

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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The Sages of the "Sun," vs. the Sages of Antiquity.

The New York Sun, which was supposed to shine for everyone till eclipsed by THE FLAMING SWORD, thinks that the Koreshan Cosmogony would be very interesting reading if it could only be understood. It is no special discredit to the *Sun* not to be able to comprehend all that THE FLAMING SWORD teaches. It is not to be expected that a daily paper, even one so entertaining and brilliant as that luminary (the *Sun*), can fathom the profundity of the SWORD with the soundings adapted only to superficial observations. If the *Sun* would drop the enterprise of attempting to prove that it is the purpose of the democratic ring to fill the pockets of the laboring man just for the small matter of his vote, and give a little time to the study of the cause of the shortening of the geolinear impression upon the retina of the eye, and hence the apparent foreshortening of distance, and the occasion of the vanishing point called the horizon, it would not only comprehend the Koreshan Cosmogony but would shine to some purpose.

It is a fact, known to all physicists, that the refracting power of any medium, liquid or gaseous, depends upon the relation of the medium to some other medium of greater or lesser density. It is also known that the greater the difference in density, the greater the relative refracting power. In illustration, let us take the water at the surface of the

earth, in its relation to the atmosphere above and resting upon the water. If you look into the water from the atmosphere, objects in the atmosphere are seen through reflected rays. The water acts as a mirror. If you lie upon your back at the bottom of a body of water four or five feet deep and look toward the atmosphere, the ground at the bottom of the water and your own body lying on the bottom can be seen as if it were as far beyond the surface of the water as you actually are below the surface. It will be noticed, then, that whether you look from a rare into a dense medium, or vice versa, the reflecting and the refracting power is the same. If you look from a dense medium toward a rare one, the rare medium affords the same obstruction to the penetration of vision that the dense one does to the penetration of vision into it from the rarer one. There may not be—on the staff of *The New York Sun*—brains enough to comprehend this statement or to know this fact. It remains a fact, nevertheless, and we have brains of nine years' growth in the Koreshan Unity able to comprehend it fully.

If the foregoing statement is true, according to known facts in physical science, then it follows that at the termination of our atmosphere with the rarer condition beyond it the same phenomenon must obtain, and the surface of our atmosphere in juxtaposition with a more rare condition would act as a mirror, reflecting back to the earth whatsoever might be pictured against it as, for instance, the surface of the earth. This being true, the statement that "The Lord spreadeth out the heavens like a molten looking-glass," would not only be true, but it would also show forth the greater wisdom of those who wrote the Bible over that of the men who write for the "*Sun*."

It is a known physical fact that the greater the difference of the density of two transparent mediums the greater the refraction. If this law is applied to the observation of supposed bodies in an attenuated ether beyond our earth's atmosphere—a substance not fifty times more rare but so much lighter or attenuated as to bear no comparison—the refracting power or the refracting difference would be so great that no ray could penetrate this thinness from our atmosphere or ether, and no ray could penetrate our atmosphere from that ether. A ten-year-old boy or girl with well developed reasoning faculties can understand this logic. It is not to be expected that the "sages" of *The New York Sun* can understand it. If the *Sun's* sages ever comprehended the law of physics, they have forgotten all about it in the obscurations of the mazes of American politics.

It is not true that advocates of the "flat" theory ever supposed, if the earth were convex, that from any point on a canal the water would flow either way; nor has anyone ever proposed this as an argument who can make any claim

to a scientific effort to put forth an hypothesis. We are sorry that the facetiousness of the writer of the article to be found in another column under the caption, "The Earth's Concavity," should have led him to say what is not true. The *Sun* should give forth light, not darkness. The *Sun* does not understand the Koreshan argument concerning the flowing down of water from the various sides of the earth to any point where a person may stand vertical to the center. The *Sun* knows very well that if the world is a shell or a circumference, this circumference comprises not the center of gravity but the periphery of gravity, while the center is the center of levity, and the law of gravic direction determines, necessarily, the emplacement of substances at the rind or circumference of the egg or shell.

The ridicule of a proposition is not argument, though not uncommonly it possesses greater potency, and has a more telling effect with men who do not and cannot reason, than the best of logic. We would ask the *Sun*, we mean the little "sun" in New York City, why, if the big sun, which is said to be the center of the solar system, is attractive enough to the smaller bodies—said to be revolving around it—to hold them in "their orbits," does it not attract these smaller bodies into it, and, as it does not, what is the origin of the energy that propels them with sufficient velocity to hold them in their orbital careers? It looks to us that if the energy of attraction (the centripetal moment) is physical, the centrifugal energy is also a physical moment, and the theory of an original fiat ought to find a substitute in some kind of hypothesis that could keep company with the so called law of attraction.

THEOLOGY.

The New Kingdom is Both Body and Spirit.

[KORESH, IN GUIDING STAR.]

In the establishment of God's kingdom in the new earth, there are two important considerations. First, a groundwork, an organic form, must become the receptacle of the new life, or heaven of the new earth. This groundwork must be a temporal kingdom—the formation of a body through perfect sexual, social, industrial and political relations. This foundation is not the result of invention, nor is it in any sense an arbitrary arrangement of these relations. It must come forth as a product of unfoldment from a germinal beginning previously infolded as the archetype of the kingdom to come, and planted as the germ of a new creation in the soil prepared for it. This soil is the church of Christ, as it obtained in its primitive condition. There are certain factors which must be related in the process of the development of this new kingdom, and its reduction to order. There is a definite plan to be observed, and that plan must operate through the human intellect.

The new earth to be established is an order. It must be composed of a definite number of genera, and these must have their legitimate subdivisions. These genera are the product of evolution from a germinal beginning. It is the harvest coming at the end of a dispensation, or a series of dispensations, culminating in the complete unfoldment of the supreme natural order of creation. Its industrial system

must be perfect; its social system must conform to the interior social structure, the eternal functional entity of being, because it is to abide forever. Its sex relations must be according to the primal source of life, male and female, in an abiding likeness of the eternal archetype of male and female, one in function. There must be no transmission of the life potency of man in the construction of new external forms. The industrial system is to be a natural arrangement of all industrial operations, essential to the perpetuity of the order, perfectly natural and embracing the useful products of industry. This includes the ornamental so far as compatible with the perfect symmetry of the whole.

This natural or outward form is to become a receptacle of life through which the form, the effect, will be changed by the process of transmutation to the interior of functional being, to become the functional potency of creation. It is by this mutation of effect to cause invisible that it becomes the eternal kingdom, for to be eternal it must be transformed to a kingdom without beginning and without ending. In the second place, after the formation of the body or its symmetrical arrangement, it must be given a new inspiration, a new life must be inbreathed, and this must be the result of a higher form of combustion through which this new atmosphere is generated. These relations and conditions are to obtain through philosophic and scientific methods, through rapid, natural and easy gradations, the laws of which are wrought through the natural intellect, quickened by the operation of Almighty God. The time has come when this structure is to be arranged; the stones are cut and fitted with absolute accuracy, and must be brought together. Without the rapid separation of these stones, which are to be made living stones through orderly arrangement—from the pagan systems in vogue throughout Christendom—no flesh can be saved. It is only through this supreme order that immortality can be reached. Let God's people take warning, and obey the voice of the Shepherd!

Who is God, and Where Does He Dwell?

"Now as to the personality of God. If God is a person, must not God's personality exist continuously? Who is God, and where is he? I must confess that in spite of all that I have read, I cannot yet touch bottom on this subject. I read in the SWORD that 'God is man and man is God.' Well, we will say that Jesus, the Christ, was perfect man and perfect God. If Jesus surrendered his personality, or if his personality was dissolved and absorbed by persons of less perfection, where has been the personality of God since the personality of Jesus ceased? It appears to me there has been no God for hundreds of years, if the teaching of Koresh is as I understand it. Or has God a double consciousness, one of man, imperfect, the other as the consciousness of mind is, by some, supposed to be separated in the states of sleeping and waking, or as the concrete consciousness of persons alluded to by Eppes Sargent, in the 'Scientific Basis of Spiritualism'? If spirits are separate conscious entities or personalities, (or do you eschew the term as applied to disrobed spirits?) is there some one spirit who is absolutely God by virtue of superior power and knowledge, or is there a class of spirits, every one of which is God as much as the other?"—J. L. T.

