogue reader or precursor, as the women were separated from the men by so thick a wall that it was impossible for them to hear the regular leader. In the cemetery at Worms there is a tombstone, dated 1275, sacred to the memory of Urania, who led the women in prayer.

THE REFORMER.

BY JOHN G. WHITTIER.

ALL grim and soiled and brown with tan,
I saw a Strong One, in his wrath,
Smite the godless shrines of man
Along his path.

The Church beneath her trembling dome
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in:
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile;
That grand, old, time-worn turret spare;"
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept, to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with paly locks of gold:
"Why smite," he asked in sad surprise,
"The fair, the old?"

Yet louder rang the Strong One's stroke,
Yet nearer flashed his axe's gleam;
Shuddering and sick of heart, I woke,
As from a dream.

I looked: aside the dust-cloud rolled—
The Waster seemed the Builder too;
Upspringing from the ruined Old
I saw the New.

'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

The grain grew green on battle-plains,
O'er swarded war-mounds grazed the cow;
The slave stood forging from his chains
The spade and plough.

Where frowned the fort, pavilions gay
And cottage windows, flower-entwined,
Looked out upon the peaceful bay
And hills behind.

Thro' vine-wreathed cups with wine once red
The lights on brimming crystal fell,
Drawn, sparkling, from the rivulet head
And mossy well.

Through prison walls, like Heaven-sent hope,
Fresh breezes blew, and sunbeams strayed,
And with the idle gallows-rope
The young child played.

Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad school-girls, answering to the bell,
Came crowned with flowers.

Grown wiser for the lesson given,
I fear no longer, for I know
That, where the share is deepest driven,
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

These wait their doom, from that great law
Which makes the past time serve today;
And fresher life the world shall draw
From their decay.

O backward-looking son of time!—
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer;
Destroying Seva, forming Brahm,
Who wake by turns Earth's love and fear,
Are one, the same.

As idly as, in that old day,
Thou mournest, did thy sires repine,
So, in his time, thy child grown gray,
Shall sigh for thine.

Yet, not the less for them or thou
The eternal step of Progress beats
To the great anthem, calm and slow,
Which God repeats!

Take heart!—the Waster builds again—
A charmed life old goodness hath;
The tares may perish—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night:
Ho, wake and watch!—the world is gray
With morning light!

The Stars and Stripes, and the Union Jack.

They have floated o'er many a field of fame,
Whilst a nation's muscle and sinew died,
Through the tear stained glory of blood and flame,
Where veteran and stripling fell side by side.
When will the Angel of Truth proclaim
That Peace, not War, is a nation's pride?
Women, work on! that all war may cease,
And flags wave only in honored peace.

They float, men say, o'er two nations free.
Free, my sisters, with women bound?
There's a blot on both, when our laws decree
One sex alone shall tread freedom's ground;
And the glorious bugle of liberty
For us and ours is empty sound.
Women, work on! through the hours of night,
Till our flags float truly in Freedom's light.

—Warner Sneed.

TRUE WORSHIP.

He asks no taper lights on high, surrounding
The priestly altar and the saintly grave,
No dolorous chant or organ music sounding,
Nor incense clouding up the twilight nave.

For he whom Jesus loved hath truly spoken:
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

—John G. Whittier.

Wake ere the earthborn charm unnerve thee quite,
And be thy thought to work divine address;
Do something—do it soon—with all thy might:
An angel's wing would droop if long at rest,
And God himself, inactive, were no longer blest.

—Carlos Wilcox.

Mrs. Woodhull's Nomination.