The abstract nature of personality will be held in abeyance for future consideration, premising only so much as this, that personality is never dissipated so as to cease to be; it will exist eternally in an outward physical body, even though it be not its own of which it is *the* personality. Man not only has a spirit which is his personality, the master of his house, but he is the abode of other spirits, according to the number and power of whom is the greatness and power of the man. Such is the plain teaching of Scripture, if men had eyes to see it. Jesus cast a legion of evil spirits out of one demoniac man, who lived as men do now, in the tombs. In Jesus himself were gathered all the spirits that had been saved out of the Jewish church. He said, not I will be, but "I am the resurrection and the life." He was the shepherd who had "gathered the lambs with his arm" and then "carried them in his bosom." He was also, as he declared, the door through which these resurrected ones, (resurrected in spirit, but not as yet in body, nor could they be until the end of another age, when, by an age-long period of re-production, the Savior, the Lord Jesus Christ from heaven, as the divine seed in them) should change their vile body—not spirit, for that was already changed—into the likeness (Greek, same form with), or "that it may be fashioned like unto his own glorious body." When it is fashioned like unto his own glorious body, it will be a physical body, in the earth, which cannot rot in the tomb, as his could not. His body is "the veil of the temple, to wit, his flesh," through which all men must enter the perfected temple of God, if they enter it at all, and when they enter it, God dwells in them as he dwelt in Jesus.

God is Spirit, pure and holy, and by impregnation of this Spirit sinful man becomes pure and holy—cannot sin, "for his seed remaineth in him, and he cannot sin" (against his own life) "for he is born of God." Having a holy body, soul and spirit, as Jesus had, his body will not rot in the tomb, as that of Jesus did not, and when he leaves the earth he will not go by the old dead way, as Jesus did not, "but by the new and living way."

But how did the personality of Jesus, which was God—in the dissolving, appropriation, and assimilation of his body, soul and spirit in the form of Holy Spirit, the Comforter, the divine seed—survive? Where has it dwelt for the age? In the case of the ordinary human child whose physical body is not the personality but the casket which contains it, if that personality were God himself as the personality in Jesus was, according to the declaration of the prophets and Jesus himself, that personality could accomplish nothing, could exercise no power, because of the feebleness of the body in which it dwelt, and this feebleness would be one of mind as well as body. Take the case of the great man of today, strong and vigorous, possessing intellectual and spiritual powers, far-reaching and world subduing, and were he as beneficent as he is powerful, he would be world saving, in his grasp, yet his personality is the same as was in the feeble, puny infant in his mother's arms, whose very existence a hostile breath might have extinguished.

When Jesus the Lord, who was more than God, being body and spirit, whereas God was only Spirit, was dissipated and appropriated, after his theocrasis or change to Holy Spirit, the Spirit that was the personality in him went into

Peter, as we learn by the lesson of the transfiguration, but in Peter it was not the personality that was Peter before, which was his own personality, and hence was somewhat in the condition of the personality that is in the helpless child; even though the personality in the child had the intelligence of the full grown, powerful man, it would avail nothing because of the weakness of the physical frame in which it was housed, but would even destroy that body. Just so the central spirit—the personality which was in Jesus—when it went into Peter was incapacitated, because of its housing, to put forth the power and manifest the wisdom that it did while it dwelt in its own house—Jesus—who was the first and only Adamic man created in the image and likeness of God, in that age. As, in his own personality, he came down [or out, *Ed.*] from heaven, [brain of humanity, *Ed.*] in a helpless babe, so while he was in the earth, [his perfect body, the biological earth, *Ed.*] he was in heaven, as he expressly declares; was the old heaven rolled together as a scroll, which went away in his theocrasis or translation.

At the same time that the Spirit in Jesus, which was the personality, went into Peter, the spirits that had been saved from the Jewish church and had their spiritual resurrection to eternal life in him, (being changed to his own quality of spirit) went out through him, who was the door, as the divine seed to impregnate with the divine life quality the humanity that received them. But these spirits—personalities, like the central one—which was God—when they went out of God's house, Jesus, found themselves housed in inferior tenements where their powers were cabined, cribbed and confined, and with each successive re-embodiment—which was the result of the death of the persons in whom they were housed, or into whom they had been born—the bodies containing them became still less capable of responding to their guidance, and becoming assimilated to their quality until the original personalities were, to outward seeming, entirely lost, dead. But they were only compelled by their surroundings to hibernate; with a change in their outward circumstances, by a law everywhere operative, they will come to life again by the operation of the same divine potency that was in the seed changing their surroundings by uniting the God principle, which was in them in the beginning, by an age-long process of regeneration or reproduction with the lower humanity into which it was then received, until the personality that was the divine seed becomes at one with the lower human personality into whose house it had been received in the beginning of the age. There now having been an atonement (at-one-ment) made, God and man become one as at the beginning—not now in one being, Christ Jesus, but in the multiplied product of his planting in the lower human race, the one hundred and forty-four thousand sons of God whom John saw, in the end of the age, on Mount Zion. But as the Spirit in Jesus, who was the personality, went into Peter, who was recognized as the head of the apostles, and from him into others in a continuous succession during the forty-two re-embodiments of an age, so after its apparent death, which in the outward, was a real death, but in the inward was a receding still more inwardly—a going up into heaven—so in the end of the cycle, as the divine seed assimilates the inner and outer man to its own quality, God will come again in his own humanity, into the outward, and still

more outward, until the perfect inward spirit of the God quality stands forth in its own outward humanity, having fully "overcome" all the tendencies of the old man—the man of sin—and God again stands forth in his own humanity, his own house; then will Peter have use for the keys of death and hell which Jesus entrusted to his keeping, also for those of the kingdom of heaven.

In Ecclesiastes the wise man says, "Who knoweth the spirit of man," the Adam, the God-man, "that goeth upward," into heaven (interior, into humanity) "and the spirit of the beast," divine animal, "that goeth downward to the earth?"—the humanity into which it falls for the purpose of reproduction. As in the case of the central personality, which is God, and in its perfection, God in man, Jehovah, the Lord God, so in the case of the circumferential personalities, which as the divine seed in Jesus had reached the God quality, each of them, in the harvest (which is the resurrection of the dead) will attain, in their outward persons, to the same divine-human nature, constituting the circumference, of which the one God-man will be the center as before; at first outward, in a bodily form, as the Elijah, the Messenger of the Covenant; then, after his theocrasis, receding into the humanity prepared for him, the divine Motherhood will stand forth, of whom the prophet says, "She shall be called the Lord our righteousness," after whose appearing, the one hundred and forty-four thousand sons of God, the offspring of the one Son of God, begotten by the Holy Ghost in the beginning of the age, will be born into the earth. These will be the mansions in which God will dwell, which Jesus went away to prepare. When these pray to God they will pray to the God that is in them, just as Jesus did.

In a somewhat similar way, every man who will analyze his own inner experiences, will find that he, in every act, be he professed Christian or infidel, prays to a something in himself, which resides in him, back of his own consciousness, and of which he knows next to nothing, yet he confidently obeys its decisions. In the man being perfected in the image and likeness of God, that something may be God, or it may not, since man, who is in the process of being regenerated from God, until the perfect guide comes, (first in an outward personality, who is the Messenger of the Covenant, and then by his Spirit, in him, after he receives a baptism of the spirit, which follows the Messenger's theocrasis,) is subject to influxes from above, from God, and from below, from the devil; but after the reception of such baptism, he entirely overcomes, and cuts off the lower influxes, and the old man with his affections and lusts is dead, and he rises wholly into the higher, the God-life—becomes a son of God.

Although that temple may be in ruins, as it is today, yet God is always in his temple, which is humanity, centrally and personally in his own central personality, but circumferentially, by his own power and quality in a circumferential humanity that receives him, that is, his quality of spirit, through which "he subjects all things to himself," that is, arranges (for that is the meaning of the Greek word, all things) all personalities, in the circumference, in their proper and necessary relations to himself, the center, so that, as in the physical world there may be the proper and necessary relations to himself, the center, so that, as in the physical world, there may be the proper and necessary interchange

of forces between center and circumference, the head and the body. There are many Scripture evidences to prove that in the way above described, God—who as Isaiah declares is a God who hides himself—passes through an age. I will give only one: "And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, thus saith the Lord, thou shalt not build me an house to dwell in; for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." In the language of correspondences, a tent is a prophet, and a tabernacle is a priest, but a Messiah, a Christ, is God's perfected house. God had not dwelt in a house, such as Jesus was, since he dwelt in Moses at the time he brought the children of Israel up out of Egypt, but had gone from prophet to prophet, and priest to priest.