It is announced in press dispatches that Mrs. Victoria Woodhull Martin has been nominated for President of the United States by the suffragists. The democrats and republicans of this country have their recognized national organizations, and have nominated, respectively, Cleveland and Harrison for the presidency. If a dozen unauthorized and irresponsible persons, calling themselves republicans or democrats, should meet and nominate some one else, it would not be proper to say that the republicans or democrats had nominated so-and-so. The suffragists of this country have their national organization, with about thirty state societies auxiliary to it. They have made no nomination for president of the United States. The alleged nomination is the act of a few wholly irresponsible persons. With the exception of the candidate herself, not one of the women said to have taken part in the so called convention is known to us even by name. The suffragists of the United States realize that it would be altogether premature for them to set up a candidate for the presidency while women have no votes; and if they were to nominate anybody, it would certainly not be Mrs. Victoria Woodhull Martin.—*Woman's Journal*.

Have no Votes to Give Her.

There is a hint of the ludicrous in the position of Mrs. Victoria Woodhull Martin, of London, who has been living abroad so long, but who has recently returned to this side to become, on her own hook, a candidate for President of the United States. The National American Woman Suffrage Association does not endorse Mrs. Martin, which is just as well perhaps, since the female members of that association have no votes to give her, and their endorsement would be at best an empty honor.—*Woman's Chronicle*.

A Bright Woman Editor.

Mrs. C. J. Hildreth conducts a Woman's Department in the new Decatur, Ala., *Advertiser*, and is a most radical advocate of woman suffrage. Her column fairly bristles with sarcasm and pungent facts, but does this bring her into disrepute with her fellow journalists of the state? By no means. Her work, according to the Florence, Ala., *Times*, indicates a "broad and liberal mind and exalted patriotism. To lift up her sex," the *Times* continues, "to point the way to a higher life, of both men and women, is the motive that brightens every paragraph from her pen."—*Woman's Tribune*.

A New Kind of Sign

Benny is a little lame boy, the only son of a poor widow. He had never been out of the city, and his knowledge of grass was limited to the fine lawns with their signs, "Keep off the grass." One morning last June his mother took him for the first time to the great park on the outskirts of the city. The wide stretch of meadow with the signs "Common" on its border, caught his eye at once, and, clutching his mother's gown, and hobbling on as fast as he could, he cried, "Oh, hurry, hurry, mamma! It don't say 'Keep off the grass' here, it says 'Come on.'"—*Wide Awake*.

BE PATIENT!

Yet take courage—wait!

Early or late

Life restores the missing keys of fate.

Whatever is thine own,

Divinely known,

None can take from thee save self alone.

—*Ex.*

I have no fear that men will be less manly or women less womanly when they meet on terms of equality before the law.—*John G. Whittier*.

"There is a glimpse of heaven granted to us by every act, thought or word which raises us above ourselves," which makes us think less of ourselves and more of others, which has taught us something higher and truer than we have in our own hearts.—*Dean Stanley*.

From the opening of the discussion of the question in this country down to the present moment, the opposition to woman suffrage, so far as I am acquainted with it, has been only the repetition of a traditional prejudice or the protest of mere sentimentality; and to cope with these is like wrestling with malaria, or arguing with the east wind.—*Geo. Wm. Curtis*.

"Boys," asked the Sunday-school teacher, "if we don't do right what shall we get?" "Left," was the prompt answer in chorus. "Yes, that's right," replied the teacher, determined to make the best of the unexpected answer.—*Progressive Farmer*.

At the recent great convention of Stationary Engineers, a resolution was introduced that no deputy be appointed in any order that used tobacco in any form. It was greeted with a laugh, but the very fact of its introduction shows that the anti-tobacco idea is gaining ground, even among men.—*Ex.*

Philosophical.

There is a great deal of heaven in being in hell with those you like, and a great deal of hell in being in heaven with those you dislike.—*Ex.*

Silence is Golden.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.—*Cato*.

One "Ad" More.

Dr. Teed can justly complain of a lack of persecution in Normal Park. There is not enough of it now to be worth anything whatever for advertising purposes.—*Chicago Tribune*.