To him who looks out upon the world at the present time, how many evidences are manifest of the existence and activity of the God of orthodoxy who is everywhere present, sees and knows all things; has all benevolence and unbounded resources to make it effective; loves justice and has perfectly adequate means to enforce it; hates injustice with perfect hatred, and with a wave of his hand could stop it all; loves the poor equally with the rich, and with a breath could restore the equality that both very greatly need; in a word, could in a moment suppress and destroy the hell on earth of the present, establishing the kingdom of righteousness in its stead?—O. F. L.

A Goliath, but no David in the Church to Confront Him.

Since the mind of Christian Europe began to emerge from its weary night of tyranny and superstition, and revert to the scientific mind of Greece, there has been going on an incessant controversy between science and the freethinker on one side, and the church and theologians on the other. This great contest began in the fourteenth and fifteenth centuries; during that period five great scientific epochs have dawned upon the world.

The first of these was the Copernican theory, affirming the sun as the center of the sidereal universe. This announcement struck with alarm and dismay the theologians, whose Bible and theology had all been constructed from the geocentric idea. Long and zealously did the church maintain that such an innovation as the new astronomy would logically wreck and destroy the whole system of Christian theology. Fierce and deadly was the conflict waged between these two great classes, until eventually the smoke and din of battle began to break away and it became evident that the power and logic of demonstrated truth had conquered public opinion, and victory perched upon the banner of science and free thought. Then did the pastors begin to say confidentially and lovingly to their flocks that the new thought was not detrimental to precious things. Thus were the disturbed devotees of Christianity allayed and the fight gracefully abandoned. Then came Newton declaring the law of gravitation, intimating that the universe might run alone. Again were the theologians' flocks badly disturbed, and their champions up in arms, but it was not long until every one was taught to sing the praise of Newton and claim him as their own.

Finally a new record of time was discovered by a bold and fearless class of specialists, who became ardently interested in its study. Its revelations had been written by the unerring hand of nature and could not be doubted. In their reckonings the students of this wonderful book were slowly

but surely driven back of the antiquity of the earth. About 4004 B. C. had been the Biblical reckoning, but these heartless geologists rose up and declared it to have been millions of years in construction. This was too much for the theologians to bear. It was the rankest atheism, not to be tolerated in the least. But so profound and convincing was the force the new reckoning soon made on public opinion that the services of an ingenious defender of the faith became necessary to discover that the seven days in Genesis only meant seven periods of time. A wonderful discovery, indeed, that did much toward easing the trouble of orthodoxy. But the more intelligent and sincere were not long discovering the invalidity of its claims. Soon came the discovery that man had existed on the earth half a million years or more. This at first also met with rigid opposition from the same source. It indicated a gradual ascent in place of the fall of man. But finally came evolution. The opposition it met with from the church was less fierce and relentless than had obstructed the advent of its four predecessors. It was both atheistic and materialistic, and could not be harmonized with the idea of a divine spirit in the universe, or an immortal soul in man; yet, marvelous as it may seem, we find the bitter antagonism of the church against the new doctrine so greatly appeased during the short life of Mr. Darwin, its great founder, that they were only too glad to claim him at death and share the honor of his burial at Westminster Abbey.

Thus, step by step, has science gradually undermined the ancient and venerable citadel of Biblical infallibility, until it would seem there is but little ground left for its advocates to rest a lingering hope upon. It is safe to say that the real intelligence of the church is committed to all these scientific truths, not only the antiquity of the earth and man, but evolution as well; yet, strange to say, the great bulk of them are still clinging to the old ship of Zion. They talk learnedly of the higher criticism, the old and new theology, yet insist on the same old Bible as a divinely inspired standard of truth.—*Independent Pulpit*.

We quote the above from a free thought paper because it succinctly states the precise dilemma in which modern science has placed the church. The man who accepts modern science, whether he be in or out of the church, is practically a non-believer in the personality of God. With this essential principle of revealed religion expunged, the first cause—commonly denominated Deity—cannot in any sense enter into the science of Being. Mankind is thus left in a deplorable situation, for all history has taught us that when any race of people has let go of the idea of the personality of God, that that people invariably sinks into barbarism, unless rescued through the intervention of a divine Messenger.

We are aware that there are classes of people who believe that the immortality of the soul can be demonstrated without a belief in the divinity of Jesus Christ, or in the validity of the Old Testament. Among these are to be found theosophists and spiritualists. The theosophist believes in the final absorption of the entity into Nirvana, some time in the future—perhaps in a thousand years from now, though, judging from the present condition of the race and reckoning by the theosophist's system, of a gradual growth of the soul, we should say that it would take a million years or so to accomplish such an exalted desideratum as these dreamers contemplate, and expect to attain to, in some future incarnation. The spiritualist is confident that he can prove the fact of the soul's immortality from the phenomena exhibited through the powers of mediumistic persons. The spiritualist has no need of Jesus Christ, accepts modern science in all its departments, and as for the Bible, believes that that was written

by a few obsessed old fools who have long since been gathered with the legions of back-numberdom.

The fact that spirits return to communicate with their friends is no evidence that they have reached a sphere of unbroken perpetuity. Herein theosophy is preferable to spiritualism for, if we have not lived before, as claimed by believers in re-embodiment, why should we live again? Spiritualism is the greatest and most deceptive antichristian "ism" today extant. Some soul, *en rapport* with the sphere of liars, passes into the spiritual world (brain of humanity), gets control of a medium, and through him announces himself as Aristotle or Plato, or else, perhaps, avers that he lived in the natural world during the days when Jesus Christ was said to have lived, and that no such person existed at that time. We picked up one of our spiritualistic exchanges the other day, and read where some infernal liar in the spiritual world had announced that the movement nineteen hundred years ago, said by history to have been led by Jesus Christ, of Nazareth, never existed; that there was a man by the name of Christos in Arabia who started a religious movement about that time, but that it was nothing like the alleged Christian movement, and soon died out. The credulous minds of spiritualists fail to understand that such communications come from the spheres of hell to deceive the people and lead them from whence that lying spirit came. The devil has no more active and useful agent in populating his habitations than modern spiritualism.

Atheism, the outgrowth of false science, has modern Christianity on the hip. There is no more belief in the Bible to be found in churchmen today—either from a logical standpoint or from that of a daily life consistent with the teachings of the Book—than as if it had never existed. If modern science is true, then the teachings of the Bible are false. There is no straddling the fence on this question. If modern astronomy and evolution are correct, then Jesus Christ and all the prophets were liars and impostors, and the Holy Book, of which there are so many copies printed, can be best utilized as fuel. How many men and women, raised in the church and accepting the present scholastic tenets, are ready to take this bold but truthful position? Very few that we have been able to find, which fact we explain on the ground that at heart they are quite indifferent whether the Bible be true or false. Other and more frivolous occupations employ their minds. The day is coming, however, when—faced by the sternest and most practical problems involving the very sustenance of life as the result of a failure on the part of present competitive methods to longer hold society together—they will be forced to consider these most essential propositions. When frivolity and selfishness as applied to economics fail to preserve peace among men, the humanity will begin to do some serious thinking, but hardly before that time. This will be the coming of judgment which has been prophesied for "the last days," and none can escape it.

An illimitable universe, such as is taught by the Copernican theory, at once impersonalizes God; this practically obliterates him from mental conception. Such a concept of Deity was held by the Athenians, when Paul found them worshiping an unknown God whom he came to declare and reveal to them in the personality of Jesus Christ. Modern Christianity, today, is not one whit ahead of the Athenians,

as Paul found them. The Copernican system of astronomy has done its work. Jesus said, "If I be lifted up from the earth, I will draw all men unto me." Here was the revelation of the law of polarization by one who declared himself "THE WAY, THE TRUTH, AND THE LIFE." If, as declared, he was the truth, which modern Christians profess to believe, then his teaching of the law of polarization was in direct conflict with the assumptions of modern astronomy, for that system reveals no centre to the solar system. If Copernicus was correct in his hypothesis, then Jesus Christ was a charlatan. Which? Choose ye this day whom ye will serve!