Probably the largest female law firm in the world is that of Mrs. Kate Pier and daughters, Milwaukee, Wisconsin. The firm consists of Mrs. Pier, who is a widow, and her three daughters, Kate H. Caroline and Harriet. Mrs. Pier takes charge of the office, Miss Kate usually appearing in court. They are a busy but modest firm; the younger lady has already had ten or more cases in the supreme court. Mrs. Pier is described as a handsome woman, with a face indicating strong, yet sweet characteristics, leaning always toward justice and mercy. Miss Kate Pier is said to be very beautiful, tall and slender, with black hair and irish blue eyes full of expression. The younger girls, Caroline and Harriet, only recently finished the law course at the university, after which they became associated with their mother and sister; each does her part in the office work. They are both pretty and attractive girls, very much like other maidens of their age, the brightness of their youth being in no wise impaired by the weight and gravity of their learning.—*Woman's Chronicle*.

We are glad to know the law giving women the right to vote for school officers is to go before the Supreme Court in due form. The case is sent up from Mt. Vernon, Ill., where two men were defeated by two women, and they take it to heart. We do not know what are the points at issue, but if it is on its merits, the boys will have to stay on the outside.—*Illinois Suffragist*.

Totten on the Eclipse.

Referring to his peculiar views upon events whose shadows he considers are now being cast before, Prof. Totten spoke as follows: "It was not upon the first day of the new era, but upon the last day of the old one, that the sun was darkened, and that is what to me is significant, although this was by no means that which first directed my attention to the phenomenon; it was the chronological value of the eclipse that raises it to the importance of that one which occurred upon the battle of Actium and marked the beginning of the Augustinian era. I am thankful that ours did not happen to fall upon the 21st instead of the 20th. But aside from its unique scientific value to the chronologist and historian, this Columbian eclipse of Oct. 20, 1892, let me so call it, has an ominous significance to all who dwell upon the face of the earth, and particularly to us of Manasseh, the land of forgetfulness of all our toils and all our father's house (Gen. xli., 51). It was a gala day. America was clothed in bunting. But those who dwell on high and rule on earth look down with keener eyes than mortals and see between the bars but little for approval, for a land that has forgotten its traditions in a single century is certainly far on the road to a crisis proportionate to the degree of its forgetfulness.

And so it came about that the fingers of a hand appeared upon the walls of heaven and wrote a warning to the world in the sight of all the assembled nations—the representatives of none were missing. For lo, as that ten mile pageant threaded the broad avenues of Chicago and entered the Exposition grounds, a bar sinister was drawn across the scene, and an uncanny heraldic mark slurred our bright escutcheon. Where were our augurs then? And where had Daniel been had such a thing bestreaked the plains of Shushan at a festival like that?

I speak without reference to any party and to the adherents of all, and I conjure the free men of this land to commence the new Columbian era by voting once at least, and at once, according to their consciences, and so leave the result with the Lord. It is only by acting in earnest singleness of heart at this juncture that even we, the most favored nation upon earth, can at all recover strength enough to see just where this nation stands and so perchance conserve our resources to meet the coming crisis. For unless all signs must go for naught, and the voice of history, chronology, and astronomy are mocking that of prophecy, we are already at the edge of days when human hearts will surely melt, except they be found upon the side of right and justice and are strong in those eternal principles which gave our land its pristine glory.—*Ex.*

A Mighty Revolution in Progress.

There is certainly a mighty revolution going on in the world of mind; it must and will most assuredly burst forth upon the world of matter, reorganizing the social, political and financial conditions now prevailing, but tottering by reason of the false, unjust and iniquitous foundations upon which they all rest. We falsely call the age in which we live civilized and Christian. What a perversion of terms! In our civilization the strong oppress the weak; and those who labor eat not of the fruits of their toil, except in a starvation way. The laws are all made to favor the few at the expense of the many. Unrighteousness is winked at, and, as THE FLAMING SWORD says, "the hungry are unfed, and the naked unclothed, where immorality and bestiality run riot; where woman must sell herself for food; where man will degrade woman to lustful indulgence" etc., etc.