One day Newton observed a wonderful circumstance. He saw an apple fall. Think of it! An apple actually *fell* before the eyes of Sir Isaac Newton! Where were the poets? Why was not lyric verse written on the strength of this extraordinary circumstance? Some malicious worm, aware of the soft texture of Sir Isaac's skull, perceiving him sitting under its protecting branches, just sneaked up that apple-tree and sawed away on the stem of an apple until it fell. But, alas! it missed the mark. Grazing Isaac's ear it fell at his feet. Roused from his reveries, he looked down, and lo! an apple had fallen! The hapless worm, now perceiving what a fearful blunder he had committed by not causing the apple to hit Newton fairly on the head, and discerning what disaster would be brought on humanity by Newton's observation of the apple's fall, doubtless tied his shoe string around his neck and in remorse hung himself to that very tree, while the great Sir Isaac Newton was discovering the law of gravitation.

This awfully observing man, this gigantic intellect, probably never noticed the rising of mists in the atmosphere; while the law of gravity suggested itself to his mind by the falling of the apple, the ascending of the mists never seemed to suggest the law of *levic force*, as well. If there be no levic force there can be no gravic force. Levic and gravic forces give us the centre and circumference of the physical universe which is not limitless and centreless, but is as an egg or shell in which all life develops. This premise, clearly demonstrable,—and we would not give a fig for any other kind of a premise—exposes the flimsy character of Newton's alleged discovery, as it does that of Darwin.

If the Darwinian theory of evolution be true, then the Bible and Christianity are false. There is no middle ground here. If man was evolved from an atom which thousands of years ago, in some way not made clear by the Darwins, Spencers and Huxleys, took to itself life, then the account of the creation in Genesis (the orthodox interpretation of which is erroneous, the Bible being a book of symbols) is a myth, and man was not made in God's image and likeness, male and female in one form, and no Elohim, Gods (not God as translated), ever existed. Where is the David, in the church, to slay this mighty Goliath of atheism? He is not there. The established church can never overthrow modern science. It has married it, just as the church at the time of its fall married paganism. The world today has no more true conception of the science of anthropology than it has of the generation of Jesus Christ in the race by parthenogenesis; yet it rejects the David who, from the seed of Joseph, has been sent to slay the Goliath of unbelief, just as it always has and always will reject prophecy world without end.

Evolution without *involution* is as one-sided and illogical, in the study of anthropology, as is gravic force without levic force in the study of cosmogony. This universe was never thrown off the sun. That fallacy has been exposed so often in these columns that we will not take the time here to refute it. The universe has *its own sun* within its shell, just as the humanity had its anthropotic sun unfolded or evolved from within itself nineteen hundred years ago in the person of Jesus Christ. The universe always has existed and always will exist, because substance—while convertible from matter to energy and from energy to matter—is still indestructible; hence the creative power of substance is eternal, but no more progressive than retrogressive; no more evolving than involuting.

If the theory of eternal progression—which is inseparable from that of Darwinian evolution—were true, then we, today, in view of the demonstrated fact that man has existed for thousands of years, should be in a high state of civilization, which is not the case; the coming revolution will prove the soundness of our statement. There are evidences of a better state of civilization having existed in ages past, than that of our own. This fact alone establishes the law of involution as operating in the race. During the period of twenty-four thousand years required for the sign to make one revolution of the zodiac (containing the twelve signs representing twelve dispensations of two thousand years each), the humanity evolves and involves, but it always has existed and always will exist as a kingdom, just as will the animal, vegetable and mineral kingdoms. However, in the operation of the law of evolution in the race, there comes the golden age—the period for the unfoldment of the fifth or God kingdom—when the Gods, Elohim, referred to in Genesis, are born from the race. Jesus Christ was the archetype of this new order; he was evolved from seed and planted by theocrasis as seed in humanity that the one hundred and forty-four thousand sons of God should come forth as the product or harvest of that planting at the end of the age, which is at hand.

Koreshanity is the only religion that can overthrow atheism, and bring men and women back to Christ. We advise all solid, sensible persons to investigate it. It is the revelation of the new age from Deity, and will overthrow all modern fallacy in science, theology and sociology.—C. J. M.

Pilate's Letter to Tiberius.

"I have at length been forced to consent to the crucifixion of Jesus Christ, to prevent a tumult among the Jews, though it was very much against my will. For the world never saw, and probably never will see, a man of such extraordinary piety and uprightness. But the high-priests and the Sanhedrim fulfilled in it the oracles of their prophets and of our sibyls. While he hung on the cross, a horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and, by their excellent lives, show them the worthy disciples of so extraordinary a master. I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and interest of your empire."—*Acts of Pilate, quoted by Justin Martyr and Tertullian.*

SOCIOLOGY.

The Mistakes of the People's Party.

The people's party, as at present directed, is a misnomer. It is *not* the party of the people, but that of the silver kings, and of two per cent loan agents. In that it is at war with the gold ring, we honor it. By engaging in this fight it has done much to open the eyes of the people on the great issue—the money question—an issue which both the republican and democratic parties have tried their best to obscure. In so far as this third party has been of so much service to justice, we heartily commend it; but when it seeks to impress upon the minds of the American people the harmful fallacy that the free coinage of silver, bimetallism, and a sub-treasury act, such as it advocates, will restore to the farmer and workman the Edenic garden, it is guilty of leading the masses astray by attempting to inculcate false economic principles.

No such party is the people's true friend. If the political organization, traveling under the name indicated, had confined itself to four issues, namely, the demonetization of gold, the abolition of our protective tariff, the destruction of the liquor traffic and the institution of civil service reform in governmental affairs, it would have made a deeper impression upon the minds of the real thinkers of the country than it can ever hope to do by advocating such economic vagaries as two per cent government loans on farm property, the free coinage of silver as a final solution to the money question, or the placing of the farmer's grain in government warehouses, upon which he shall be allowed treasury notes to circulate as money at the rate of ninety per cent, we believe, of the value of his deposit. Such propositions at this advanced stage of the social question are mere child's play, and can never attract the solid element in the nation, which—when finally aroused—will yet say who shall, and who shall not, rule.

If farmers are to be granted government loans at two per cent interest on their property, why not mechanics and workers in every line of industry? If not, then the people's party would create the, at present, mortgage-ridden farmers a privileged class in the industrial army, which certainly would not be a popular move. If, on the other hand, all workers were granted two per cent loans on property, assuming that this plan is feasible, it must be apparent that with such a position reached, the people would soon see the superfluity of all legislation providing for the loaning of the money of the people to themselves; they would therefore conclude to entirely dispense with money as at present used, thereby resolving the matter of commercial interchange into one of value for value.

This would be a very desirable position to reach in economics. It is one that we must yet attain to, but it is apparent that, before we reach such a point, the masses will have made such progress that they will have no use for a metallic currency, nor any patience with parties advocating a large increase in the volume of currency without abolishing the fallacious commercial practice called usury, which, so long as operative, must always dictate and absorb the volume of a nation's currency, be it large or small. A loan, whether negotiated with a private individual or by an aggregation of

persons called government, is a poor financial policy. Loans are only desirable so long as interest and scarcity of money obtain, and these two objectionable and concomitant factors of the competitive system will never be wiped out while that system and the fictitious valuations accruing from it remain.

Why then should any party claiming to represent the people advocate the principle of loaning money at all? Think of a man lending money to himself! Yet this is precisely the principle involved in all government schemes of loaning money to the people. Who comprise the government, anyway? Right here we have exposed the illogical assumption of all so called commonwealths, which instead of being real commonwealths—of the people, by the people and for the people—are conducted for the special benefit of a privileged class. We would like to inform the leaders of the so called "people's party" that a true commonwealth and a political party championing such a governmental system cannot—in the very nature of the case—favor fictitious valuations of any kind as money, whether they are based on gold, silver or paper; therefore they cannot endorse any two per cent loan scheme or sub-treasury act, for of such is the kingdom of the devil, under which we now groan.

The genuine people's party, when it comes—and its advent is not far distant—will be consistent with its title. It will sweep away all forms of currency, gold, silver and paper, watered in value by a government fiat and utilized as wealth, when they do not represent an actual and equitable exchange of commodities. When the genuine people's party triumphs, the real wealth of the nation will not be represented by coin or paper stamped with a false valuation which dishonest men can inflate in value and contract at pleasure; but on the contrary, it will consist of the actual products of industry money as a medium of exchange being used simply in the commercial transactions that occur between individuals, which will all be conducted on the basis of a value of one kind for a value of another kind. This is in conformity with fundamental commercial law. All modes of procedure not in harmony with it are instituted by, and conducted in, the interest of class rule.