Read THE FLAMING SWORD; it is a live paper, dealing with the living issues of the day without any compromise with the flesh. And can we apply the name *Christian* to such a state of things? Are not the most highly Christian nations veritable armories? Are not millions of their subjects being trained scientifically in the art of human butchery, while the best talent of the chemists and mechanics is turned to invent the most destructive compounds, weapons and engines? Have ye not come up to the last days? Unless the power of God is manifest, will not the nations be destroyed by their own hands?

Let Believers never be ashamed of the testimony of Mother, nor of the power of God. What a blessing it would be if we were free from earthly and financial encumbrances, and could go forth and minister the saving power of the Gospel of Christ in its increasing light!—*Daniel Offord, of Mount Lebanon, N. Y., in The Manifesto*.

The idea of a man getting down on his knees and praying that this "earth" shall be "as the kingdom of heaven," and then voting for a party that is responsible for seven thousand millionaires on the one hand and ten million paupers on the other, is preposterous. If he does it through ignorance, his ignorance is a crime; if through prejudice, his prejudice is a sin. The man who shuts his eyes to the present desperate condition of things because he does not feel the pressure of hard times himself, is not worthy of the name Christian.—*Dakota Ruralist*.

THE LATEST SPOKEN.

We have never regarded newspapers as in any sense leaders of the people, nor have we ever looked upon them as the moulders of public opinion. They usually follow in the wake of public opinion, and serve to indicate the ebb and flow thereof, but they have little to do in its formation. Newspapers are published for money. The more popular they are the better they pay. Hence we seldom find them stemming the current of public opinion. As a rule they are constantly feeling for that current in order to drift along with it. We say, as a rule; of course there are honorable exceptions to this rule, but they are not numerous, and they do not pay.

There is no evading the fact that, with all our boasting about our civilization, public morality in this country is at low water mark. The newspapers did not create the demand for such literature; they are only meeting the demand which pays them. They publish what the people want and will pay the most for.

Instead of berating the press, which, to be sure, is vicious to the core, let moralists go to work with the people who make the press what it is. When the people have too much regard for decency to patronize vicious publications, they will cease to exist.—*Independent Pulpit*.

An article of Dr. Edward Aveling's, in the *Pall Mall Gazette*, gives some noteworthy information which we have not seen elsewhere. Perhaps the reason why the other newspapers passed it over was that it redounded somewhat too strongly for their taste to the credit of the socialists whom they mostly like to represent as a lot of noisy but utterly unpractical people. Dr. Aveling tells that at a meeting of the Chamber of Commerce, in the Hamburg Exchange, for the purpose of forming a help committee for alleviating the distress due to the cholera epidemic, it was suggested by a certain Dr. Gieschen that probably the best men to enable them to get right down among the people were the leaders of the social democratic party. On examination and consideration it was found that such was indeed the case; and so the help committee asked and obtained the socialists' help. The police authorities had also to look to them for aid. It was necessary to get out as speedily as possible 250,000 leaflets giving exact instruction as to disinfection, and to distribute them to every house and every family in each house. For both purposes the authorities turned to the socialists. The leaflets were printed in a few hours in the social democratic printing-office. "Still more prompt and remarkable was the distribution. To the cry of the authorities a thousand socialists responded on the instant; and so complete is the organization of the party that not only were the thousand ready at the shortest notice, but each of them knew exactly what to do, and the distribution also was effected within a few hours. So also, when a number of volunteers were required to go round explaining the method of disinfection, four hundred socialists were at once forthcoming. And in this connection it should be noted that there was something more than mere organization supplied by the socialists. That important something was courage. Whilst the *bourgeois*

folk were, take them together, in a state of panic, flying from Hamburg in immense numbers, the socialists stayed at their posts and went down into the pestilence." It would have been pleasant to hear that the Christian ministers and the workers in connection with the churches had been found the most competent and most available helpers in this crisis; but those socialists—almost all outside the churches and many of them what the church goers would call "infidels"—have put most of the Christian ministers and church members to shame.—*London Brotherhood*.