The so called people's party cannot long exist on its present platform. It is full of fallacies as representing the masses. The greatest mistake that its leaders have made is in attempting to reform a corrupt body politic by means of the competitive system. Their second error lies in crying "free silver" instead of the demonetization of all metallic currency. Shrewd people are not to be taken in by the free silver cry. We have had enough mushroom millionaires created by gold mining, without adding any more to their number by silver mining. It would be quite useless to add to the volume of the currency so long as the money devouring methods remain that produce millionaires and corner money. It is like feeding peanuts to an elephant. The supply may at any time be made great, but his lordship will always be able to soon create a scarcity. The last mistake of the leaders of this professed populist party lies in their neglect to wage a relentless war against the liquor traffic, which the church has neglected to do. True reform knows no compromise; the voters of this country had better believe that none but the most radical and uncompromising reform measures can save a remnant of this so called commonwealth

when the pernicious effects of a wage system of labor controlled by capitalism, and of usurious methods in commerce—both as pertains to government and to individuals—heap up in a revolution.

The people's party that is to be, will not be founded on the competitive system, but on the law given by Jesus Christ, the great communist. It will include every man and woman, rendering justice to all, blending every member of society in a common brotherhood. Such aims are high; but, do not forget, we are rapidly approaching a crisis in the world's history, when nothing but an adherence to the highest standard can save the race.—C. J. M.

Not An "Ardent" Supporter.

Democrats are not making as much as they should out of the fact that "Koresh" Teed's paper, THE FLAMING SWORD, is an ardent supporter of Cleveland.—*Chicago Tribune*.

Of course the idea that the *Tribune* wishes to convey is that the democratic party would be loathe to take cognizance of the slightly favorable attitude which THE FLAMING SWORD assumes toward Cleveland, as opposed to Harrison. THE FLAMING SWORD is not spending much force in support of the candidate of any party advocating the competitive system, but it nevertheless maintains that, since the presidential race is practically narrowed down to the two candidates mentioned, it prefers Cleveland to Harrison although it is aware of the fallacious views he holds on the money question. Notwithstanding this grave objection to the man, which, of course, would naturally preclude an "ardent" support of him, THE FLAMING SWORD—as the friend of the masses, and as the uncompromising champion of the law which Christ came to fulfil—perceives in Cleveland less of the hypocrite and bigot and more of that sterling manhood which must soon triumph among men than it does in Harrison. As between the two parties, we see little difference; both are committed to subserve the interests of Wall Street, while raising the tariff cry as a blind, which question neither is capacitated to properly adjust. True commercial law will never be applied in this age except by personalities who keep that law, as did Jesus Christ. Harrison is palpably the autocrat of an imperial republicanism, and a close communicant of an offshoot of the most corrupt and debased church that has flourished in the history of a cycle. We know of no character in church history more intolerant and bigoted than John Calvin, and we want nothing to do with that Calvinistic spirit, or a man who has imbibed it. Just such men will yet lead in the persecution of a great religious movement—founded to regenerate the world—as the "whited sepulchres" in the Jewish church persecuted the primitive Christians. Let it be understood, however, that THE FLAMING SWORD is an "ardent supporter" of no man or party in Babylon. It has a slight preference merely, as between two evils. It has no rousing cheers, to give nor no tears to shed, in the event of the triumph or defeat of any candidate in the political turmoil of the competitive system. It is too busy building up its own system, which when fully established and unfolded, will evolve men and women who, for moral integrity and brain force, will eclipse the greatest names in history.

"God hath chosen the weak things of this world to confound the mighty."—C. J. M.

The Earth's Concavity.

The FLAMING SWORD of Chicago, the organ of Koreshanity, announces this important discovery as to the shape of the planet which COLUMBUS sailed part way round:

"The surface of the earth is *concave*. We have reached this conclusion from downright geometrical and mechanical hard work. The absurdities of the old or Copernican system are too many, too apparent, and attended by too much guesswork to be of any value to the critical and analytical thinker."

The Chicago theory of the concavity of the earth's surface is a distinct advance on the hypothesis so long maintained and so ably defended by a certain cosmical philosopher of Montclair, New Jersey. The Jerseyman's idea is that the world's surface is a perfect plane, barring the incidental hills and valleys. If the earth is not flat, he would demand of the advocates of the globular theory, if the point at which you stand upon the tow-path is higher than any other point either way along the canal, how is it that the water does not flow away from you down hill in both directions? It will be seen that this difficulty applies with as much force to the concave theory as to the convex. If the FLAMING SWORD is right, and if the point on the canal at which you stand is the lowest point, why doesn't the water come pouring down the hill toward you from both directions? We do not know just how the Koreshan philosopher would answer this question; no doubt he has an explanation satisfactory to himself and to his Chicago disciples.

It will be observed that the Chicago sage's idea of the shape of the earth is similar to that which Milton entertained concerning hell. Milton believed that hell was concave, for he wrote:

"The universal host sent up
A shout that tore hell's concave, and beyond
Frighted the reign of chaos and old Night."

The process by which the Koreshan sage of Chicago arrives at his conclusion is fully explained in the FLAMING SWORD. It would be very interesting if it were intelligible. His reasoning, as nearly as we can understand it, is of the same sort as that which would infallibly demonstrate that Chicago is a thousand miles east of New York, or that Col. ELLIOTT F. SHEPARD is a greater and wiser man than Col. ABE SLUPSKY.—*New York Sun*.

The Supreme Court on Money.

The *Texas Truth* has the following about money: The Supreme Court of the United States has held that it is the stamp, not the material, that makes money and its value. Of course it is. It is what is on it, and not what is in it. Money is something that will pay a debt against the will of the creditor. If it was the material—gold or silver—that makes money, then a bar of gold would pay for a week's board at a hotel. But if a man were to try this plan the chances are he would be taken up for a swindler. Let him, however, present a piece of paper with the properly authorized print and signatures stating that piece of paper was \$20 of United States currency, and the hotel keeper would become as good as pie, right away.

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.

COMMUNISM.

Without a powerful religious enthusiasm, it is safe to say that communism could hardly be successful even in small societies; for in this system lies the death blow to the selfishness of human nature. Only a moving of the Spirit of God upon the face of the waters could ever induce people to separate themselves from the pleasures of this world and from their homes and friends. Love is the fulfilling of the law; love to the neighbor is love to the Lord, for he is our neighbor in being in and of the whole humanity. Truly serving the neighbor, then, is truly serving the Lord. To do this is not to attend prayer meetings or church services, not to stand in the synagogues or on the corners of the streets to be seen of men, as did the Pharisees of old, but to take the pattern of life set forth by the Lord Jesus Christ himself, and fit our characters to that pattern. If the seed of the Christ be in us we must necessarily give it its own environment, which is the result of love poured forth with perfect equality upon all. "He sendeth his rain upon the just and upon the unjust." The seed now in the souls of the common humanity is the seed of sin; its true fruit is the competitive system, which bears no resemblance to the flower and fruit of the life of the Lord Jesus. How then shall we begin to work this tremendous change in the individual character and in the mass?

We are told, by such a distinguished student as R. Heber Newton, who seems to have a full appreciation of the ideality of the communistic system, that a long and dreary time of preparation must elapse before such ideals may be realized; that Jesus did not, perhaps, fully foresee the difficulties existing in ages to come that would prevent the completion of the divine plan for the establishment of the Christ government upon this earth; that no sane man dreams of realizing such an ideal for ages to come, certainly not in this generation. Well, no *sane* man does dream of it. If the world depended on sane men we would have all gone to destruction long ago; but, happily for the race, an *insane* one comes along often enough to keep the earth from perishing through its own conceit and wickedness. We have no doubt that Jesus the Christ was insane to those who crucified him; his ideas are still insane to those who would crucify him again, rather than their own evils and falsities. How logical it is for men to profess to love and admire the character and teachings of Jesus, and yet denominate Utopian a system of government which is the only true sequence of his direct teachings. The fear that appears to be engendered in the mind of the Christian churchman by the thought of communism shows very conclusively that there is really no belief in Jesus as the Lord God of heaven and earth. Men do

not believe in him as they believe in other matters, for in these they try to fit their deeds and thoughts into some harmony of relationship, but let them once take the divine plan and there is instantly a recoil from the inevitable conclusion of the mind—a conclusion that points but one way, to a commonwealth.

Communistic life is the only life capable of preparing the souls of men for the entrance of the divine life—the New Jerusalem. It is the only life where the mind can be free from the turmoil and anxieties of the struggle for mere existence, which is part of the world's competition; in such a relation of brotherly love the environment may correspond, in some degree, to the elevation of soul within. One other important factor in communal life does not seem to present itself to the critics of the Lord's ideal, that is, the doctrine of celibacy. Celibacy must be the central core of such an association, as it was nineteen hundred years ago. We have in the seed a type of this law of separation before final conjunction. The seed is planted and decays; it advances through stalk and leaf to the flower where the masculine and feminine principles appear in form as stamen and pistil; these are finally united again in the seed, which is the end or ultimate of the plant life. Without this separate manifestation of these two principles, fructification could not take place and no seed would be produced.

As in the life of the vegetable, so is it in the life of humanity. Jesus gathered his little band about him, and their obedience to the highest laws of their nature—love to God and love to man, illustrated in their lives by their holding all things common and by their lives of celibacy—made them fitting receptacles of the Holy Ghost, the seed of God, which was poured out upon them, and through them to the world. They obeyed the command to love the neighbor as the self; in this little school of discipline the virtues of charity, forbearance and long-suffering had an opportunity for growth. Bear ye one another's burdens, had a significance which only the communal tie could give. What possibility is there of forming the character on the Christ pattern while surrounded by all the destructive influences of competitive life? The soul would constantly be at war with its surroundings and would be torn and agonized by the conflict. There is no way to obey the law of the Lord but by introducing into the world's commercial life the communistic principles as laid down by the greatest of all communists—the Lord Jesus.

In this movement for the redemption of the race our hope and faith rest in the newly awakened womanhood of the age. Through her own preservation of herself she gives the impulse to the world that moves it on toward a realization of loftier and nobler ideals. Her love of justice, her mother-love, extending and hovering over all the weary and downtrodden of earth's workers, will surely urge on the dawning of the day of righteousness when no man will call aught his own, but all will be held in common; when there will be enough and abundance where now there is want and misery. The new kingdom is one of love; with love at the helm of state we shall have no punishments in the shape of taxes upon industry, no weeping women and starving children, for all will share with the neighbor. The time is very near when all these ideals will be realized. The signs in the heavens are written plainly for those willing to see, while the

signs in humanity are plainly visible to an unprejudiced observer. Watchman, what of the night? Lo, the star of promise is already shining and leading us to the perfect day! —*Mary C. Mills.*

Who Was Elijah?

The above question has been asked by a correspondent; also, "Where did he spring from?" The first mention we have of Elijah is in I Kings, 17: 1., "Elijah the Tishbite, who was of the inhabitants of Gilead." Judging from his characteristics, without any research as to his genealogy, our first impulse would be to say that he must have sprung from some wild rugged tribe as, for instance, the Bedouin, whose founder was Ishmael. His dress, manner and habits all indicate this. His mantle of skins, that he rolled up when he needed a staff, would forbid the idea of his belonging to the shepherd tribes. His long black hair, his sudden appearances and disappearances, show his tendencies to be those of a "wild man of the desert." He was of the inhabitants of Gilead. Gilead was the son of Machir, the son of Manasseh, who was the first-born of Joseph, the Hebrew, and Asenath, the Egyptian. The tribal characteristics of Manasseh were warlike and rugged, as is shown in the conquering of the almost inaccessible hills of Gilead. It was to this tribe that Gideon and Jephtha—two of the most famous characters produced by Israel—belonged.

The Hebrews and Egyptians were attracted to each other from the time of Abraham, whose first-born, Ishmael, came from the Egyptian, Hagar. Ishmael was the father of twelve sons and one daughter, Mahalath, who married Esau, a wild and hairy man. The Egyptian tendency from the Hamitic line was warlike, the name Ham signifying warm, black and noisy. Whether Esau was the progenitor of the "priest of On," the father of Asenath (the mother of Manasseh), or not, there are some things that would seem to so indicate. We know that different tribes had special names that were transmitted through their lines. *Reuel* was the son of Esau and Mahalath, the daughter of Ishmael. In the original text, the same word that is used for Reuel is used to designate "the priest or prince of On," also the priest of Midian, father-in-law of Moses.

There are certainly comparisons in the lives of Ishmael, Esau and Manasseh as regards the birthright, each being the first-born, yet proving to be but a forerunner, not the savior of his line. For instance, to Isaac was the promise given that through him should all the nations of the earth be blessed; to Jacob, that he should be a multitude of people, and inherit the land wherein he was a stranger; to Ephraim, that his seed should become a multitude of nations (correctly rendered, fulness of the Gentiles). Elijah was a prophet; the meaning of his name is God the Lord; Elisha, who followed him, meaning God his *Savior*. The same instincts that characterized Elijah were clearly seen in John the Baptist, the forerunner of the Savior of the Christian dispensation. His raiment was camel's hair, with a leather girdle about his loins; his meat was locusts and wild honey. His was the voice in the wilderness crying, "Prepare ye the way of the Lord, make his paths straight." Jesus

said of him, "Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him."

At this time that so many believe to be near the "great and dreadful day of the Lord"—and our observation has been that at regular epochs there appears a forerunner, and the time seems close at hand—it would seem that a far more important question would be, "Is there an Elijah *now* manifest?" instead of "Who *was* Elijah?" There is an Elijah, as there should be, to fulfil the prophecy: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." He will prepare the *way*, the new and living *way* that leadeth to everlasting life—the immortality of the body.—*Elizabeth.*

PARABLE.

Then shall the kingdom of Satan be likened to a grain of tobacco-seed; which, though exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hand, and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said: "We are enslaved and cannot cease from chewing it." And the mouths of all that were enslaved became foul, and they were seized with a violent spitting; and they did spit even in ladies' parlors, and in the house of the Lord of hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it; and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did look very grave and calf-like; and the smoke of their torment ascended up forever and ever.

The cultivation thereof became a great and mighty business in the earth; and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said: "Wherefore this waste; and why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate, and defile not yourselves any more; and I will bless you and cause my face to shine upon you."

But with one accord they all exclaimed: "We cannot cease from chewing, snuffing, and puffing; we are slaves." —*Ex.*

Find the cause of each wrinkle on a man's face, and you will find it was put there by worrying over something that worrying could not help.—*Atchison Globe.*

The Greatest Agitator.

The following is a copy of the sentence pronounced against Him who first espoused the cause of the poor, and by his preaching gave hope and encouragement to the down-trodden:

"Sentence pronounced by Pontius Pilate, intendent of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of Tiberius, and on the twenty-fifth of the month of March, in the most holy city of Jerusalem, during the Pontificate of Annas Caiaphas. Pontius Pilate, intendent of the province of Lower Galilee, sitting in judgment in the presidential seat of the Prætors, sentenced Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove:

"FIRST. Jesus is a misleader.

"SECOND. He has excited the people to sedition.

"THIRD. He is an enemy to the laws.

"FOURTH. He calls himself the Son of God.

"FIFTH. He calls himself, falsely, the King of Israel.

"SIXTH. He went into the temple, followed by a great multitude, carrying palms in their hands.

"Orders the first centurion, Quintus Cornelius, to bring him to the place of execution; forbids all persons, rich or poor, to prevent the execution of Jesus.

"The witnesses who have signed the execution of Jesus are: First. Daniel Robani, Pharisee; Second. John Zorabel; Third. Raphael Robani; Fourth. Capet.

"Jesus is to be taken out of Jerusalem through the gates of Tournea."

The sentence is engraved on a plate of brass, in the Hebrew language, and on its sides there are the following words: "A similar plate has been sent to each tribe."—*J. of K. of L.*

Shared.

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath,
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within—
Life, with its unlocked treasures,
God's riches—are for all to win.

The grass is softer to my tread
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcomed me, O solemn peaks!
And me in every guest you bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say:
"Heaven is not heaven for me alone."

Rich through my brethren's poverty—
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

—Lucy Larcom.

Woman's Mission.

[Written at the beginning of this century, by Ebenezer Elliott.]

What highest prize hath woman won, in science or in art?
What mightiest work by woman done, boasts city, field, or mart?
"She hath no Raphael," Painting saith; "no Newton," Learning cries:
Show us her steamships, her Macbeths, her thought-won victories!
Wait, boastful man! though worthy are thy deeds when thou art true,
Things worthier still, and holier far, our sister yet will do;
For this the worth of woman shows on every peopled shore,
Ever as man in wisdom grows, he honors her the more.
Oh, not for wealth or fame or power hath man's meek angel striven;
But silent as the growing flower to make of earth a heaven!
And in her garden of the sun, Heaven's brightest rose shall bloom;
For woman's best is unbegun, her advent's yet to come!