I am not a socialist who breathes hatred against the rich man or any class of men. My socialism is pure and clean, for it breathes the spirit whereby hearts can be united. I am no socialist who would sow seeds of hatred between employers and workmen. I recognize the difficulty of dealing with these matters, and use "socialism" as distinct from the "individualism" of today. I know what philosophy has to say today, and what sophistry of all kinds has sought to justify. It strives to justify the necessity of competition. It attempts to justify the success of the one and the ruin of the many; but I assert without fear of contradiction that whatever philosophy may do, whatever sophistry may do, this teaching is not founded on the doctrines of Jesus Christ. No man can support the principle of individualism if he be a true Christian. Socialism—as opposed to individualism—claims that all effort shall tend towards the common good; individualism claims that all effort shall redound to the benefit of the person who possesses ingenuity and skill, or who is able to purchase it from those who possess it. Socialism says, "What I have is not mine. I have a talent which my heavenly Father gave me. If I strive, and am successful, the Lord gave me power to be successful that I might use it for blessing others." Unselfishness is the Christian principle—the socialist principle—and selfishness is what is promoted by individualism. We have heard a great deal about socialism lately. Men have been casting contumely on its principles as being unchristian. They have said things which only excite a smile from any one who really seeks to know something about the question; and it is necessary to inform those people that to judge socialism by the practice of some of those calling themselves socialists would be as erroneous as to judge Christianity by the practice of some of those who call themselves Christians. Take the principles of socialism, and apply them by practical application or theoretical application. Supposing we were all united, striving each one for his fellows; supposing each one of us could lay aside his own selfishness, and strive to raise all who were lower in the scale of humanity, using all our talents and all our powers that we might bless others; suppose this were true of every one of us,—we would have heaven upon earth. That day is coming, and the Christian's duty, the church's duty, is to use every power possessed to bring about this happy state as soon as possible. By our fruits we are known. Take the fruits of individualism—each one striving for his own success, a host scrambling and fighting for the fortune which may be secured by the one who is the most successful. How much woe, misery, and death falls upon the unsuccessful! Surely you are not satisfied—at any rate, Christianity is not satisfied—with such methods as these! The strong

may succeed, but the poor and weak have got to go to the wall. Christianity takes to its arms the poor, the needy, and the sad, first. The strong would also be received in its embrace, but it considers primarily those who are the weakest—those who most need its aid. True socialism as a principle is in contradistinction to individualism, and would strive to bring all nobility of character, all large-heartedness, all intelligence, all thought and use combined for universal good.—*Rev. Arthur Potter, of London.*

What is a Nation's Greatness?

Whether it be great or little depends entirely on the sort of men and women it produces. A sound nation is a nation that is composed of sound human beings, healthy in body, strong of limb, true in word and deed, brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge—where duty is first and the rights of man are second—where, in short, men grow up and live and work, having in them what our ancestors called the "fear of God." It is to form a character of this kind that human beings are sent into this world, and those nations who succeed in doing it are those who have made their mark in history. They are nature's real freemen, and give to man's existence on this "earth" its real interest and value. Therefore all wise statesmen look first, in the ordering of their national affairs, to the effect which is being produced on character: and institutions, callings, occupations, habits and methods of life are measured and estimated first, and beyond every other consideration, by this test. The commonwealth is the common health, the common wellness. No nation can prosper long which attaches to its wealth any other meaning; yet, as Aristotle observed long ago, in democracies this is always forgotten. They do not deny it in words, but they assume that, political liberty once secured, all else that is good will follow of itself.—*Froude's "Oceana."*

Co-operative Bakeries.