Dr. Dana's gallantry.

An exchange says Dr. Dana's gallantry never deserts him. Answering in the *Sun* the question, "What is woman for?" the veteran editor declares, with more than youthful enthusiasm: "She is for soul, for thought, for love, for bewitchment, for romance, for beauty, and for man. She is for this world and for other worlds. She is for all time and after time. She is for everything that is worth anything. She is for life. She is for faith. She is for earth and heaven."

Fashionable Drinking.

The *Boston Traveler*, in an article on "Moderate Drinking," says: "We feel it our duty to say distinctly that no agency is so effectually baffling to efforts to save the young men of our country from moral and physical death as is fashionable drinking, assumed to be moderate."

Inconsistent.

A woman may vote as a stockholder upon a railroad from one end of the country to the other. But if she sells her stock, and buys a house with the money, she has no voice in the laying out of the road before her door, which her house is taxed to keep and pay for.—*Geo. Wm. Curtis.*

The Daughters of Israel is a society recently organized in Baltimore, modeled after the King's Daughters. Several hundred young ladies have been formed into bands of ten for the purpose of "doing little deeds of kindness" at home and in the neighborhood. Each member will wear a medallion or decoration with "Love thy neighbor as thyself," inscribed in Hebrew letters.

Dr. Benjamin Richardson, of England, was a drinker when the London physicians assigned to him the task of investigating the action of alcohol on living tissues. He took a year for his experiments and came out a total abstainer; his science had convicted his conscience and controlled his life.—*Ex.*

Helen Keller, Alabama's gifted blind girl, who is fast becoming as celebrated as the famous Laura Bridgman, is writing a story for *St. Nicholas*, the proceeds of which are to be devoted to the children's building at the World's Fair. *Housekeeper's Weekly.*

Chicago and the World's Fair.

It is quite improbable, and it should be deemed impossible, that there was a single citizen of this great republic who was permitted to participate, either actively or passively, in the dedication of the Columbian Fair at Chicago who was not only impressed by the exhibition there of all those things which tend to make a nation truly great, as intelligence, energy, enterprise, capital and labor employed in the development of agriculture, industry and commerce, but by the extraordinary achievements of Chicago itself, as they were shown in the imposing preparations made by its citizens for the adequate and fit display of the products of the arts and sciences of the world.

If, when Congress decided that Chicago, not New York, afforded the most appropriate site for the Columbian Fair, any one doubted the wisdom of that decision, his doubts must have been removed as he beheld the stupendous work that Chicago had accomplished under conditions unfavorable, and in despite of difficulties of more than ordinary gravity.

It was not longer ago than June of last year that the first plowshare was struck into the sandy, marshy waste lands lying, a dreary wilderness, on the borders of the beautiful lake, stretching inland in monotonous flatness beyond the sky line. To redeem this wilderness; to make it bloom, in parts, literally, like the rose; to make this and that part of it solid, stable ground; to make its marshes an apparently natural aquarium; to make its stagnant ponds and pools picturesque canals and lagoons, which flow under arches and bridges in prolonged graceful lines and serpentine courses, between banks and by islands, upon which grow in more than natural luxuriance and beauty ferns, grasses, shrubs, and flowers native to the soil, and in consequent harmony with their surroundings, was a stupendous task to accomplish, which would seem to require years of thought and effort. But it has been done within a few months, and sweeping down to this stream, which curves through a large part of the 500 acres within the inclosure, are noble lawns and stately terraces, which form parts of the frame in which the magnificent buildings of the Fair are set.

That Chicago would build hugely was never doubted. It has been the boast of that city that whatever it does it does upon a large scale. It built the tallest and widest and deepest structures, and though they were unsightly, they were big. Everything in Chicago was big, and bigness was the justification for all shapes of ugliness. But in planning and constructing the Fair Buildings, art, as grand in its proportions, as noble in its simplicity, as lovely in its classic form and decoration as almost anything the Old World can show, today, has gone hand in hand with bigness. The Exposition buildings proper were designed and have been chiefly constructed upon a comprehensive, harmonious plan. Each has its own fine individual character, but together they form a group, of which each is a fitting part. In color they are as artistically, classically beautiful as in form and decoration. They have the appearance of marble which already time and weather have softened with exquisite tints of browns and yellows, grateful and pleasing to the eye.

At no time, from no point of view, does the vastness of the buildings impress the beholder so much as does their rare

beauty and loveliness. Architecture has nowhere, in modern times, shown in a great aggregation of spacious edifices a group more artistic, more sentient with the spirit and substance of graceful design and exquisite decoration. The grandeur of this group of temples dedicated to the arts and sciences, the calm, rare beauty of it, the nobility and harmony of it, all which are enhanced by statues, fountains, columns, bridges, has no equal anywhere, although it is to serve but a temporary purpose, and although all this grandeur and beauty and loveliness has been wrought by the architect and craftsman largely out of the most perishable plastic materials. * * *

Chicago has more than fulfilled the promise it made to the country with regard to the Fair. That city has spent \$10,000,000 in providing a home for it, and it has spent it not only with characteristic liberality, but with such good taste, with such respect, reverence, even, for art, as to command universal admiration and commendation. The promise Chicago made was to erect the buildings by the first of May, 1893. They are already erected and they surpass in their grandeur and beauty all possible expectation. The city having done so much, the country should not do less proportionately. First of all it should cordially and gratefully recognize the magnitude and value of the great work Chicago has done, and it should then resolve, that the preparation for the Fair being so adequate, the completion of it shall be equally so; that it shall be in deed and fact a complete exposition of all the products and productions of the world's arts and sciences, and especially of those of this hemisphere.—*Editor George W. Childs, in the Philadelphia Ledger.*

More Carnegie Impertinence.

Mr. Carnegie is writing a book. It is to be "written as a workman to workmen and as an employer to employers." He tells this in an interview, and closes with the self-satisfied remark that the United States is "the one truly prosperous country in the world." This, from a man who is a part of that vast money system which threatens to enslave this people as much as the Pharaohs ever enslaved the Israelites, is exasperating indeed. Viewed from the point of Mr. Carnegie, and with the argument of Mr. Carnegie's income to keep him constantly persuaded of the fact, this country must indeed seem the most prosperous in the world. But from the point of view of some of Mr. Carnegie's workmen, who must labor from dawn to dusk of the winter days and still get only enough for life's necessities, there may be a reservation in the estimate of prosperity. What this country wants in order to be the most prosperous country in the world is the destruction of a system that makes Carnegie, and his kind, a possibility. The impertinence of such a man, who lives upon the proceeds of the earnings of other men, talking about being a workman is so astonishing that it becomes almost picturesque.—*Omaha World-Herald.*

A Fatal Error.

The most fatal error that ever happened in the world was the separation of political and ethical science.—*P. B. Shelley.*

THE LATEST SPOKEN.

The chief effort of Robert P. Porter, as Superintendent of the Census, is evidently to show, by a reported increase in the number of establishments, that no such concentration of industries and wealth took place from 1880 to 1890 as is generally believed and actually known for a certainty. It cannot be doubted, and is not questioned, that a vast number of new mills, factories, works, shops, mines, etc., were put in operation during the last census decade; it is also an indisputable fact that most of them belong to the same fifty thousand plutocrats into whose hands many of the establishments—formerly run by other owners—have also fallen during the same period. Nor would the number of corporations running establishments, if it were given, show the extent of industrial concentration; for twenty mills, run by as many corporations under different names, may actually be owned by the same five or six different stockholders. It has been a policy of our plutocrats to thus multiply the number of corporations under their management in order to limit their liability and reduce their losses to a minimum. If one establishment fails, the others are not involved; their failure may be a very bad one without affecting the standing and income of the millionaire whose mismanagement has caused it.

The same deceitful process of statistical computation has probably been applied to agriculture in order to show that the land is more widely distributed than it ever was. For instance, two tracts of land that belonged to two different persons in 1880, and were then counted as two farms, may now belong to one person, yet be divided into three farms worked by wage or tenant labor, and therefore be counted as three in the census of 1890, although there is one owner now instead of two, as ten years ago. Such was the artful process by which Gen. Walker, predecessor of Robert P. Porter, made it appear that the size of farms had decreased in 1880 as compared with 1870. In this instance, however, the trick could easily be detected by comparing the number of farms with the number of farmers. No such detection is possible in the matter of industrial and commercial establishments, because most of them are corporations, owned and controlled by a limited number of stockholders, which number is not given.—*The People*.