As a fresh illustration of the fact that co-operative production, even on a comparatively small scale, can be made successful, we may cite the experience of the Bakery in Canning Town, London, E., started by the Workers' Co-operative (Productive) Society. For the first nine weeks, indeed, there was a loss—a trifle over £3; but in the second nine weeks, with goods sold to the value of about £462, there was a profit of £24 odd. This in spite of the desperate cutting down competition of all the master bakers in Canning Town, who for a while reduced the price of the quarter loaf from 5½ to 5d and even to 3½d. The wages paid to the workers are above rather than below the wages paid elsewhere, and the hours worked per week are only forty-eight. The managing committee of the society is anxious to start similar bakeries in other parts of London; and will do so wherever new members can be got contributing £60 of share capital, and other conditions seem favorable.—*London Brotherhood.*

G. O. P. Prosperity.

Failures in the United States in 1890 amounted to \$11,150,047,118, or more than one sixth of the entire wealth of the country. This is Grand Old Party prosperity.—*Peoples' Press.*

The "Arena" For November.

The Arena for November will challenge the interest of all thoughtful people. One of the ablest educational papers of the year is found in this number and is from the pen of Professor J. R. Buchanan, the author of "New Education," and many scientific works. Professor Buchanan discusses the practical application of the new education in a masterly manner. A paper of peculiar interest to young authors, and indeed to all lovers of American literature, is entitled, "The West in Literature," by Hamlin Garland. It is probably the ablest essay Mr. Garland has yet written. Rev. M. J. Savage discusses in a critical manner "The Present Status and Theories of Psychical Research." A very valuable and timely paper is given by Dr. Henry Sheffield on "Practical Suggestions as to the Treatment of Cholera." Dr. Henry A. Hartt, of New York, discusses "Alcohol in Its Relation to the Bible." Dr. Hartt occupies a somewhat unique position. He is strictly orthodox in religious belief, but is profoundly convinced that Bible wines were intoxicating, and were intended to be drunk in moderation. He holds, however, that drunkenness is a crime and should be as such severely punished. Joaquin Miller, frontispiece of this number, contributes a ten page poem entitled, "Dawn in San Diego." It is a weird creation, but contains many lines of great beauty. One of the ablest presentations of the currency question, from the standpoint of those who believe in increasing the volume of money, which has appeared in months, will be found in Mr. N. A. Dunning's contribution entitled "The Volume of Currency." Mr. Edwin Reed contributes the opening paper in defence of Shakespeare in this number. He will be followed by Dr. A. Nicholson, D. D., Dr. J. F. Furnivall, W. J. Rolfe and others. Rev. Thomas P. Hughes, D. D., contributes an exceedingly interesting paper on "Lord Salisbury's Afghan Policy." Mr. Flower discusses "Some of Civilization's Silent Currents." Gerald Massey appears in a poem entitled "The Poet's Prayer." Will N. Harben contributes a striking and suggestive speculative story entitled "In the Year Ten Thousand." One of the best short stories of the year appears in this issue from the pen of Will Allen Dromgoole.

Ancient and Modern Competition.

BY JOHN T. BRODERICK.

Gaze backward through the ages: long ago,
When men, complacent, smiled at human woe,
In Rome's arena gladiators faced
To fight and die to please the public taste.
Th' unskillful fell beneath each fatal thrust,
The hapless victims of a brutish lust;
And, as the wounded, gasping deep for breath,
Lay prostrate on that cold, hard bed of death,
The crowd looked on, nor fancied 'twas a sin—
The dying serfs were of a foreign kin!
Prone to denounce our rude forefathers' ways,
We read with horror of those barbarous days,
Yet seldom startle at the polished crimes
Committed now in more enlightened times.
Ah, why conceal the facts? Are Christians good
Because they sicken at the sight of blood?
Are modes of much account? It seems to me
A crime's a crime whate'er its form may be.
The common weapons used in modern trade,
Are keener than the gladiator's blade,
And Wealth's contempt today is less humane
Than Pagans gloating o'er their captives slain.

—*New Nation.*

Tacitus' Reference to Christ.