Rev. Thomas Dixon, who recently gained some notoriety by unqualified attacks from his pulpit upon officials of New York City and was prosecuted for libel by one of the commissioners, appeared the other day on Staten Island with a fine, double barreled shot gun in a case, and attired in a shooting jacket worn under an overcoat. He was accompanied by a colored servant who carried a large traveling bag to serve as a game bag, evidently expecting a large amount of game. There is not much game on Staten Island, which is thickly populated, but the reverend gentleman spent the day shooting robins, and started home with thirty of these birds in the bag. This was in violation of a special law which prohibits shooting on Staten Island by any person who is not a resident or who has not secured a license at a cost of \$10.00. Mr. Dixon was overhauled by a constable who put him under arrest. Mr. Dixon declared that he would take the boat and that the

constable could not prevent him, but the constable took him before the justice, helped by two other policemen, and he was fined \$5.00 for each bird shot by him. The court served him right. A minister of the gospel who can find no better amusement than shooting robins certainly ought to receive a lesson that will divert his mind from that kind of sport. Killing for pleasure is a relic of barbarism utterly inconsistent with the vocation of a religious and moral teacher.—*Religio-Philosophical Journal*.

A New York *Tribune* writer observes that "value is something that cannot be given to an article by legislative enactment."

Let us see about that. It occurs to us, however, that the remark is nothing but dictum. If there is no value in money itself, then he is right. But if the money is "value," then we apprehend he is very much mistaken. And when he adds "all forms of paper money must of necessity be simply 'promises to pay' in something of actual value," we infer that he don't consider paper money as having any "actual value," whereas, the very fact that it is made money by act of the same Congress that makes gold and silver money, proves that if one is money in consequence of that act, the other is for the same reason. All have the same *money value*, though they may not have the same commodity value. Remember, this distinction must be observed. And when it is, there will be no difficulty in solving the question upon the basis we have stated.

We may add to this the fact that the Supreme Court has already affirmed the doctrine of fiat money and this confirms our view and settles the whole question. No more need be said.—*National View*.

Why Down Rather Than Up?

The New York *Evening Sun* says something is wrong in the business of this country when, for the period between October 1, 1891, and August 1, 1892, the three great railway lines—the Pennsylvania, the Central and the Erie—show decrease in business against the previous equal period as follows: Erie, \$257,731; N. Y. Central, \$519,521; Pennsylvania, \$906,242.

Yes, there are reasons, and every really intelligent farmer and business man knows what they are. Instead of there being at least five millions increase of earnings to the above lines, as there should be under the able management of each line, there is a falling off. There is a growing burden of debt in the country. The farmer and his family must stay at home more, in order to save money to pay taxes and interest. The productive energy of the people is being toned down by the steady crowding of harder times. The manufacture, purchase, transportation and consumption of manufactured products of all kinds is less, pro-rata to population, by nearly thirty per cent than what it was from 1865 to 1875, when there was a large volume of money in general touch and circulation, while now the population is largely greater than then, and the actual legal tender money is not one third what it was at the close of the war, and the volume of debt is very much larger.—*Pomeroy's Advance Thought*.

Chinese Capturing the Shoe Trade.

It was only a little over a year ago that the first Chinese retail shoe dealer opened his place of business in a noisome and disreputable little alley between Bush and Pine Streets, near Kearny. A small sign was hung out, and it was not long before people commenced to flock thither. They found that they could obtain shoes at far less than the prices demanded by white dealers, and apparently of fully equal quality. The news quickly traveled, and before long the quiet but astute Chinaman saw his trade pick up. To one who has not heard of this place it would be astonishing to see the number of stylishly dressed ladies who are regular patrons of the store. Despite the character of the surroundings many drive to the place in their carriages. At any time of day one may drop in there, he will be sure to find it crowded with apparently refined women and children. This is not the only Chinese store now, although it was the first. A few months later another firm on Sacramento Street which had previously manufactured shoes in large quantities for the wholesale trade, seeing the success of the initial experiment, decided to open a retail department also, and this was soon followed by still another one on Clay Street.

Of them all, probably the store on Sacramento Street is the most neatly fitted up, and carries the largest and most complete stock. The proprietors confine themselves entirely to fine kid shoes for both sexes. The store is quite large, well lighted, and ventilated as thoroughly as any American establishment, there being nothing to offend the most fastidious in outward appearance. Its arrangement is on the usual plan of the Caucasian shoe store, that is, the seats for the customers to sit in while having their shoes tried on are in the center of the room, and the stock is neatly arranged around the walls. There is a glass case also in which to exhibit very fine work; the salesmen are all yellow-faced, almond-eyed Chinamen, although American in their dress. They speak English remarkably well also, and are quite as polite, agreeable and patient with their patrons as any white salesman, and much more so than some. The shoes in this establishment are as stylish in cut and fit, and the quality of kid is as fine as those bought in any fashionable down-town store for twice the money. The result has been, of course, to draw a large class of customers from the American establishments. Although this store is in China-town, and has not been long open, the owners have found it necessary to make an extension at the back to accommodate their rapidly growing trade. The clerks are always busy, with many people waiting to be attended to. The other day fifty well-dressed and stylish appearing ladies were counted in the store at one time. The proprietor of the place speaks English well, and is most affable. He said that he had gone into the retail trade only as an experiment to see whether it would pay or not, and that he did not expect he would have so many customers. When asked how it was that they sold their goods for so much less than they can be bought elsewhere, he replied that he sold his shoes at retail for only a trifle more than at wholesale prices, and that the difference they realized lay in receiving cash for retail sales, while at wholesale they were obliged to give credit.

The factory is situated right above the store, and dozens of Chinamen are kept busily employed. The machinery is

all of the latest, and is run entirely by electricity. It is a large, airy place with plenty of windows—quite different from the small, illy ventilated rooms the Chinese usually work in; the proprietor is quite proud of this fact. Only shoes of fine quality are made here, and the material is certainly the equal of that used in any of the American fine shoes. They import their own fine kid from France, and the rest comes from the East direct from the manufacturers.

The people who are patronizing the Mongolians are not, as might be supposed, the laboring classes or those always on the hunt for bargains, but many of the most wealthy and fashionable members of society. The extent to which the trade has grown may be judged from the fact that the Sacramento Street store was obliged, after building on an addition to the place, to put a partition in one end on hinges so as to throw it all into one immense room to accommodate the fifty and often more ladies who happen to be in the place at one time.—*San Francisco Chronicle*.

The Tenement House Evil.

It was said, in the report of the hand loom Weavers' Association for 1842, that a man who dines for sixpence and spends five pounds per year upon his clothing is probably as healthily fed, and as healthily clothed as he whose dinner costs five guineas, and who spends two hundred pounds annually upon his dress. But this is not the case with respect to habitation. Every increase of accommodation from the corner of a cellar to a mansion improves the healthfulness of the abode; and to a considerable degree the size and goodness of the dwelling affects the civilization of the residents. This remark has lost none of its intelligence and gravity in our day. The growth of great cities has tended to magnify the evil of inferior accommodation, while the importance of a proper habitation as an element in the progress of civilization has never before been so keenly felt as now. The working people are surely better fed, better clothed, and, in a measure, better housed today than they were fifty years ago, but it is in the latter respect that we discover the least evidence of progress.

There are in New York today about 3,700 tenement houses. A few of these are quite unfit for habitation; while in a vast majority the tenements are so insufficiently lighted and ventilated as to make well-nigh impossible the realization in them of the ideal home. The ordinary tenement house (so called) is erected on a common city lot 25 x 100 feet in depth. It consists of a single building containing four three-room tenements on each floor. In each of these, one room only opens upon the external air, the other two being inner rooms, one behind the other, and at the best, habitations inferior to most stables. Mr. Riis, in his excellent book, "How the Other Half Live," has appropriately characterized the residents in these tenements as the "cave dwellers of the nineteenth century."

It is in this three-room habitation that the New York workman is born. It is here that he is reared amid conditions which practically banish the growth of delicacy of sentiment. For this tenement the New York workman pays twenty to twenty-five per cent of his earnings.—*R. Fulton Cutting, in Christian Thought, New York*.

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