Tacitus, in book xv., chapter 44, of "The Annals," in speaking of Nero's attempt to relieve himself of the imputation of having ordered the burning of the city of Rome, says:

"Hence, to suppress the rumor, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, a procurator of Judea, in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged. Accordingly, first those were seized who confessed they were Christians; next, on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of hating the human race. And in their deaths they were also made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people, in the habit of a charioteer, or else standing in his chariot. Whence a feeling of compassion arose toward the sufferers, though guilty and deserving to be made examples of by capital punishment, because they seemed not to be cut off for public good, but victims to the ferocity of one man."

An Interesting Problem.

An English writer says that "every day that the sun rises on the American people it sees an addition of \$2,300,000 to the wealth of the republic."

But what becomes of it?

Let us see.

Int. on U. S. bonds, per day.	\$ 100,000
Int. on state and other bonds.	270,000
Expenses of U. S. Government.	1,000,000
Railroad and other corporations	200,000
Banks	130,000
Int. on private debts	2,460,000
Total	\$4,160,000

But how is this; here is an out-go of \$4,160,000 per day, and an income of only \$2,300,000?

The figures must be wrong! For certainly a man cannot pay out more than he is receiving!—*Plow and Hammer*.

Why, It's Evidence of Prosperity.

Yerkes, the Chicago street railroad magnate, not knowing what to do with his money, is going to buy a \$500,000 telescope for the university endowed by John Rockefeller—another man with more wealth than he can possibly use. In this connection it may be timely to ask if Yerkes is paying his employees decent wages. It too frequently happens that these munificent donations are the fruits of the robbery of honest and oppressed toilers.—*Indianapolis Sun*.

"The Devil Take the Hindmost."

"This law (the McKinley Bill) is to give to our people the opportunity for advancement and to give them a chance in life, and may the devil take the hindmost," so said Senator Sherman in a recent speech. Of course the "hindmost," Senator Sherman would have us believe, will certainly be foreigners. But equally, of course, under the competitive system, whether the tariff be framed by McKinley or Mills, there will always be plenty of "hindmost" among our own people. All cannot get profitable employment as procurers of legislation for Wall Street, all cannot bring the fruits of their labor to as profitable a market as the Ohio Senator found for his political principles.—*Journal of the Knights of Labor*.

The New York Newspapers.

United States Senator Stewart says: "The New York newspapers are the abject slaves and creatures of the money power which is exercised through the bankers who control gold. There are a dozen banks in New York which shape the politics of the New York newspapers and which have heretofore dominated the finances of the country. These banks have European partners whose interest is that all debts contracted with the banks should be paid in the dearest money possible. When the big banks yell for gold, the little banks yell for gold. Word is passed to their customers, the merchants, to yell for gold, and they respond. If the newspapers fail to join in the chorus, the merchant shuts off his advertising and the newspapers are done for. There never was more abject slavery although it is indirect and imperceptible.—*Ex*."

A Good Subject For a History.

The history of the republican party from 1861 to 1865, received a good share of the republican speakers' attention Saturday. A very good subject for a history class.—*New Castle Press*.

Reciprocity.

Rockefeller gave \$1,000,000 to a Baptist university and asked the members to pray for him, and then raised the price of coal oil two cents per gallon and in a day cleared \$1,200,000.—*People's Defender, Albia, Iowa*.

A single sentence from one who has faith in humanity is worth whole volumes of ordinary sermons.—*Ib*.

The greatest and most dangerous error of the age is the substitution of opinion, speculation, controversy, of noise and bustle about religion, for the practice of Christ's precepts.—*Ib*.

There lives more faith in honest doubt,
Believe me, than in half the creeds.—*Tennyson*—

'Tis the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous whole:
This fraternizes man—this constitutes
His charities and bearings.—*Coleridge*.

The sweet words
Of Christian promise—words that even yet
Might stem destruction, were they wisely preached,
Are muttered o'er by men whose tones proclaim
How flat and wearisome they feel their trade.—*Ib*.

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 —IN THE—
United States or the World
 —IN A—
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 premise of our argument, we**
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**Without the rejection or misinterpreta-
 tion of any text,**

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

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